

5 2 8 4 3

5 2 8 4 3

CHYAVANAPRASH
Rs. 3 PER SEER

ADHYAKSHA MATHUR BABU'S {MAKARADHWAJA
Rs. 4 PER TOLA

SAKTI OUSHADHALAYA-DACCA

Estd. 1901. Has brought about a new era in the Ayurvedic world

The premier and the most reliable house for genuine Ayurvedic Medicines.

Head Office and Factory :--DACCA (Bengal).

Madras Branch :--3/156, BROADWAY, G. T., MADRAS.

Other Branches :--Calcutta Head Office--52/1, Beadon Street, Calcutta
Branches--Bowbazar, Shambazar, Pambazar, Chowrangi, Bhawanipur, Khidirpur, OTHER BRANCHES--Patnawali, (Dacca) Netrokona, Mymensing, Sirajganj, Madaripur, Muttra, Sylhet, Berhampur, Chittagong, Kustia, Jalpaiguri, Rangpur, Midnapur, Khulna, Rajshahi, Bogra, Gauhati, Allahabad, Delhi, Gorakhpur, Gaya, Patna, Cawnpur, Bhagalpur, Cuttak, Lucknow, Benares, Kashi Chawk, Rangoon, Dacca Chawk, Narainjanj, Jamshedpur, Chaumuhani (Noakhali), Tinsukia (Debrugarh), Bessein, Mandalay (Burma), **Bombay Branch**--413-A, Kalbadevi Road, Bombay 2.

Chyavanaprash
Builds up body, cures cough, asthma, pleurisy and all lungs complaints.

Rs. 3 per seer.

Siddha Makaradhwaja

Best tonic for brain workers--cures all chronic serious diseases as impotency, nervous breakdown and all kinds of debility due to overwork, over indulgence and old age.

Rs. 20 per Tola.

Saribadyarista

Ideal blood purifier and tonic Sarsa.

Rs. 3 per seer.

Amritarista

Killer of Malaria and all kinds of fever.

Rs. 3 per seer.

The Right Hon'ble Marquess of Zetland, Secretary of State for India while Governor of Bengal, wrote :--

"I visited the **Sakti Oushadhalaya** on July 17th 1920. I was astonished to find a factory where the production of medicines was carried out on so large a scale, etc., etc. Mathur Babu seems to have brought the production of medicines in accordance with the prescription of the ancient Sastras to a high pitch of efficiency, etc., etc."

H. E. Lord Lytton, Ex-Governor, Bengal, wrote :--

I was very interested to see this remarkable factory which owes its success to the energy and enthusiasm of its proprietor Babu Mathura Mohan Chakravarty. The preparation of indigenous drugs on so large a scale is A VERY GREAT ACHIEVEMENT. The factory appeared to me to be exceedingly well managed and well equipped, and I hope that it may continue to prosper."

11-8-22.

Anakarista

Lady's tonic--cures all menstrual and uterine complaints.

Rs. 3 per seer.

Basanta Kusumakarash

Best cure for diabetes--arrests decay, restores and preserves manhood

Rs. 3 per week.

Mahabhringaraj O'l.

Cools the brain and prevents falling off and greyiness of hair.

Rs. 6 per seer.

Mrita Sanjibani Sura

Most invigorating, appetising tonic elixir for the weak, convalescents, and ladies after child birth.

Quart Rs. 4-8,

Pint Rs. 2-8.

Proprietors-- Mathura Mohan, Lal Mohan & Phanindra Mohan Mukhopadhyaya Chakravarty.

Address letters, etc. to the Managing Proprietor and controlling physician

Mathuramohan Mukhopadhyaya Chakravarty, B.A.

Treatise on Ayurvedic Treatment & Catalogue sent free on application.

NEW BOOK !**JUST OUT !****VEDIC RELIGION AND PHILOSOPHY**

By Swami Prabhavananda (*The Head of the Vedanta Centre, Hollywood, U.S.A.*) A lucid presentation of the Wisdom of the Rishis and their solution of the problems of life. Contains an exposition of the thought enshrined in the Vedas, the Upanishads and the Gita, with a Chapter on the general features of Indian Philosophy. Learned but none-technical, and unlike other scholarly works on the subject, intelligible to all.

Crown 8vo. Pp. 171**Boards Re. 1-4****The greatest book of the age on spiritual life**

GOSPEL OF SRI RAMAKRISHNA

(By 'M' a direct disciple of the Master)**IN TWO VOLUMES**

To gain a real understanding of the personality and teachings of Sri Ramakrishna, there is no better book than this. 'M', an eminent disciple of his, wrote this wonderful book on the basis of the diary he used to keep for recording the conversations of the Master. It presents Sri Ramakrishna's teachings in a dramatic setting, giving a vivid pen-picture of the occasions when they were delivered and the persons who listened to them. It is in the form of conversations and reads like a novel, but there is no problem of Spiritual Life that does not find a solution therein.

"The move is quite original and never was the life of a great Teacher brought before the public untarnished by the writer's mind, as you are doing..... I am really in a transport when I read them."—*Swami Vivekananda.*

Price Each Volume, Cloth Rs. 2-8, Gilt Rs. 3.**Sri Ramakrishna Math****Mylapore****MADRAS.**



"Let the Lord"

Let me tell you, strength is what
strength is to uphold the Upanishads.

THE VEDANTA KESARI

VOL. XVIII]

MAY 1931

[No. 1

PRAYER

ॐ

यदाहुर्वैदिके पुरुषमितरे कर्म च परे
परं बुद्धं चान्ये शिवमपि च धातात्मपरे ।
तथा शक्तिं केचिद्गणपतिमुत्तमं च सुधियो
मतीनां वै भेदात्त्वमसि तदशेषं मम मतिः ॥
सुघोरं कांतारं विशति च तडागं सुगहनं
तथोत्तुंगं शृंगं सपदि च समागोहति गिरेः ।
प्रसूनार्थं चेतोबुजममलमेकं त्वयि विभो
समर्प्यार्जिस्तूर्णं वत न च सुखं विंदति जनः ॥

I am convinced, O Lord, that Thou art indeed the One Being, whom wise men, according to the differences in their mental make-up, call variously as Brahman, Purusha and Karma, as Buddha, Siva and Brahma, or again as Sakti, Ganapati and Surya (the Sun).

In search of flowers wherewith to worship Thee, O Lord, misguided people are seen to go into thick forests, climb to the summits of high hills, or venture forth into deep lakes, and yet fail to attain the bliss supreme, which they could quickly have got by offering unto Thee the single, stainless flower of their heart.

VISHNU-MAHIMNA-STOTRAM

OUR NATIONAL IDEAL

NO one who keenly watches the course of events in modern India can help feeling that the nation is today passing through one of the most significant epochs in its history. The great renaissance movement that had begun in the last decades of the 19th century seems to have now reached the age of its maturity, as may be understood from the vigour and speed with which the nation is marching forward in all the fields of its collective life. The life and teaching of the great Indian leaders beginning with Rajah Ram Mohun Ray have roused the country from the slumber of ages and filled the national mind with a new enthusiasm which is day by day carrying the nation forward in the path of progress. At the present time the Indian Renaissance has also begun to reveal its international significance and to impress the outside world with the magnitude of India's possible contributions to the well-being of mankind in the coming centuries. In fact her arts, her commerce, her religion, her politics, and even the achievements of her scientists are today being viewed with keen interest by all the nations of the world.

But of all the diverse movements that are at present agitating the national mind, it is perhaps the political struggle of the country that has attracted the largest measure of attention both in India and the world outside. The unexpected developments in the political life of India during the past few years have roused the whole country to the height of political enthusiasm. Not only are the minds of the best men and women in the land riveted on the political life of the nation, but even the Indian masses who were till

now considered devoid of political instincts have been moved by the new forces that are at work in the country at the present time. The attitude of indifference with which the Indian peasant was accustomed to regard all problems of politics and administration is now giving way before the new political consciousness that has dawned on the national mind. The country seems to have fully realised that unless her political system is built upon a sound basis she can never grow to the full stature of her nationhood and achieve her best in all the various fields of life.

While it is a matter of unmixed joy for us to note this rapid growth of patriotism and public spirit, it is however to be observed that there are dangers ahead unless the new flow of enthusiasm is wisely directed. For although the present political movement in India is strongly influenced by the high spiritual and moral traditions of the land, it is not, we hope, an idle fear on our part when we say that there is a certain body of opinion in the country that regards the spiritual traditions of India's past as a great menace to her material progress. Exponents of this view hold that Indians have in the first place to change their outlook on life if they are to occupy a rank of equality among the great nations of the world. As an instance we point out the opinion expressed by the late Lala Lajpat Rai in his learned book entitled *The Problems of National Education*, wherein he puts a vigorous plea against the Indian ideals of renunciation and salvation and exhorts his countrymen to regard life as something 'real, precious, earnest, invaluable, to be prized, preserved,

OUR NATIONAL IDEAL

NO one who keenly watches the course of events in modern India can help feeling that the nation is today passing through one of the most significant epochs in its history. The great renaissance movement that had begun in the last decades of the 19th century seems to have now reached the age of its maturity, as may be understood from the vigour and speed with which the nation is marching forward in all the fields of its collective life. The life and teaching of the great Indian leaders beginning with Rajah Ram Mohun Ray have roused the country from the slumber of ages and filled the national mind with a new enthusiasm which is day by day carrying the nation forward in the path of progress. At the present time the Indian Renaissance has also begun to reveal its international significance and to impress the outside world with the magnitude of India's possible contributions to the well-being of mankind in the coming centuries. In fact her arts, her commerce, her religion, her politics, and even the achievements of her scientists are today being viewed with keen interest by all the nations of the world.

But of all the diverse movements that are at present agitating the national mind, it is perhaps the political struggle of the country that has attracted the largest measure of attention both in India and the world outside. The unexpected developments in the political life of India during the past few years have roused the whole country to the height of political enthusiasm. Not only are the minds of the best men and women in the land riveted on the political life of the nation, but even the Indian masses who were till

now considered devoid of political instincts have been moved by the new forces that are at work in the country at the present time. The attitude of indifference with which the Indian peasant was accustomed to regard all problems of politics and administration is now giving way before the new political consciousness that has dawned on the national mind. The country seems to have fully realised that unless her political system is built upon a sound basis she can never grow to the full stature of her nationhood and achieve her best in all the various fields of life.

While it is a matter of unmixed joy for us to note this rapid growth of patriotism and public spirit, it is however to be observed that there are dangers ahead unless the new flow of enthusiasm is wisely directed. For although the present political movement in India is strongly influenced by the high spiritual and moral traditions of the land, it is not, we hope, an idle fear on our part when we say that there is a certain body of opinion in the country that regards the spiritual traditions of India's past as a great menace to her material progress. Exponents of this view hold that Indians have in the first place to change their outlook on life if they are to occupy a rank of equality among the great nations of the world. As an instance we point out the opinion expressed by the late Lala Lajpat Rai in his learned book entitled *The Problems of National Education*, wherein he puts a vigorous plea against the Indian ideals of renunciation and salvation and exhorts his countrymen to regard life as something 'real, precious, earnest, invaluable, to be prized, preserved,

OUR NATIONAL IDEAL

NO one who keenly watches the course of events in modern India can help feeling that the nation is today passing through one of the most significant epochs in its history. The great renaissance movement that had begun in the last decades of the 19th century seems to have now reached the age of its maturity, as may be understood from the vigour and speed with which the nation is marching forward in all the fields of its collective life. The life and teaching of the great Indian leaders beginning with Rajah Ram Mohun Ray have roused the country from the slumber of ages and filled the national mind with a new enthusiasm which is day by day carrying the nation forward in the path of progress. At the present time the Indian Renaissance has also begun to reveal its international significance and to impress the outside world with the magnitude of India's possible contributions to the well-being of mankind in the coming centuries. In fact her arts, her commerce, her religion, her politics, and even the achievements of her scientists are today being viewed with keen interest by all the nations of the world.

But of all the diverse movements that are at present agitating the national mind, it is perhaps the political struggle of the country that has attracted the largest measure of attention both in India and the world outside. The unexpected developments in the political life of India during the past few years have roused the whole country to the height of political enthusiasm. Not only are the minds of the best men and women in the land riveted on the political life of the nation, but even the Indian masses who were till

now considered devoid of political instincts have been moved by the new forces that are at work in the country at the present time. The attitude of indifference with which the Indian peasant was accustomed to regard all problems of politics and administration is now giving way before the new political consciousness that has dawned on the national mind. The country seems to have fully realised that unless her political system is built upon a sound basis she can never grow to the full stature of her nationhood and achieve her best in all the various fields of life.

While it is a matter of unmixed joy for us to note this rapid growth of patriotism and public spirit, it is however to be observed that there are dangers ahead unless the new flow of enthusiasm is wisely directed. For although the present political movement in India is strongly influenced by the high spiritual and moral traditions of the land, it is not, we hope, an idle fear on our part when we say that there is a certain body of opinion in the country that regards the spiritual traditions of India's past as a great menace to her material progress. Exponents of this view hold that Indians have in the first place to change their outlook on life if they are to occupy a rank of equality among the great nations of the world. As an instance we point out the opinion expressed by the late Lala Lajpat Rai in his learned book entitled *The Problems of National Education*, wherein he puts a vigorous plea against the Indian ideals of renunciation and salvation and exhorts his countrymen to regard life as something 'real, precious, earnest, invaluable, to be prized, preserved,

prolonged and enjoyed.' There are others who hold opinions more radical than the one indicated above, and wish sincerely to cure Indians of their passion for religion and spiritual life. They attribute the downfall of India to her peculiar predilection for spiritual life and view any revival of it as a great menace to her national well-being in the future. According to them the whole trend of our cultural past is in the wrong direction and the best that the present generation of Indians can do in reconstructing their motherland is to organise her national life on an entirely new basis.

Opinions of this kind are not however in the best interests of the country. They are mostly the result of over-zealous patriotism and inadequate acquaintance with India's cultural genius. When the modern generation of Indians view the past and present of their motherland, they are impressed by two facts which stand out so prominently in the history of their race. They are that India has in modern times fallen from a state of pre-eminence among the nations of the world, and that the peculiar characteristic of her people in contrast to the inhabitants of other countries is the high ideal of spiritual life they have cherished all through their long history. The co-existence of these two features leaves them room to suspect that they are causally connected. Their suspicion is strengthened when they observe that the great nations of the West who occupy a predominant position in the world today do not show any high regard for spiritual life and especially for the ideal of renunciation which Indians have been accustomed to regard as the great end of human life. They feel further confirmed in their belief when they experience some of those impediments which conservative elements of

Indian society place in the way of progressive national workers on the plea of saving their religion and community from disintegration.

These facts do not, however, give sufficient ground for drawing a conclusion which in effect condemns the whole cultural past of our country. It is not true that India has fallen because of her adherence to the spiritual ideal. In the case of a country like India, whose life history is measured in millenniums, periods of rise and fall are inevitable, but the point to be noted is that even in the state of abject downfall she retains within herself the capacity for revival. In the annals of the world the Indians and the Chinese stand as two solitary examples of nations whose history dates back to the very beginning of civilisation and maintains an unbroken continuity even up to the present time. Other nations of antiquity like the ancient Egyptians, Chaldaeans, Persians, Greeks and Romans have long disappeared from the face of the globe, but India, in spite of her diminished glory, still remains a living force in the world with potentialities of immense development in the future. The same ideals that inspired the Rishis of the Upanishadic times continue to animate the minds of their modern descendants. To our mind the spiritual ideal of India is more directly connected with this unique feature of her national life than with her present state of downfall and decadence. The fact that those nations of the ancient world who based their collective life on wholly material principles had only a brief span of existence proves the unsoundness of the argument which, basing itself on the analogy of modern nations of a similar type, seeks to show that India should change her national ideal, which in reality has at least been the source of her undying vitality.

The fallacy will be more striking if we observe the matter a little more closely. In a society like that of India where spiritual idealism has always been the mainspring of national life, it is natural that people should try to trace all the institutions and traditions of their society to an origin that is beyond the operation of natural and social laws. Before the modern methods of comparative study and historical criticism came in vogue we used to take all these notions regarding the supernatural origin of social institutions as gospel truth, but in the light of these branches of research we are in a position to understand that all social institutions are the result of a long process of evolution dating perhaps from that distant age when the family of man first branched off from his arboreal ancestors. They have grown and reached their present stage of development in the course of millenniums under the action of diverse forces, geographical, ethnological, political and also religious. To connect therefore all of these social institutions with the fundamentals of spiritual life as our ancients used to do and as some of India's modern critics persist in doing in spite of their better knowledge, only helps to confuse the issues and to render a correct and impartial analysis of the problem impossible. To our mind it seems that most of those who try to find a causal connection between India's present downfall and her spiritual ideal are committing this fundamental mistake. They try to find a relation of cause and effect where no such relation really exists. It is true that among the various formative influences that have shaped the social institutions of our land, religious conceptions have also played their part, but it is certainly not true to say that these conceptions are their sole cause or that they

are responsible for the abuses that have crept into the workings of social institutions in the passage of time. As a conclusive proof of this we wish to point out that the elimination of such social institutions as do really stand in the way of the nation's onward march will not in any way affect the ideals for which it had stood all through its history. All that it would mean is that institutions which were developed under the stress of circumstances peculiar to the ancient world will have to be replaced by new ones shaped in the light of modern conditions of life, and that the spiritual principle will have to find expression through this modified system of social organisation. We find nothing incompatible in such a combination of the spiritual ideal with the modern spirit. On the other hand any attempt that aims at undoing the effects of India's cultural past and at substituting alien ideals of life for her own, is bound to meet with failure in the end, causing, however, much unsettlement and waste of energy during the period of adjustment. India's downfall was largely due to the violation of certain basic laws of social life as a result of the spirit of exclusivism and conservative instincts she developed in the course of her long history. The spiritual ideal that her scriptures uphold has no fundamental relation with those factors that form so marked a feature in the social life of modern India. The task of present day leaders of Indian society, therefore, consists in liberating the nation from the deadening influence of those forces, and in working out anew the spiritual principles underlying its culture in a manner suited to the needs of the modern age.

In the course of her evolution India has acquired certain national characteristics or Samskaras which form the very basis of her individuality as a

nation. They may be safely modified or refined in the light of fresh experiences, but they cannot be wholly effaced or substituted without endangering her life as a nation. The day, on which the Indians as a whole will give up their allegiance to the central fact of the cultural tradition of their land, will mark the time of their disappearance from the face of the earth as a nation. "Do you know why you Indians are treated differently from the Negroes?" said a Frenchman to an Indian, and himself gave the following reason to our indignant countryman: "Because Indians have still something they can call their own, their dress, their alphabets, their languages, *their religion*, their music, etc., whereas the poor Negroes are purely third-rate imitators of the West all along the line. If and when the Indians lose all the distinctive traits of their nation and become slavish imitators of the West, which God forbid, they too will be treated just as Negroes are treated now." This does not, however, mean that we have nothing to learn from the West or that we should revert to the life of our ancestors of ancient days. Back to the past is an impossible cry, for even if India tries to do so the forces acting within her environment will surely drag her out into the vortex of modern life. But before submitting herself to the influence of the modern spirit she should equip herself in such a manner that she is not forced away from the moorings of her ancient culture and put to the disastrous fate of blindly imitating her western masters. She has therefore in the first place to dehypnotise herself completely from the spell cast on her by the aggressive culture of the West, and learn to appraise correctly the traditions of her

own land handed down from the past. The great treasures that lie buried in our literature, both sacred and secular, have to be unearthed and all those wholesome ideals that inspired our arts and the daily life of the individuals in the past have to be revived and allowed to take new shape under the action of modern influences. It is only by such a reverent yet critical study of the past that India can gain that strong faith in herself without which no individual or nation can achieve anything substantial in this world. She will also be thus put in a position to assimilate what is best in the culture of the West and reject what is poisonous to her system.

India stands today, as it were, at the parting of the ways. The great political upheaval that is in the process of rapid development is at present attracting the attention of all the public minded men in the country. Although some of the great leaders who stand at the head of the movement are profoundly influenced by the spirit of Indian culture, there are many, we fear, among them as well as in the rank and file of their followers who regard politics as an end in itself. But politics, we think, is more a matter of temporary interest than of permanent importance for India. It is important in her case only in so far as it is essential for securing a sound system of political and economic organisation for the country to give the people sufficient leisure and opportunity for cultivating their higher instincts. Hence it is highly necessary that while a good many of India's best men devote their energies to the political reconstruction of the country, there should be others who must be left free to follow the more peaceful but arduous avocations of life calculated to keep alive the best cultural and spiritual traditions of the land. There is a tendency in some

* An Indian in Western Europe : By A. S. P. Ayyar, M. A., I. C. S.

quarters to look upon such persons as deserters in a struggle of vital importance to the future well-being of the country. This attitude, we feel, is highly unjust, for the function they are discharging is no less important for the country than the work of their more politically minded brethren. They stand as the custodians of their country's culture at a time when it suffers neglect at the hands of the general public owing to their pre-occupation with other matters, and it depends

largely on them to initiate the rising generations into the essential facts of the ancient culture of the country. To-day, as never before, India stands in need of such a band of devoted men representing the best spiritual and cultural traditions of the land, so that in the rough and tumble of political agitation their life and example may always stand as a source of inspiration to the Indians, reminding them of the great spiritual ideal that always formed the keynote of their national life.

THE SCIENTIFIC MYSTICISM OF THE GITA

By Prof. Girindra Narayana Mallik, M.A.

The best method of interpreting the Gita

BEFORE explaining the nature of the Gita mysticism we think it necessary to say something about the methods of interpretation applied to the texts of the Gita. Of the ancient commentators the names of Sankara, Ramanuja, Madhwacharyya, Vallabhacharyya and Nimbarka are worth mention, inasmuch as they were the founders of five different schools of Vedantic thought and established the five theories about Brahma, soul and the world with their mutual relations, namely, the Advaitavada, the Visishtadvaitavada, the Dvaitavada, the Suddhadvaitavada and the Dwaitadvaitavada. The commentary of Sridharaswami, which is now very popular, is based upon the Suddhadvaitavada of Vallabha, while the others, e.g., the Bhashya of Madhusudana Saraswati, are based upon those very schools of thought. It is quite natural that these commentators, guided as they were by their own philosophical biases, could not do an impartial justice to the full significance of the Gita taken as a whole. For example, the earlier commentator

Sankara who was a follower of the Nivritti Dharma of the Vedas has consciously or unconsciously introduced his own pet theory, and thereby the theory of Sannyasa or renunciation of all worldly action has been given the most prominent place to the detriment of the other equally important theory of Karma. "Nothing but Jnana can yield Moksha, and Karma is of very secondary importance, nay, Karma has no place whatsoever in the matter of granting release," says Sankara. The other commentators, all belonging to the Vaishnava sect, are evidently followers of the Pravritti Dharma of the Vedas and so they were expected to attach a greater importance to the Karma-marga. But biased as they were towards the Bhakti theory as developed in the Bhagavata Purana, they too committed a similar blunder in attaching all importance to the Bhakti theory thereby minimising the importance of the Karmayoga. Human beings as they are, they are not to blame for such partial criticisms coming out from their ethical motives. But as an evitable untoward consequence, the true meaning of the Gita mysticism

has been lying as a concealed fact, and the inquisitive mind gets only bewildered in judgment in oscillating between those equally important interpretations of the ancient savants. Under such circumstances, if we want to understand the true meaning of the Gita mysticism, we can do nothing but apply the old exegotic canon of the Mimamsists, namely,

उपक्रमोपसंहारौ अभ्यासोऽपूर्वता फलम् ।

अर्थवादोपपत्ती च लिङ्गं तात्पर्यनिर्णये ॥

This canon was undoubtedly not unknown to the early commentators; but they, it seems, could not attend to it properly owing to their own philosophical biases and great eagerness to establish their own theories. By applying this canon we can see that the theory of Karma is the introduction in the Gita, the theory of Karma is its conclusion, the importance of Karma is repeated again and again, Karma is its distinctive feature inasmuch as it is not emphasised in the other scriptural texts, viz., the Upanishads,* the Vedānta and the Bhagavata Purāṇa, the theory is the object to be attained, it is applauded and established by adducing arguments in its favour and refuting counter arguments.

Reconciliation of the three methods of Dharma : Preference to Karmayoga

It is to be noted here that like Karma, Bhakti and Jnana also are repeated and applauded and mentioned in the concluding chapter. From all these diverse statements all that we can conclude about the significance of the Gita is that all the three theories of

Karma, Jnana and Bhakti are equally recognised in the Gita so much so that the Gita alone and no other Scriptural text of the Hindus, should be regarded as the best harmonising combination of the three different pathways of Dharma without ignoring the other philosophical theories, viz., Sankhya, Yoga, Nyaya and Mimamsa. Still to do full justice to the Gita we must admit that some special stress has been laid upon the theory of Karma, and this is proved by the simple fact that the origin of the Gita is to be traced to Arjuna's unwillingness to do the act of fighting and that after his delusion was removed by the wholesome instructions of Bhagavan Krishna he did actually engage himself in the great fight for the right cause. To understand the true spirit of the Gita it is necessary, therefore, to see how the three methods of Dharma have been harmonised here.

Meaning of Karma

First, let us try to understand the true meaning of Karma. The word Karma has been used in different Sastras in different senses. The Mimamsists restrict its sense to the rites or ceremonial observances relating to sacrifices (Yajnas), and these alone, they say, if properly performed, lead to salvation. The Smṛiti texts recognise, besides, those distinctive acts, viz., sacrifices, fighting, agriculture, etc., which are to be done by the four castes. The Purāṇas, again, add some acts more, namely, the acts relating to vows, penances, etc., and classify all such acts into Nitya, Naimittika and Kamya. But in all these Sastras the word Karma seems to be used in more or less contracted senses. The Gita, on the other hand, has warned us against these narrow views of the sages, and has taken the word Karma in the widest sense possible as we come to know from the

*In spite of the great antiquity of the Karmayoga theory it has not been discussed in the Upanishads except in the few Slokas such as the Isopanishad Text beginning with कुर्वन्नेवेह कर्माणि..... and आरभ्य कर्माणि गुणान्वितानि..... (Sveta VI, 4),

verses IV, 16 and V, 8—10. The word Karma in the Gita, in other words, implies all the various acts—those relating to the body and bodily movements, those relating to speech and articulation, and those that are going on in the mental sphere as well as in the sphere of the senses—which a man has to do in the world from birth to the grave. An exhaustive enumeration and classification of such acts is indeed an impossible task.

Meaning of Dharma

The next word Dharma has got a similar meaning. Indeed, its scope has been more or less restricted in the different Sastras. The Mimamsists, for example, have used it in the same sense as Karma, namely, that whatever act is instrumental to the attainment of bliss in the after life is called here Dharma. Such limited sense we also notice when we consider such subjects as Raja-dharma, Desa-dharma, Jati-dharma, Guna-dharma, Varna-dharma, Asrama-dharma and the like. Popularly, however, we often use it in a wider sense, e.g., when we say that such and such act has not been Dharmasangata, i.e., proper according to his Dharma or Kartavya-Karma. This popular or wide sense can be traced to the Mahabharata texts (Santiparva, 109, 1-2). This sense we get from the very derivation of the word (from धृ 'to hold' with suffix मन्), and Dharma here means, "Whatever acts are necessary for the protection, regulation and conservation of the society of the world." When, again, the author of the Mahabharata says towards the close of the treatise, "ऊर्ध्वबाहुर्विरौम्येन न च कश्चिच्छृणोति माम् । धर्म्मार्द्रयश्च कामश्च स धर्म्मः किं न सेव्यते ॥ (I am crying aloud with uplifted hands—but nobody hears me—that wealth enjoyment and desire, all come from Dharma; why is not such

Dharma practised?), he evidently uses the word in that very wide sense. It thus appears that there is no difference in meaning between Dharma and Karma so far as the texts of the Gita are concerned. In fact, the three words Dharma, Karma and Niti (moral acts) are to be regarded as synonymous from the real point of view of the Gita philosophy.

The Method of Karma

But to make the meaning more precise we are to remember carefully that of the various acts or Dharmas which a man has to do in the world, some are common to him and other animals. Yet man is man, and irrational animals are more animals. There is something, therefore, underlying all these acts, which distinguishes man from other animals. And that thing is the peculiar way or method in which the acts are to be done by man. The way is closely connected with the ultimate object of desire, the attainment of which the Gita holds in view and instructs us about. The object is evidently Moksha or Self-realisation, and the Karmas or Dharmas must be performed by our bound souls in such a way that the soul's ultimate object is not frustrated thereby. It is this peculiar and ingenious method of performing all the acts of the world which is described in the Gita as Karmayoga (II, 50) and which serves as the keynote of the whole Gita Text, and we propose to elucidate this point later on.

Karma emphasised in the Gita

That a special stress has been laid in the Gita upon the necessity of Karmayoga is quite evident from the positive statement तयोस्तु कर्म्मसंन्यासात् कर्म्मयोगो विशिष्यते । (V. 2). This positive statement, again, is corroborated by many more texts, viz. (1) तस्मात् युध्यस्व भारत—

Therefore fight on, O Arjuna (II, 18), (2) तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः—Therefore you stand up or be up and doing, O Kaunteya, with a firm resolution to fight (II, 37), (3) तस्मादसक्तः सततं कार्यं कर्म समाचर—Therefore you do your own duty giving up all attachment (III 18), (4) कुरु कर्मैव तस्मात्त्वम् (IV, 18) (5) मामनुस्मर युध्य च (VIII, 7), (6)..... शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि (XVI 24) In all these verses the Bhagavan clearly expresses His own view about the importance of Karma. After doing so over and over again, in the closing chapter He asks His dear Arjuna whether his delusion which so long stood in the way of his fighting is gone, and in answer to that final question Arjuna says,—"Yes, my delusion is gone, I have regained my true consciousness through your favour, and with all doubts removed and with a stable Buddhi I shall act up to your advice". Moreover, common sense also is in favour of the indispensable necessity of Karma in preference to the theory of Sannyasa; for, even if a man retires from the world of action to a lonely forest or a penance grove, he cannot avoid such acts as inhalation, exhalation, sitting, lying, eating and the like. This very idea is stated in the Gita texts—नहि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत् (III 5.) and नहि देहभृता शक्यं त्यक्तुं कर्माख्यशेषतः (XVIII, 11).

Ethical neutrality in Karmayoga

The theory of Karmayoga which is thus repeatedly emphasised in the Gita means, in the language of Bertrand Russel, that a man must get himself married with the facts of the world, if he wants to be a scientific mystic. The facts of the world taken as a whole constitute the Maya of the Vedantist, strictly speaking, the effect of Maya; and this Maya has Karma as one of its

constituent elements. In fact, there is virtually no very wide difference between Maya and the eternal stream of action, for without some sort of Karma, Nirvisesha-Brahma cannot transform Himself into Savisesha-Brahma. The method of performing such acts is, as with the scientific thinkers, a disinterested one. The full meaning of this disinterestedness or the mood of ethical neutrality is stated in the Gita text—कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥

—which is regarded as containing in a nutshell, as it were, the whole theory of the Gita. The verse says that we have right to an act but not to its fruit. We are free no doubt to make all efforts we can to perform an act, but we should understand at the same time that our efforts are not and cannot possibly be always fruitful. This is what our daily experience teaches us. For the fructification of our acts some other condition or conditions are necessary, namely, the favourableness of our environments. We have thus no absolute control over the fructification. We must not think ourselves alone as the sole instrumentality for giving us fruits. Such being the case, we must act without an eye to its fruit. Unrest alone is the consequence of those acts which we think most at the outset must yield fruits but which actually turn to be fruitless. This forsaking of all desires, all eagerness and avidity towards the effect means an absence of attachment to the effect, but never implies that we should renounce all action. The bleaching of the colour of a piece of cloth never implies the destruction of the cloth itself.

Stability of Buddhi

It is easy to philosophise in this way about the disinterested method of action but not so is the practice. There is a

gulf of difference between the theoretical and practical aspects of philosophy, and mysticism is practical philosophy. Yet such mood of ethical neutrality in respect of action can possibly be attained by one who is wise and who is a sincere and steady devotee—by one whose Buddhi has become stable and tranquil. This practicability has been admitted even by an extreme anti-metaphysician like Spencer. "Thus admitting that for the fanatic some wild anticipation is needful as a stimulus, and recognising the usefulness of his delusion as adapted to his particular nature and his particular function, the man of higher type must be content with greatly moderated expectations, while he perseveres with unblomished efforts. He has to see how comparatively little can be done and yet to find it worth while to do that little" (Spencer's Study of Sociology, p. 403)—where the expressions 'fanatic,' 'man of higher type,' and 'greatly moderated expectations' correspond respectively to the expressions 'अहङ्कारविमूढात्मा,' 'विद्वान्' and 'फलौदासीन्य' used in the Gita.

Theories of Conduct

The question now arises why it is that we should judge the value of all our acts from the standard of the stability of the Buddhi and not otherwise. This requires us to plunge into a discussion of the doctrines of Vedantic thought, and a deep knowledge of such doctrines goes by the name of Jnana-yoga in the Gita. This metaphysico-Theistic theory of conduct is decidedly superior to the many anti-theistic theories that have prevailed both in the East and the West. Without entering into an elaborate discussion we may briefly indicate some of the important theories on this point. The first is the theory of those who rely upon perception alone for determining the rightness

and wrongness of an action. With their minds wholly absorbed in the facts of this world and without feeling the necessity of a faith in the Absolute, these scientific moralists judge the rightness of conduct not from the standpoint of our relationship with the Eternal but from the standpoint of our happiness or temporal good. Of these the gross sensualistic thinkers like Charvaka attach all importance to the individual's own sense pleasure and hence are to be rejected on the ground that this reduces man to the level of a doll made up of the sole ingredient of gross egoistic pleasure. Others, again, like Hobbes and Helvetius who regard such higher pleasures as fellow feeling, sympathy, kindness, etc., are subject to a similar criticism, viz,—(1) that when a conflict arises between an individual's own pleasure and others' pleasure, this cannot be explained away satisfactorily; (2) that those springs of action when analysed would themselves be found to be based upon an egoistic feeling.* The view of the common-sense moralists like Sidgwick being a combination of these two views, need not be separately discussed. Lastly, the Idiopsychological theory of the Intuitionist School of Martineau, which regards conscience and a hierarchy of several springs of action (corresponding to the divinities of Manas referred to in the Gita X—34, Taitt. III—4, Chha. III—18, etc.) as the determining factor in conduct, involves such controversial points as, "Is conscience the same in all individuals", "Is it capable of improvement by education and the like?"—which cannot be satisfactorily solved.

* Take the case of 'kindness'. Now, what is the psychological import of kindness? It is nothing but a change arising within one's mental principle when affected by a feeling of the sorrow of other phenomenal beings. The act, therefore, proceeding from kindness as a spring of action is intended to remove the want thus felt within the mental principle. Kindness, in other words, is based upon an egoistic feeling.

(To be continued)

ANCIENT HINDU CIVILISATION IN BORNEO

By Dr. Ramesh Chandra Majumdar, M. A., Ph. D.

Borneo is the largest island in the Indian Archipelago, and the third largest in the whole world, being next in size only to Australia and Papua. Its length is about 800 miles, with a breadth of 700, and an area of about 284,000 square miles. The population is roughly estimated at 1,865,000 or more. In addition to the recent European settlers, the population mainly consists of three classes ;—the original inhabitants called the Dayaks, the Malayas and the Chinese. The greater part of the Island is now under the domination of the British and the Dutch.

The archaeological study of the old remains of Borneo has only recently begun and is still in its infancy. Our knowledge of the early history of the Island is, therefore, still very meagre and we cannot attempt anything like a connected narrative for the history of the early period. I propose, therefore, to confine myself to a study of such remains as are distinctly characteristic of Hindu civilisation and thereby lead to the inference of the establishment of a Hindu colony in that island in bygone ages.

The earliest and at the same time the most interesting remains of ancient Hindu civilisation in Borneo are furnished by four inscriptions. These inscriptions are engraved on four sacrificial pillars, called Yupas. They were discovered in Kutei, on the east coast of Borneo, and their date may be referred to as 4th century A. D.

Of the four inscriptions, one is almost illegible and the remaining three may be summed up as follows :

1. May the leading Brahmins and other honest persons listen to the

virtues of Mulavarman, viz., multifarious charities and gifts ; gift of life, of Kalpa tree, and of land. (As a memorial to) these virtues this Yupa has been set up here by the Brahmins.

2. The Great King Kundariga had a famous son, Asvavarman, who was the founder of a family, like Arisuman. He had three sons, the eldest of whom, Mulavarman was endowed with austerity and restraint (tapobaladaman-vita). He celebrated the sacrifice called *Vahusuvarnnakam*, and this pillar of that sacrifice has been set up by the Brahmanas.

3. By the Brahmanas who came here, this Yupa was erected (in token of) the gift of twenty thousand cows by King Mulavarman to twice born men (dvijatibhya) in the sacred enclosure Vaprakesvara. Of the fourth inscription nothing can be read except the name Mulavarman and a phrase "as Bhagiratha was born from King Sagara".

Now these inscriptions would leave no doubt that there was a powerful Hindu colony in Borneo some time, and perhaps long before the fourth century A. D. when they established a royal dynasty on the eastern coast. These colonists carried with them Sanskrit language and Brahmanical religious traditions, with a great deal of Hindu culture. It is to be noted that a golden image of Vishnu was also found at the place where these inscriptions were discovered. Thus the Brahmanical religion in a fairly developed form was introduced in this distant land and a strong influence of the priestly class which characterised the later Hindu society is also evident from these inscriptions.

The inscriptions were found in Kutei at a place called Muara Kaman on the bank of the Mahakam river and not far from its mouth. The discovery of the ruins of a Chinese Junk at this place shows that it was at one time a commercial centre frequented by seagoing vessels. This explains the early settlement of the Hindus at this place.

The progress of the Hindu colonists further inland in this region is evidenced by the discoveries at Kombong cavo, on a hill to the north of Muara Kaman.

The cave consists of two chambers, one behind the other. In the dark back-chamber were heaped twelve sandstone images, some hewn stones and a quantity of decayed wooden beams. The images were furnished with stone-pins underneath their cushion, showing that they were originally set up at a different place. Indeed the ruins unmistakably indicate the remains of one or more temples, made partly of wood and partly of stone, and containing a number of images. Evidently the temples had to be deserted and all that could be carried were deposited for safety in this rock cave. A sudden invasion or a similar catastrophe may account for this.

Among the images, it is easy to recognise the familiar Hindu Gods Ganesa, Nandi, Vishnu, Skanda, and a head of Brahma. To this must be added three images of Siva which were taken to the Batavian Museum from this cave.

These images do not resemble, in their workmanship, the later images of Borneo which are all products of Indo-Javanese art. As a matter of fact the later Hindu civilisation of Borneo seems to have been derived almost entirely from Java. In contrast to this, the images discovered at Kombong show a direct influence from India and we must thus recognise that at this time the Hindu colonists of

Kutei in Borneo came directly from the Hindu soil. The river Mahakam must have served as their channel of communication and it was evidently the valley of this river which formed the stronghold of their power and authority in this region. An inscription discovered at Sangbolirang in Kutei shows that the colonists spread themselves higher up the coast far beyond the mouth of the Mahakam river.

The province of Kutei in E. Borneo which preserves these traces of early Hindu civilisation was also called 'Koti' and Keru has made the very ingenious suggestion that this region is referred to as the Yava-koti by the Indian astronomers who place it 90° of Longitude to the east of the meridian in Ceylon. Whatever we may think of this there is hardly any doubt that Kutei formed a strong Hindu colony in very early times.

In western Borneo also we find unmistakable traces of Hindu colonisation. Here the colonisation evidently followed the course of the river Kapuas. In various places on the banks of this river, remains of Hindu temples and images have come to light. Inscriptions have been found at Sanggau, Batupahat and other places, all written in Indian character. An image of Ganesa was discovered in Serawak and a Mukhalinga at Sepauk in Sintang. Remains of Buddhist religion have also come to light in these regions.

These remains do not show any Indo-Javanese influence and have to be explained by a stream of colonisation direct from India.

This brief account of the first phase of the Hindu civilisation in Borneo, although bereft of all technical discussions of details, would, I hope, prove a stimulating reading to the modern Hindus, unfolding, as it does, a picture of steady enterprise and catholic religious propaganda of their ancestors in unknown seas and lands.

THE PRANA : ITS OBJECTIVITY AND ITS TWOFOLD MANIFESTATION*

By Prof. Kokileswar Sastri, Vidyaratna, M.A.

(1) What is Prana in Vedanta ? Let us see how Sankara himself speaks of this Prana. "The term Prana is the world-seed (बीजात्मनास्थितम्), and Brahma is defined as *Sad-Brahma* (सद्ब्रह्म) in relation to and in identification with (तदात्मना) the Prana. It is this Prana which, before its manifestation, existed 'in the state of energy of the causal seed' (बीजशक्त्यवस्थम्). It became manifested—developed—as this non-intelligent world" (मा० का० भा०, १.२) Prior to its manifestation, this world of Nama- rupa is called as *Avyakta*. Sankara informs us that the *Prana-bija* exists in *Pralaya*—dissolution of the world, and also in *Sushupta*—deep slumber of finite self, in undeveloped or *Avyakrita* condition, i.e., not yet differentiated in space and time-order—

"अव्याकृतस्य देश-काल विरोधाभावात्..... अव्याकृत एव प्राणः सुषुप्ते (प्रलये च).....सर्व-भावानामुत्पत्तेः प्राक् प्राण-बीजात्मनैव सत्त्वम् । (मा० का०, १.२).

"समस्तं जगत् कार्य-कारण-लक्षणं, सह विज्ञा-नात्मना, परस्मिन्नक्षरे सुषुप्तिकाले संप्रतिष्ठते, सामर्थ्यात् प्रलयेऽपि.....तत एव च उत्पद्यते इति च सिद्धं" (प्र० भा०, ६.१).

"प्रागवस्थायां परित्यक्त-व्याकृत-नामरूपं बीज-शक्त्यवस्थं अव्यक्तशब्दयोग्यं दर्शयति" (ब्र० सू० भा०, १.४.२).

[In the dreamless sleep (and in the *Pralaya*), the Prana was non-differentiated. Before their birth (i.e., appearance in developed forms of Nama-

rupa) all objects had their *being* in the form of potential (अव्याकृत) Prana. It then became gradually developed or manifested in space and time.]

[All the universe in the nature of effects and causes, together with the knowing self, enters into the supreme, undecaying Self during sleep and that by necessary implication even in *Pralaya* and is produced from thence.]

[(The world) in its prior condition was fit to be called as *Avyakta* (not manifested), as it is reduced to the state of 'Power of seed' devoid of differentiated Nama-rupas.]

This Prana in *Avyakta* stage is synonymous with *Maya*. The *Brahma-Sutra-bhashya* says—

"बीजशक्तिरव्यक्तशब्दनिर्दिष्टा.....मायामयी महासुषुप्तिः" (१.४.३).

[This seed indicated by the term '*Avyakta*' is like deep slumber consisting of *Maya*.]

The *Mandukya-bhashya* states—

अव्याकृत एव प्राणः सुषुप्ते, प्रलये च...प्राण-शब्दत्वमव्याकृतस्य" (मा० का० भा०, १.२).

[In the deep slumber and in *Pralaya* the Prana becomes *Avyakta* the Prana is known by the term *Avyakrita*.]

Behind this Prana or *Maya*, there is *Brahma* as its substratum or *Adhishthana*. This *Avyakrita* (non-manifested) Prana is not a self-existing entity, but it cannot be explained

without referring to the *being* of Brahma whose energy it is—

“मया अपकृष्टं परित्यक्तं शून्यं तत् स्यात्.....
सर्वभूतानां बीजं तदहमर्जुन” (गी० भा०)

[Anything into which 'I' have not entered, from which 'I' am removed, would be without self (could not exist) and would be void.]

Again—

“तमोबीजस्य स्वातन्त्र्येण प्रवृत्तिशक्तास्यात्,
तथा सति सांख्यसिद्धान्तात्पात इति ‘आश्रय’ (sub-
stratum) दर्शयति”

(रामतीर्थ in उप० सा०, १७.२७).

[Someone might think that this 'seed of Tamas' i.e., Pranabija, acts' independently and in that case our theory might resemble the Sankhya Prakriti: to disarm such suspicion the author (Sankara) shows its substratum (आश्रय, अधिष्ठान).]

This seed of Maya or Prana existing in Brahma in undifferentiated state, identically blended in it, distributed itself gradually, when manifested, into three forms—the gross (स्थूल), subtle (सूक्ष्म) and the causal (कारण) conditions of the Prana.

तदेवैकं त्रिधाहेयं मायाबीजं पुनः क्रमात् ।

मायाव्यात्माऽविकारोऽपि बहुधाको जलार्कवत्”
(उ० सा०, १७.२७).

[One seed (of Maya) gradually divided itself into three forms. The intelligent *Atma* which is changeless, though one, appeared as many in connection with the three-fold Maya, like the sun appearing as many when reflected in the rippling surface of a lake.]

These three forms of the Prana may be compared with the three states of the finite individual self in its wakeful, dreaming, and slumbering conditions respectively. The differentiations into gross states are the product of their subtler condition. The subtle diffe-

rentiations are again the product of the causal state which is called as the undifferentiated causal form or the seed-form of the Prana (अव्याकृत प्राणवस्था).

All these states were merged in Brahma in Avyakta form.

(a) But what is the *relation* between Prana and its substratum Brahma?

The Avyakta Prana is really the *Swarupa* (nature) of Brahma itself—

“मम परमेश्वरस्य विष्णोः ‘स्वभूता’.....
माया” (गी० भा०, ७.१४).

[This Maya is inherent in Me, Vishnu, the Lord.]

नामरूपबीजभूतात्.....स्वविकारापेक्षया परात्
‘अक्षराद्’ परं सर्वोपाधिर्वर्जितं ‘अक्षरस्यैव’ ‘स्व-
रूपम्’ (मु० भा०, २.१.२).”

[The Maya or Prana, the seed of all names and forms, is termed 'Akshara' and this being the *source* of all changes does not itself change. The Brahma which is devoid of all determinations and limitations is the real 'Akshara'. The former Akshara—the Maya-seed—is, in reality, the *Swarupa* i.e., the nature of the Akshara Brahma.]

There is thus a *Swarupa* or *Tadatmya* relation between the Avyakta Prana and Brahma in which it is submerged but not obliterated. What is *Tadatmya*? Sankara defines this *Tadatmya* (तादात्म्य) in his commentary on the Brihadaranyaka thus—

“यत्स्वरूपव्यतिरेकेण अग्रहणं यस्य, तस्य ‘तदा-
त्मत्वं’ दृष्टं लोके (२.४.७).

[Some thing which cannot have any being or action *apart* from the other is in *Tadatmya* relation with it.]

Prana then has no being or activity *apart* from that of Brahma which is its substratum. In all its successive forms, the Prana works not apart from but in identity with Brahma.

“(नामरूपे) ‘आत्म-तादात्म्येनैव’.....सर्व-
व्याप्त्यस्य व्याक्रियेते” (तै० भा०, २.६).

[All its differentiations and developments are, in all conditions, in intimate relation with Brahma, not apart from Brahma.]

“यदात्मकं मयि वर्तते स्थितिकाले”

(बृ० भा०, २.१.२०).

“प्रलयेव कलानां ‘आत्मभावा’गमनम्”

(प्र० भा०, ६.५).

“(जगत्) ब्रह्मणि लीयते-‘तादात्म्यता’ स्मि-
ति.....तद्व्यतिरेकेण अग्रहणात्, तस्मात् ‘सर्व-
मिदं ब्रह्म’ (छा० भा०, ३.१४.१).

[The world of Nama-rupa exists not apart from ‘me’, but in identity with ‘my’ Swarupa (स्वरूप)].

[“When it disappears, the ten-fold Kala (i.e., all the differences) are merged in ‘my’ nature and thus exist in identical relation with ‘me.’]

[In an order reverse of that of birth, all this dissolves into Brahma—becomes identified with it thus at all periods of time this universe remains one with Brahma and is never cognised *apart* from it, consequently this universe is, in reality, Brahma itself.]

We find then that the Prana or Maya, when existing unmanifested in Brahma, has no being or activity* *apart* from Brahma. “The Prana had no independent being of its own or activity *apart from* Brahma and for this reason the Prana *though existing* cannot violate or interfere with the unity—non-duality—of its substratum.”† When the differentiations gradually develop un-

der space and time limitations, they do not arise *separated* from or independent of or apart from Brahma, and when these differences go on operating (स्थितिकाले), we cannot say that they have made Brahma something else (अन्य). Brahma remains, unaffected, the same substantial being,—under the appearance of differences. These differentiations, again, stand in Tadatmya (तादात्म्य) relation to their cause, Prana, as the latter is related to Brahma—its source, its substratum—in the same Tadatmya relation. They cannot make the causal substance something different (अन्य). Because, they are in reality (परमार्थतः) not something different, but express the nature of Brahma.

(2) To the Sruti, the Prana, as soon as manifested, is known as *Sutra* (सूत्र)-

“तदेतत् हिरण्यगर्भस्य सूत्रात्मनो जन्म,—
यद्व्याकृतस्य जगतो व्याकरणम्”

(बृ० भा०, ५.५.१).

[The differentiation of the undifferentiated world is the birth (or first manifestation) of *Hiranya-garbha* which is *Sutra* “.]

It is called *Sutra*, because it weaves into itself all the differences of the world. It is this energy which related together all the beings, all the determinations (विशेष) in the world. It passes through all, it sustains all, as a piece of thread passes through and contains in it all the flowers of a garland.

“अन्यथा सक्तमुष्टिवत् विशीर्येत”

(बृ० भा०, ३.६.१).

[Otherwise, if it did not sustain, all the differences of the world of Nama-rupa would have been torn to fragments, scattered, like a handful of fried grounded grain (सक्तः).] But

*cf: “नान्यत् किंचन मिषत्”—“न किंचि-
दपि व्यापारवत्” (ऐ० भा०, १.१).

† स्वतः—सत्तावत्त्वे स्वव्यापारे स्वातन्त्र्यमेव
स्यात्.....अतः आत्मनोऽद्वितीयस्य न विरोधः”
—आनन्दगिरि in Aitareya-bhashya.

we have seen it cannot act independently ; it has Brahma as its substratum, as its source, as its sustaining ground. With a view to impress this fact upon our mind, the Sruti calls Brahma as—

“सूत्रस्य सूत्रं, तस्यैव नियन्तारं”,

and

“प्राणस्य प्राणः”—

[“Brahma is the thread of all threads ; it is the controller—the guide of this thread.”] And [“It is the Prana of the Prana ”.]

“मयि सर्वमिदं प्रोतं सूत्रे मणि-गणा इव”

(गी० ७.७.)

Nilkantha thus explains—

“सामान्यरूपे मयि सर्वे विशेषाः प्रोताः दुन्दुभ्यादिदृष्टान्तैः ।...सतन्मात्ररूपे मयि सर्वे अप्रविशेषाः प्रोताः—इत्यादि,.....सूत्रवत् सर्वत्र अनुस्यूते मयि इदं सर्वं परस्परव्यावृत्तं तत् प्रोतं,अतः प्रपञ्चातीतोऽहम्”

[“Strike a musical instrument, the stroke will produce a *general* undifferentiated sound—अनुगुण । Then strike it more and more, varieties of sounds would now be produced upon it. But all these varieties—these various degrees—high and low—of different sounds would all be heard *accompanied* by the *general* अनुगुण first produced. As a piece of thread enters and touches all the different flowers in a garland, so, I, the self, have entered and kept constantly touching all the mutually exclusive (व्यावृत्त) finite objects of the world. As the continued identity (अनुगत) remains distinguished from, and unaffected by, the mutually exclusive objects, so I transcend the world.] Each of the objects of the world is finite and it arises from its *negative relation* to others *. As

*Sankara's idea in this respect is identical with Plato's.—‘A finite is that which has a limit. If something is limited, it follows that beyond the limit there is another something. Hence to be finite means to be limited by something else and so on.’ “अश्वत्थान्तं गोत्व-

Plato says— “In their *distinction* from each other, things are limited and hence many”. But as Brahma is present as *Sutra* in each, contains everything,—the many are also one—Infinite. We thus find that the phenomenal objects are the expressions of the active non-phenomenal ossoncos (सामान्य) behind them, and these latter are all involved in the Ultimate Essence—Brahma.—

“कथमवगम्यते अज्ञाने (i.e. अव्याकृते प्राणे) तमः—प्राधान्यमिति तत्राह—जाह्न्याधिक्य दर्शनात्, सत्ता-स्फूर्ति प्रदत्वेन चेतनस्यापि ईषदनुवृत्ति सूचयति” (रामतीर्थे in वे० सा०) ।

“Why is there prevalence of *Tamas* in their cause ?The author implies—from seeing non-intelligence (जाह्न्य) in the effects, there is in all products some degree of intelligence (चेतन)”.]

Now, then, this Prana is the germ, the energy (स्फूर्ति) of the Supreme, from which perishable things take their rise. This is the imperishable (अचर), undifferentiated *seed* (बीज) or germ, with Brahma behind it as its *source*—the *real seed*.

“बीजं मां सर्वभूतानां विद्धि पार्थ सनातनं”

(गी०, ७.१०)

And

“अचरात् परतः, परः (अचरः)” मु०, २.१.२.

It is that which causes the growth of all things that germinate, and this

मिति अन्तवदेव भवति । स च अन्तो (Limit) भिन्नेषु वस्तुषु दृष्टः” ।—Thus arises a complex system of many inter-related finite things. But limit, according to Sankara, always involves negation (निवर्तकत्व)—“यतो यस्य बुद्धेः ‘निवृत्तिः’, स तस्य अन्तो भवति, यथा गोत्वबुद्धि-रश्वत्वात् ‘निवर्तते’” (तै० भा०).

“The idea of ‘cow’ *negates* or *excludes* the idea of the ‘horse.’ This is what keeps one thing separate from another thing. Each one negates or excludes the other ones from it.” Thus one finite object negates another finite object. There are therefore series of finite objects—many. (Vide my “Adwaita Philosophy,” second edition).

endures as long as *Samsara* endures. Nothing springs up without a seed, and since growth is constant, the continuity of the seed never fails—

“नित्यं च प्ररोहदर्शनात् बीजसंततिर्न व्येति”
(गी० भा०, ६.१६).

[I am the *manifested* which *manifests itself in relation* to the cause; and I am the reverse, the non-existence, *i.e.*, the *unmanifested*, the cause]

(‘सत्’—यस्य यत्संवन्धितया विद्यमानं तत्, तद्विपरीतं ‘असत्’ च ‘अहमेव’—गी० भा०, ६.१६). This causal Power—बीज—is subject to God, subject to His control—(तदाश्रया तदैश्वर्यभूता)—and existing in *Brahma*, this causal seed, *Prāna*, develops into differentiations of *Nama-rupa*, the world.

(b) *Brahma* is the source and regulator of the *Prana*—

We have seen there is *Tadatmya*-relation between this *Prana* and *Brahma*, and through this *Prana* *Brahma* is the cause of all.

The *Gita* says—

“When *Brahma* is said to be not accessible to the thought or word—सत् (Existence),—one may suppose it to be असत् (non-existence). To prevent this supposition, the *Gita* declares its existence as *manifested* in the *Upadhis* through the senses of all living beings (XIII-12-13).” “There must be some self-conscious principle *behind* the *insentient principles in activity* such as physical body; for, we invariably find self-consciousness lying behind all insentient objects *in activity*, such as a carriage in motion.” *Brahma*, the sentient principle is not *actually engaged* (व्यापाराविष्टतया) in the *particular* activities;—and in that supposition *Brahma* would be as if reduced to पररूप or assuming the character of that with which it is connected. We should understand *Brahma* manifests itself

through the *Upadhis* or limitations of the senses, through the *functions* of all the senses: that is to say, the knowable *Brahma* (ज्ञेय) functions, *as it were*, through the functions of all the senses. (‘As it were’—*i.e.*, not actually engaged, only seems to be so engaged).”

Sankara elsewhere observes—

“विक्रियादि विशेषरहितस्य आत्मनः मन-आदि-पृवृत्तौ निमित्तत्वम्” (केन, वा० भा०, १.२).

[*Atma* is not subject to modification or change; and remaining unaffected in its own nature, it is the director of the intellect, senses, etc.]

And again—

“सर्वचित्तनपृवृत्तीनां चेतनाधिष्ठानपूर्वकत्वात् तस्मिन् चेतने सर्वचित्तनपृवृत्तिहेतौ नास्ति नास्तित्व-शङ्का” (गी०, १३.१३).

“नहि अचेतनं चेतनानधिष्ठितं स्वतन्त्रं प्रवर्तते प्रवर्तयति वा” (ब्र० भा०, २.२.१२).

[The existence of an intelligent principle cannot be doubted, *behind* the non-intelligent objects in activity as their *source*, inasmuch as wherever there is activity of any non-intelligent objects in the world, that activity must have an intelligent principle as its controller or regulator.]

[“A non-intelligent thing cannot act or cause others to act, of its own accord and independently, without being presided over by an intelligent principle”.]

Compare what *Rama-Tirtha* says in his gloss on the *Vedānta-Sāra*—

“प्राणाः स्वातिरिक्त-स्वान्तर्गत-चेतन्याधिष्ठान-पूर्वकपृवृत्ताः अचेतनत्वात् रयादिवत्”—

[The vital airs (प्राणाः) have as the antecedent of their activities superintendence of Intelligence, other than themselves but residing in themselves, because they are unintelligent, like a chariot.]

During the dissolution of the world, the Prana merges with all the varieties of its actions, in Brahma. And this Prana is, in Vedanta, not an independent principle, and as it is non-intelligent and always acts in combination with senses and others, it cannot be held to be independent in its activity but must be held to be acting for some sentient principle, as is stated in the Brahma-Sutra thus—

“संहतत्वाचेतनत्वादीन् प्राणस्य स्वातन्त्र्य-निराकरणहेतून् दर्शयति” (२.४.१०).

Prana may therefore be called the creative energy of Brahma, and Brahma for this very reason is called in Vedanta as—प्राणस्य प्राणः। It is not something which can exist and work separated or divided from Brahma. It has no *independent Swarupa* or nature of its own like the Pradhana of the Sankhyas, but is in constant and living relation with Brahma.

“यदि हि प्राणादयः पृगुत्पत्तेः ‘स्वेन आत्मना’ i. e., as an independent principle सन्ति, तदा.....पुरुषस्य प्राणादिमत्त्वं भवेत् । न तु ते.....स्वेन आत्मना सन्ति; अतः अप्राणवान् पुरुषः” (मु० भा०, २.१.२).

In this quotation, ‘स्वेन आत्मना’ can be explained in the light of what Sankara states in the Brahma-Sutra, 2-3-7. He states there—all finite things are divided (विभक्त) like a water pot, piece of cloth, pillar and the like. Each of these is characterised by particular modifications or *Vikaras* and such characteristic modifications of each can be said to be the *Swarupa* (स्वरूप) or the nature of that object and this *Swarupa* separates one finite thing from another finite thing—

“न हि अविच्छिन्नं किञ्चित् कुतश्चित् विभक्तमुपलभ्यते ।...येन ‘विशेषेण’ व्यतिरिच्यमानं (i.e., विभक्तं) अन्येभ्यः, तेन “स्वरूपवत्”, स विशेषः प्रागुत्पत्तेर्नस्ति” (ब० भा०, २.३.७).

In the light of this hint, here also ‘स्वेन आत्मना’ would mean that such particular modification by which Prana is characterised as Prana and is distinguished from other particular modifications characteristic of other objects, was not present in Brahma, prior to its manifestation. Hence, in that stage, the self (पुरुष) can be called as—अप्राणादिमान् पुरुषः । Similarly in the Brahma-Sutra, 2-3-7, Sankara concludes—“आकाशादि-स्वभावेन न स्वभाववत् ब्रह्म” । Hence we can conclude that prior to manifestation, Prana existed in Brahma not in the form of *modification* but in *identity with Brahma*, as non-modified seed or power. We thus find that in Vedanta Prana is looked upon as a universal, all-pervasive, quasi-material energy. It is a self-constructive divine energy working from the centre and gradually evolving differentiations. All the cosmic (आधिदैविक) physical (आधिभौतिक) and psychical (आध्यात्मिक) forces and activities are to be traced to this energy which first appeared as universal *Pari-spanda* (vibration).—

“प्राणस्य परिस्पन्दात्मकत्वं—वागादिषु अग्न्यादिषु च अनुगतं” (बृ० भा०, १.५.२३).

And

“न हि प्राणादन्यत्र चलनात्मकत्वोपपत्तिः”

(१.५.२१)

[It is the vibration of Prana which is contained in the cosmic fire, etc., and in the psychic speech, etc.] And

[“There can be no vibratory motion anywhere apart from Prana”.]

And also—

“It is this Prana which, without forfeiting its own nature, divided itself into these three main forms of activities everywhere in the world, and it works as varieties of names, forms and acts”;

“एतावाद्धि इदं सर्वं व्याकृताव्याकृतं च यदुत
नाम-रूपं कर्मेति.....अथात्माधिदैवताधिभूत-
भावेन व्यवस्थितमेतदेव” (बृ० भा०, १.६.३)

And

“स प्राणमसृजत ।.....तदुपाधिद्वारा आत्मनि
सर्वविक्रियालक्षणः सव्यवहारः” ।

“अहं प्राणः.....सर्वपरिस्पन्दकृत्”

[He created Prana.....By this
Prana all practical concerns of life con-
sisting of all changes are done by
Atma.

[“ I am Prana.....the active source
of all vibrations.]

(To be concluded)

LIBRARIES OF THE ANCIENT WORLD

By Prof. K. S. Srikantan, M.A., F.R.E.S., (London)

AN attempt is made in this article to give a brief account of some of the libraries in the ancient world. This is bound to be a topic of interest, for, everywhere, the academic atmosphere is charged with the talk of 'Library' and 'Library Movement'. It is particularly so in Madras where the Library Association and the University are jointly trying to make the libraries effective engines in the intellectual regeneration of the presidency, if not of India as a whole. Thanks to the efforts of some of her cultured sons, the 'library' which was till recently considered to be a brick and mortar box for keeping the books safe, and a refuge for the unemployed, deaf, dumb and never-do-wells of society is coming to be recognized as 'a dispensary of the soul with the librarian as the highest doctor administering pills in the form of books to those aspiring intellects that are in need of them.' The importance of such a movement in the educational progress of India is difficult to be estimated. It is hoped that the authors of this movement will not rest content until there is a book for every reader and a library for every village.

Naturally enough one is compelled to turn his attention to centuries be-

fore Christ, to find out for oneself whether here as elsewhere the past is the root of the present. Such a labour is not without its rewards. The recent excavations both in the East and in the West have carried back the history of world culture far beyond human imagination. And with this is carried back the history of the Library Movement too ; for, it is as ridiculous to think of culture without a library as it is to think of man without a soul. The excavations of Babylonia and Assyria have revealed to scholars the existence of libraries thousands of years before the birth of Christ. As early as 1850 Mr. Layard came upon numerous tablets of clay covered with cuneiform characters. These tablets appear to have formed part of the great library of the great monarch Assurbanipal—a patron of literature among the Assyrians. Some of the works appear to have extended over several tablets, and it is estimated that the library contained more than 10,000* distinct works. It is probable these works might have been methodically arranged, catalogued and thrown open for the king's subjects. "We know", observes W.

* Ency. Brit. Vol. XIV,

C. Brewick Sayers in his Introduction to Library Classification "that in the library of Assurbanipal, king of Assyria, there was a catalogue inscribed on twenty-five clay tablets, fourteen of which set forth the works on the knowledge of the earth, and eleven on the knowledge of the heavens." Mr. Brewick Sayers goes a step further, and says that this classification must have been in some respects far in advance of ours. The battle of classification which is still being fought seems to have had reached a settlement in so early a time.

The position of Egypt in the cultural history of the world is too well-known to need any mention. It was practically the home of civilization from where it is said other nations drew inspiration. The pickaxe and the shovel have laid bare the pre-historic antiquities of Egypt. These remains clearly point to the existence of libraries. Libraries appear to have been looked upon as temples. Books were kept not only in these special buildings, but also in the tombs of kings. The most famous among such institutions appears to have been the so-called library of Ozymandias of Egypt whose name has been immortalised by the short but beautiful poem of Shelley :

"My name is Ozymandias, King of Kings :

Look on my work, ye mighty, and despair."

Still another library, more famous than this existed in Memphis to which a heavy blow was dealt by the Persians.

The most famous of libraries in the ancient world however belongs to Alexandria. Under the enlightened rule of the Ptolemies, Alexandria appears to have become a temple of the Goddess of Learning. Ptolemy Philadelphus is said to have constructed spacious buildings for the sake of

the libraries. It is possible that he was responsible for the creation of a new organization for their control. He is said to have sent his men to the other parts of the world for collection of excellent literature. His successor is said to have adopted the novel plan of seizing the books in the hands of the foreigners with a view to add them to the library. Of these institutions, two stood foremost having, it is said, nearly six lakhs of volumes, a number far larger than those of the Trinity College, Dublin, and the University College, London.

What interests us more in a study of these libraries is the right emphasis they laid upon the selection of a proper librarian. Even in the nineteenth century, some of the advanced countries in Europe had not realised the importance of the position of a librarian. A recent writer like Augustino Birrel, in his chapter upon "Librarians at Play", gives the instance of a woman who recommended her cook for the post of a librarian. The magnificence and the renown of the libraries of the Ptolemies excited the welcome rivalry of the kings of Pergamus, who were second only to the Egyptian rulers in their encouragement of their libraries. The library of the Attalai is said to have had more than four times the volumes the Madras University Library now has.

Julius Caesar and Augustus in the History of Rome, remind us of the Ptolemies of Egypt. To Varro was given the work of collecting and arranging the books by Julius Caesar. Varro, a great scholar as he was, made use of this commission to write a book on the "Libraries". What claims our attention most in the library organization of Varro, is his original and striking idea of filling the libraries with statues and busts of great and learned men.

Under Augustus the movement seems to have gained pace, for, to him belongs the credit of starting two famous libraries—the Octavian, and the Palatine. The former was founded in honour of his sister, and the latter was a dedication to Apollo. *

What the contribution of India was to this great Library Movement is a very interesting question. That India could not have been second to any of the civilised countries of her day has been amply proved by the wonderful discoveries of Sir John Marshall and others in the Punjab. But the condition of libraries in Ancient India still remains one of her unexplored subjects. The importance of the 'Library Movement' today, it is hoped, would lead some scholars at least to turn their thoughts upon the library organization of Ancient

India. That such institutions must have existed in those days admits of no doubt. It is even possible that here, as elsewhere, India served as an example to other countries. Universities like Taxila, Nalanda, and Ujjaini could not have existed without libraries of the Alexandrian type. The library in Nalanda appears to have been called Rathnasagara—a very significant epithet indeed! The magnitude of the libraries can be gauged by the fact that most of the foreign travellers who came to India returned with actual libraries, of canonical literature. "We have it on record that Itsing sent five hundred volumes of translation, as the first instalment to China;" the inscriptions of North as well as South India speak amply to the patronage her sovereigns extended to culture. In the light of these, it is no wonder the modern Library Movement has so soon taken a firm root in India.

Ency. Brit. Vol. XIV,

THE QUEST AFTER TRUTH

By M. Gnanasambandam, B.A.

IF one religiously reads the Bhagavadgita, Bhagavatam, the Bible, the Ramayana, the sayings of the Paramahansa and the works of some inspired authors such as Swami Vivekananda, Swami Rama Tirtha, and Sadhu Vaswani, and comes into contact with sages like the Ramana Maharishi of Tiruvannamalai, one cannot but become conscious of God's love. And the world's urgent need today is God-consciousness. The distress and distrust of the present century will not be removed without reverting to the wisdom of the sages who saw in all religions the one eternal Self and in all nations the one spirit of divine humanity and in all living things the one Love Supreme. We are

in the world of God and we must ever remember him.

Most of us have read the following lines in the Song Celestial by Sir Edwin Arnold:—

"Higher and deeper than the outward sense-life
Abides another life escaping sight but remains
Unchanging, and this grand life endures when all
Created things perish and pass away.
This life is
The Unmanifest, Infinite Life. It is the
All-Comprehensive-Life. It is the ever-subsisting

52843

Essence of the Universe. That Life is God's Life

Reaching which none return."

It was taught to Arjuna by Sri Krishna. But it is intended for all truth-seekers. It appears difficult to grasp the meaning of this. We have therefore to look at a concrete instance of one's life in which the above Truth was actually proved and we cannot do better than read the life of the Paramahansa and his relationship with his disciples. A disciple asked the Paramahansa, "Have you seen God?" The remarkably simple reply which the saint of Dakshineswar gave goes straight to the depths of our hearts. "Yes" said the Paramahansa. "I see God as I see you, only more intensely" and added, "Who cares to seek and know God? There are people who shed torrents of tears for wife and children, for wealth and fame, but who does so for the sake of God?" "Yes, children can be made to forget their mother for a time by being given toys to play with and sweets to eat but a moment will come when casting all these things aside, they will cry aloud until they see their mother."

How true and realistic is this of every soul blessed with human life and intelligence, trying to seek and know the Original Source? It is Sri Ramakrishna that successfully sought, knocked and found; so he speaks from his own personal experience and not from books or hearsay. As Prof. Vaswani would say, "Sri Ramakrishna had the non-attachment of a child, the gentleness of a child, the sweet unconsciousness of a child, the loving naturalness of a child, the utter unconvention of a child." The Paramahansa did not define God but he saw everything as God and actually proved what God is like by his spotless life. In God-consciousness he felt indefinable joy but he said his ears were burnt

when hearing worldly topics. Like a child, he wept bitterly to get a vision of his Mother Divine. He was so much fixed in that one single thought that his eye-lids remained unmoved for six years. The Rev. P. C. Mazumdar, a Europeanised and highly educated scholar, spoke as follows of this poor, illiterate Hindu saint whose frequent trances and Samadhi states were in fact relapses into the lap of God whom he adored always heart and soul:—"A living evidence of the depth and sweetness of Hindu religion is this good and holy man. He has completely controlled his flesh. He is full of soul, full of reality of religion, full of joy, full of blessed purity. As a Siddha Hindu ascetic he is a witness of the falsehood and emptiness of the world. His witness appeals to the profoundest heart of every Hindu. He has no other thought, no other occupation, no other relation, no other friend in his humble life than his God. That God is more than sufficient for him. His spotless holiness, his deep unspeakable blessedness, his unstudied endless wisdom, his child-like peacefulness and affection towards all men, his consuming all-absorbing love for God are his only reward". Surely he is the latest Avatar belonging to the race of Rishis who came for the sole benefit of the entire humanity. Are not his simple sayings, his small stories, soul-stirring? He speaks not on information got from printed books but from the Book of Life and the depth of the human heart. When reading the sayings of the Paramahansa, everyone must have strongly felt that he merely heard the secret utterances of his own inner self. Just as the master musician brings out the most melodious tunes and keeps his audience spell-bound, even so this master spiritualist brings out the purest thoughts and longings of the human

heart and attracts them most powerfully. Sri Ramakrishna's love had the clear touch of divinity in it. His most extraordinary devotion to God and love to man purified and perfected all those whom he saw and touched. This was indeed how he converted his greatest disciple who became the patriot-saint and prophet of vital Vedanta.

Human love is often inconstant. What a strange contrast between this and the Paramahansa's super-human love? Of the inconstancy of human love, Mathew Arnold sang plaintively as follows,—

"The Earth hath kindness,
The sea, the starry poles,
Earth, sea and sky and God above;
But ah! not human souls!"

Have not men and women died of broken hearts due to the treachery of those whom they trusted and loved? But who can have the heart to deceive another after hearing and knowing the life of Sri Ramakrishna, the child-like simple saint? His was a life wholly dedicated to truth, love and devotion. It is impossible for us constituted as we are, to rightly understand him. That is why Swami Vivekananda said of him, "The world has yet to know that man" and the same thought has been echoed by Sadhu Vaswani when he wrote, "Not yet have we known him well." When we earnestly wish to know him and take pains, surely the attempt will not be in vain. In the fulness of time, the Paramahansa will be more and more loved, honoured and followed and he will continue to remain the delight and solace of way-lost souls oppressed by materialism and worldliness. Already the greatest idealist Romain Rolland has written the life of this saint whom humanity claims as its own.

"God is Love". If so, why should millions of men in the world starve and

suffer? From the Paramahansa point of view the answer comes—the father is healthy and loving, why should his children get sick and morose? The father leaves a vast estate. Why is the son a prodigal? The sons suffer by their own faults. They deviate from the proper path and disregard the father's example. The love which the universal father bears to each of his children is so great that as has been said by Mahomed, the prophet of Islam "when man walks to God, God runs to man". Want of faith in God and ignorance of our real nature, and thoughtless acts have brought on us untold misery. Each man thinking he is a unit in himself apart from the world in which he is a member, grabs and clutches at as much happiness as he can conceive of, but the merciful universal Father has as much concern for the welfare of the whole world as each man has for himself. It necessarily follows that if the greed of the individual or a set of individuals becomes harmful to the general welfare of the world, disturbance is the result. In many ways such disturbances are removed by God. The parents having the welfare of the sick children at heart, got them admitted into the hospital. Human beings are born in this earth for gaining God-Consciousness. The earth is a place of enjoyment and also a place of correction, Heaven and hell are not distant places, they are conditions of the mind. Perpetual joy is heaven, while perpetual grief is hell. Sense enjoyment is not this bliss. We have to realise God through complete sacrifice of our individual egos which ever clamour for selfish enjoyments. As soon as men become God-conscious, which is the highest and purest state of human life, the truth of which was amply proved by Sri Ramakrishna, of what further use is the world to them except it be

for helping others who need help and service? Where is the need of a hospital for a perfectly healthy man? Filled with divine love, intoxicated with God-madness, these Paramahamsas assume human lives not for gratifying their own selfish desires nor for undergoing suffering brought on by their own vices, but they come in order to serve humanity and to lift it to a higher, purer state of consciousness which when attained will ensure it permanent bliss.

Is this not an attempt to fathom the divine purpose of life? Who can do it? Can the ant drag a sugar hill? Can the firefly guess the size of the sun? Can the land crab note the area of the earth in which it finds itself stranded? To fully comprehend the divine purpose, and the divine love is something like the above. How can His love be grasped by an act of the mind or expressed by the word of the mouth? We must remain in prayerful silence, losing our little selves in God's glory.

The fact however remains that whenever a person earnestly turns his mind to God, who by common consent as well as by the intuitive knowledge of mankind is the sole, inseparable, indispensable refuge of man, he begins to forget his little ego, and the more he thinks of Him, the less will he worry himself about mere material wants and personal animal comforts. If man thinks that God punishes him for his sins he has not understood God. Men are really punished *by* their sins and not *for* their sins. Evil comes to him who thinks evil to others. To know what God's love is like, we must know the love which was shown by Sri Ramakrishna to all mankind in his life of purity and blessedness. In fact this love is the greatest power ruling the universe. Poet Gray gave a terrible description of Death when he said :

" Death lays his icy hands on kings,
.....
Sceptre and Crown must tumble down
And in the dust be equal made :"

But Sri Ramakrishna has transformed this 'Death' into 'Love.' God's loving hands snatch away kings, sceptres and crowns when they are no longer needed for the welfare of His world. Everything happens by His will. The sage or seer who realised God's love was therefore in possession of the mightiest force known to man and hence it was that he was right royally worshipped by the mightiest of monarchs. This was indeed the past glorious history of religious India which was the home of many a bright Paramahansa. Paramahansa means the highest swan because like the swan which separates milk from water and drinks only milk, he can separate the real God from the phenomenal world in which he finds himself. He is ever conscious of what *is* and never confused about what *seems*. Being is not seeming.

We are careful to prevent wild beasts from coming into our homes and gardens but quietly allow worse beasts of passions to invade our mind and heart. We are eager to catch a man for stealing a loaf of bread in a shop and hand him over for punishment but we hide in our minds worse thieves. Most men profess outward purity and honesty but few there be who are also inwardly so. This is not self-respect. It is self-deceit and self-degradation. No wonder God conceals Himself from us. Every one is glad to realise God but few are willing to pay the necessary price in the shape of complete self-surrender and self-sacrifice. Man must never be tired of completely purifying his mind. Spiritual Sadhanas purify the mind and the man liberated from worldly desires will see and know God and will be able to exclaim—

"As a lamp does not burn without oil,
So a man cannot live without God."

He will be enabled to realise it is the Lord that has become the Jiva and the Jagat and come to the conclusion—"The whole world I see as full of the Lord". Knowledge is not mere possession of information, it is not book learning. It comes to man with meditation, discrimination and renunciation. Even to understand the words of the Master, we first need thorough internal purification. We need absolute

faith and simplicity, pure love and humility. How can any of us get the Paramahansa-consciousness or the Atman-consciousness without caring to go through the prescribed Sadhana? Truth is not a mere intellectual assent. It is absolute and complete self-surrender. If we should know something of God, Atman, religion and realisation, we must read the life of the saint of Dakshinewar, the latest Avatar of the All-merciful, Universal Father, who wept not only for realisation for himself but shed bitter tears at the thought of man's persistent ignorance of God.

THE MUSIC OF INDIA

By C. S. Venu

UNDERSTANDING between persons or people can never be won without a certain measure of surrender—a willingness to set on one side the conclusions of special experience, individual or national. In order to arrive at a just estimate of a country's achievement in any given art, the inquirer must be able to divest his mind of the trained tastes and distastes associated with the practice of that art among his own surroundings.

The futility of mere analysis, applying the tests of its own familiar canons and conventions to alien customs is recognised in dealing with dead civilisations, and the method of modern research is to retrace one's steps as far back as possible towards a common starting point. By examining different cultures in their relation to one another, with as little educated bias as possible, the student can construct a psychological background against which contrasting customs are shown up in their true perspective. It is to be regretted that the comparative method has

been, in general, so little used in treating questions of Indian culture, whose history dates back as far as those of ancient Greece or the past empires of the Far East.

For this reason, therefore, the verdict of the old fashioned critic, who instinctively holds that his own country's traditions are founded upon natural and universal laws, and judges the practices of other nations by the measure of their conformity with those laws, still holds the ground on many points regarding the cultivation of the arts in India. The merits of Indian drama and epics were indeed recognised by a small circle in the West as long ago as the end of the eighteenth century, when they were first translated into English; for literature conforms to more universal laws than the other arts and makes a wider appeal. Indian painting and sculpture have begun to engage the attention of the Westerners seriously, only within the last two decades. The music of India still waits to be interpreted to their understanding, though

signs of an awakening interest have begun to appear.

The traditional estimate of Indian music by European critics is not logical. It cannot be denied that Indian music, however well performed, rarely makes a spontaneous appeal to their musical sense, and affects it not always pleasurably. The West is under the delusion that the dearth of Indian writings on the subject is so great as to discourage research in that direction, and that the Indian system of musical notation is crude and defective. From such facts as these have arisen naturally enough, the beliefs that Indian music lags behind the other arts and has never developed beyond the most elementary stages, and that it has little vitality at the present day and is already on the path of decay. Such conclusions are, in our opinion, due to want of understanding on the part of Western critics regarding the true scope and meaning of Indian music.

In his valuable preface to Mr. C. F. Clement's *Introduction to the Study of Indian Music*, Dr. Ananda Coomaraswamy writes: Its golden age must be far back from the present. It not improbably coincided with the moment of greatest achievement in drama, Kalidasa and in the theory, Bharata. Long anterior to this however music was a highly cultivated, perhaps the most highly cultivated, of the Indian arts, and to the present day it has remained the most continuously vital and the most universally appreciated art of India. Taking together what has been lost and what remains, music is the most complete expression of the soul or genius of the Indians—a mirror faithfully reflecting their inner life.

This statement, emphatic and authoritative, gives the lie direct to the popular theories of the West. But let us discover for ourselves to what extent

it is upheld by the facts of Indian life and experience.

To begin with, legend gives to music a place high above all other artistic influences and attributes to it powers quite beyond those of mere human attainment. We know, for example, that Mien Tansen, a musician of the court of Emperor Akbar, sang one of those night Ragas at midday, and that by the powers of his music darkness fell over the palace as far as his voice could be heard. On another occasion, when the council hall of Akbar was illuminated by a thousand dazzling lights and candles and was in full Durbar, Tansen is reported to have sung another of his songs or what is called *Dhivepa jhodhi* which had a miraculous effect upon the lights and resulted in their magical extinction. It would also appear that when Tansen was spending one pleasant evening on the banks of the Jumna singing one of his popular airs, the snakes, the fish, the frogs, and other aquatic creatures, all swam ashore in large numbers to hear the celestial music of Tansen. We also know for instance, how a Bengali girl-singer had drawn down showers of rain upon the parched crops in time of famine by singing the Rain Rag Mogh-Malar. Why, the impious Ravana chanted the hymns of the *Sama-Veda* with such effect that Lord Shiva was moved to pardon him. Moved by his songs, Lord Vishnu honoured and blessed saint Thyagaraja by his presence.

It is just because music could affect our feelings and moods so deeply, that we still look with such awe upon its powers. For simple minds that have seen how the compelling charm of music forces people to do this or that at its behest even against the dictates of their reason, it is only a further step to conclude that the

sovereign power of music could control the workings of Nature too. There is no doubt that the reluctance shown by some of the South Indian musicians to sing a Raga at any but its prescribed time is dictated by a latent fear of disturbing the divinely appointed order. In other words the reason alleged is that the presiding deity has time to listen to the melody only at the appointed hour.

Apart from legend, however, history from the very earliest times is quite definite in according to music the foremost place among the arts, whether in courtly or in popular life. It forms an essential part of religious observances and dramatic representations. The strongest ethical influence is attributed to it and its place in education is now widely recognised.

But the western conception of music is quite different and affords interesting contrasts. To the westerners it is only an art to be studied and appreciated. They tend to think of it less as a creative activity obeying certain artistic rules than as a thesaurus of masterpieces to which individual men make their contributions. Musical activity in the West has never taken the form of a religious cult so much so that a westerner has recorded his opinion thus:—"So long as music is content to be the handmaid of devotion she is well worthy of regard; *but when she sets up herself to be worshipped, down with her, down, down with her to the ground.*" (Italics mine) We in India do not consider music in that light: we try to climb the pinnacles of spiritual realisation through the power of music. It is a weapon or a vehicle with us through which we can invoke and appeal to the gods: it is a part of our religion; it is truth which guides the destinies of

all animate and inanimate objects in this world.

The Indian people are essentially a musical race. Every important event in our life has its appropriate song. To such an extent is music an accompaniment of existence that every hour of the day and season of the year has its own melody. In the days before the advent of the British into India, music was in general use at marriages, fairs, and religious festivals; and in everyday life it was figuring largely in the foreground. Mirasi women were called in on various occasions, as for instance to invoke the aid of the goddess Sitala if a child were sick, to sing a friend away when she leaves the village or to welcome her with a song on her return. But the spell of lethargy that has fallen on the cultivation of music as of other arts in India during the twentieth century is due to no internal weakness or decrepitude, no negligence or lack of activity. The reasons are not far to seek. Predominance of Western ideal, slavishly imitated but never assimilated to our advantage, the invasion of India by the restless commercial spirit of the West, the rise of industries, transferring production from the workshop to the factory—these are among the many causes that kept the creative spirit in check for so long a period. But the active spirit of Renaissance that is making itself so widely felt in the India of today is full of promise for the arts along their own lines of development. Music above all is too closely bound up with Indian life as a whole to be diverted permanently from its essential traditions. In character the true national music—and it is this alone we need consider, not the hybrid musical declamation which foreigners generally hear and accept as the type of Indian music—has never changed or lost its prerogative.

It may be difficult for us to understand how an art can conceal itself from foreign observation for so long, allowing nothing to be heard of it or written of it, unprotected by the zealous guardianship of societies or bodies which discuss its methods and preach its laws, and in the end emerge intact with an unbroken tradition. The custom of oral transmission by which Greek epics were handed down for centuries was superseded in the West by the art of writing. Here in India it has continued side by side with the written language fulfilling its own separate function. The true followers of the national art at the present day even, uphold the custom of oral transmission and regard the threatened introduction of a fixed and more elaborate system of notation as an innovation destructive to the very nature of Indian music.

Clearly, then, since the whole purpose and nature of Indian music is so much unlike those of the West, all attempts to judge it by western canons must be futile. For all that, is it not strange that the voice of Indian music should not have transcended the barriers of convention at least so far as to convey some intelligible message to the Western ears, since music, of all the arts, lies closest to the instinctive feelings of mankind? Can no reason other than difference of convention and manner, be found to account for the deafness of the westerners to its meaning? We think there is at least one reason which will explain this fact without detriment either to Indian musical genius or to Western understanding. Recognising their music as unique in its own excellence, westerners have

taken it as a type, the norm, by which to measure the musical arts of other lands. Herein lies their error. Starting from this false promise, they have blundered into a *cul-de-sac* off the road of scientific inquiry, and can only extricate themselves by retracing their steps historically.

To the European, music is a thing that stands outside his life, is wholly external to his normal routine; it gives him pleasure and interest in a greater or less degree according to his taste or understanding but it is not expected to mould his character or to determine and shape his conduct. But to the Indian, on the other hand, whose life is ordered on a religious basis throughout, music—the chief handmaid of religion—is a *pious duty*, having a more serious significance than mere recreation. In its beginnings, the offspring of one of the four *Vedas*, music was early appropriated to the service of religion, and to the present day, every religious act is performed, every festival with its innumerable sacred functions celebrated, even many of the ordered duties of the day discharged in chant or rhythmic movements.

In Indian music the spirit of the nation is nearly always the direct source of inspiration, and personal genius must subserve the end of expressing this spirit. Among the purposes of Indian music must also be included its service to the people of the country from the highest to the lowest without any distinction. To be short, it is very closely connected with the life and routine of everybody, irrespective of caste or creed. Never was there a more democratic art than music as practised in India.

CONTINENTAL LANGUAGES AND INDIAN CULTURAL EXPANSION

By K. Sundaram Aiyar

FROM time immemorial Indian culture had peacefully spread in distant countries of the world and left its impress on the thought and aspirations of humanity as a whole. Emperor Pi-yadasi better known as ASOKA sent his peaceful band of missionaries all over Asia who carried the message of the enlightened Gauthama Buddha so effectually that even today one-third of the human race looks upon the contemplative prince of Kapilavastu as its spiritual guide. For some centuries past the streams of activity have been a little curbed. But with the advent of the modern age with all conveniences of transport and with the rise of the younger and more active races of the West, there has arisen an urgent need for the chastening and ennobling culture of the ancient seers. Raja Ram Mohan Ray, the first versatile and original thinker of modern India, boldly and unequivocally proclaimed the glory of Vedanta—the kernel of the ancient religion—in this country, went abroad and preached it in England. Then came the vigorous Arya Samaj which under the influence of the powerful Vedic scholar Dayananda Saraswati expounded the truths of the Vedic religion in a manner quite different from the old schools. Later on Swami Vivekananda expounded the truths of regenerate Hinduism without contradicting the religious traditions of our land. His message influenced the thoughts of America and Europe in no small measure, and in his wake the earnest

band of workers organised by him are doing their best to hold aloft the torch of Indian culture in foreign countries.

Western admirers of Indian thought in Europe, especially in Germany and France, have laboriously studied the languages of Sanskrit and Pali, traversed over many of the branches of learning stored up in them and they have preserved the fruit of their labour in their own languages. The streams of travellers, scholars, and businessmen from Europe, in the midst of their preoccupations, have been impressed by the learning of our ancients. Some of them like Pierralote and Schopenhauer have described in glowing terms the sublimity of Indian thought. The savants of the West have now begun to recognise the contribution of India even to those branches of knowledge which are specially associated with modern Europe. Regarding the indebtedness of the West to the achievement of ancient Indians in the field of science, it is stated as follows in Weber's History of Indian literature, "During the 8th and 9th centuries the Arabs were, in astronomy, the disciples of the Hindus from whom they borrowed the lunar mansions and whose Siddhantas they translated. The same thing took place also in regard to Algebra and Arithmetic in particular, in both of which it appears the Hindus attained, quite independently, to a high degree of proficiency. It is to them also that we owe the indigenous invention of the numerical symbols which in like manner passed from them to the

Arabs and from them again to European scholars. By these latter frequent allusion is made to the Indians, and uniformly in terms of such esteem."

52843

The better minds in Europe are anxious to know and learn about the Eastern countries direct from the best products of this country. The great courtesy and respect with which scientists like Raman and Bose, philosophers, poets and historians like Radhakrishnan, Tagore and Kalidas Nag are received by the people of the West testify to their genuine regard for learning and culture, from whatever land it may be coming. But among the educated Indians of culture, there are very few who are acquainted with the European continental languages. That is the reason why most of the best men who go abroad have to confine themselves to America

and England, while the real live centres of Western thought are in Europe. The audience in the European capitals who know and understand English must certainly be few. It is therefore of great importance that the educated Indians who are interested in interpreting their ancient culture to the people of the civilised world should see that European continental languages are given their rightful place in the scheme of studies in our Universities. Further, with an acquaintance with the European languages the large and ever increasing stores of Indology will be made accessible to our cultured men. Will it be too much to hope that the leading lights of the country will earnestly strive to introduce this much neglected but yet quite essential study of European continental languages in Indian educational institutions?

SELECTIONS FROM ADHYATMA RAMAYANA

AYODHYA KANDA: CHAPTER VII

VASISHTA CONSOLING BHARATA

[On being told, step by step, by Kaikeyi herself, why she was seated alone and Dasaratha and Rama were not to be seen anywhere, Bharata stood for a time as though struck by a thunder-bolt. Then, looking at her with eyes darting fire, and calling down on her head frightful curses for being the murderer of her husband, the young prince turned his back upon her, and seeking Kousalya out, ran eagerly into her embrace, protesting his innocence and begging to be consoled. Meanwhile, Vasishta, having heard that Bharata had, in accordance with the message sent to him, returned from the palace of his maternal uncle, repaired to the royal apartments, accompanied by all

the ministers. And there, seeing Bharata weeping, he spoke to him the following words of comfort with due respect.]

वृद्धो राजा दशरथो ज्ञानी सत्यपराक्रमः ॥

मुक्त्वा मर्त्यसुखं राधे इक्ष्वा विपुलदक्षिणैः ॥६३॥

अश्वमेधादिभिर्यज्ञैः लब्ध्वा रामं सुतं हरिम् ॥

अन्ते जगाम विदिवं देवेन्द्रार्थासिनं प्रभुः ॥ ६४ ॥

वृद्धः aged प्रभुः the ruler of men
ज्ञानी enlightened one सत्यपराक्रमः en-
dowed with true valour (or exert-
ing his prowess in the mainte-
nance of truth) राजा दशरथः King
Dasaratha सर्वं all मर्त्यसुखं earthly
pleasure (happiness enjoyable by

mortals) मुक्त्वा having enjoyed विपुलदक्षिणैः involving enormous gifts अश्वमेधादिभिः यज्ञैः by means of Aswamedha and other sacrifices इष्ट्वा having sacrificed सुतं (as his) son हरिं Vishnu (Himself) रामं (in the person of) Rama लब्ध्वा having got अन्ते finally त्रिदिवं the realm of the Immortals जगाम attained देवेन्द्रार्धासनं (privilege to sit on) half of Indra's throne (प्राप च got also).

93-94. The aged king, Dasaratha, endowed with true valour, enjoyed every conceivable earthly pleasure. And having performed Aswamedha and other sacrifices involving enormous gifts, and having got for his son Vishnu Himself in the person of Rama, the enlightened ruler of men has now finally attained to the realm of the Immortals and is seated with Indra on one half of his celestial throne.

तं शोचसि वृथैव त्वं अशोच्यं मोक्षभाजनम् ॥

आत्मा नित्योऽव्ययः शुद्धो जन्मनाशादिवर्जितः ॥ ९५ ॥

मोक्षभाजनं fit for liberation अशोच्यं not to be mourned for तं him त्वं you वृथा एव in vain शोचसि feel sorry for. (परंतु Besides) आत्मा the soul नित्यः eternal अव्ययः immutable शुद्धः pure जन्मनाशादिवर्जितः devoid of birth, death and the like (भवति is).

95. It is meaningless that you should grieve for one who is already fit for liberation and (therefore) should not be mourned for. (Besides) the soul is eternal, immutable, pure and devoid of changes like birth and death.

शरीरं जडमत्यर्थं अपवित्रं विनश्वरम् ॥

विचार्यमाणे शोकस्य नावकाशः कथंचन ॥ ९६ ॥

शरीरं the body अत्यर्थं exceedingly जडं inert अपवित्रं impure विनश्वरं peri-

shable (स्यात् is) विचार्यमाणे when properly considered शोकस्य for sorrow कथंचन any whatsoever अवकाशः occasion न not (स्यात् is).

96. As for the body, it is exceedingly inert, impure and perishable. When properly considered, there is no occasion whatsoever for sorrow.

पिता वा तनयो वाऽपि यदि मृत्युवशंगतः ॥

मूढास्तमनुशोचन्ति स्वात्मताडनपूर्वकम् ॥ ९७ ॥

अपि (च) Again यदि if पिता father वा or तनयः son वा or मृत्युवशंगतः (स्यात्) dies मूढाः the ignorant (एव only) स्वात्मताडनपूर्वकं beating their breast तं him अनुशोचन्ति mourn.

97. It is only an ignorant man who beats his breast and mourns when his father or son happens to perish.

निःसारे खलु संसारे वियोगो ज्ञानिनां यदा ॥

भवेद्भैराग्यहेतुः स शान्तिसौख्यं तनोति च ॥ ९८ ॥

ज्ञानिनां for wise people निःसारे petty संसारे in earthly existence वियोगः separation (of dear ones by death) (भवति occurs) सः that separation भैराग्यहेतुः stimulus to the spirit of dispassion भवेत् becomes खलु invariably; (तत् it) शान्तिसौख्यं bliss of spiritual calm तनोति च and makes (them) experience.

98. In this petty earthly existence, bereavement invariably awakens the spirit of dispassion in wise men and makes them experience the bliss of spiritual calm.

जन्मवान्यदि लोकेऽस्मिंस्तर्हि तं मृत्युर्नवगात् ॥

तस्मादपरिहार्योऽयं मृत्युर्जन्मवतां सदा ॥ ९९ ॥

यदि If (कश्चित् पुरुषः a person) अस्मिन् लोके in this world जन्मवान् (भवति) takes birth तर्हि then मृत्युः death तं him अवगात् follows तस्मात् Therefore जन्मवतां for those that are born

अयं this मृत्युः death सदा always अपरि-
हार्यः inevitable (स्यात् is).

99. Death follows all who take
their birth in this world. Indeed, it is
the inevitable end of all embodied
beings.

स्वकर्मवशतः सर्वजन्तूनां प्रभवाप्ययौ ॥

विजानन्नपि विद्वान्यः कथं शोचति बांधवान्

॥ १०० ॥

यः Which विद्वान् wise man सर्वजन्तूनां
for all creatures स्वकर्मवशतः due to

(To be continued)

and in accordance with their own
actions प्रभवाप्ययौ birth and dis-
solution (भवतः happen इति thus)
विजानन् on knowing अपि even बांधवान्
(for his dead) relations कथं how
शोचति mourns.

100. On knowing that the birth and
death of all creatures depend upon
their own Karma, how can any wise
man grieve for his relations (who are
dead) ?

NOTES AND COMMENTS

NEW YEAR GREETINGS.

With the beginning of May the
Vedanta Kesari enters the 18th year of
its existence. At the commencement of
of this new year it is our earnest prayer
to the Lord that He whose grace has
sustained us in all our activities may
continue to shed His mercy on us ever
more, so that we may voice forth
effectively the message of love and har-
mony to a world that is badly in need
of them. We take this opportunity to
express our gratitude to our many
learned contributors whose scholarly
writings have helped us not a little to
increase the popularity of our journal.
Our thanks are also due to our many
friends, readers and sympathisers whose
support and appreciation of our cause
have always been a great source of en-
couragement to us.

All those years the Vedanta Kesari
has been trying its best to fulfil an
urgent need of our times. It is perhaps
the common experience of all lay men
who are interested in religion and
spiritual life that it is a matter of great
difficulty at the present day to get a
real insight into the spirit of Hindu
Scriptures, and understand their signifi-
cance in relation to the problems of our
times. The modern Hindu finds that
all the great Scriptures of his faith are
written in anskrit, a language, which,
in spite of its beauty and refinement, is

ununderstandable to him at the pre-
sent time. The ordinary Pandits who
know the language sufficiently well are
in most cases devoid of any knowledge
regarding the conditions of the modern
world, and are wholly out of touch with
the spirit of our times. Besides, the
majority of old-world people are
violently partisan and are therefore
more interested in proving that the
Scriptures support their traditional
schools of thought than in interpreting
their real significance. More than all,
since the fundamental truths of Hindu
religion relate to the great laws of
spiritual life, they lose much of their
meaning for the ordinary individual
unless he sees them illustrated and
verified in the lives of great men. A
sincere spiritual aspirant however finds
a solution for most of these difficulties
in the lives and teachings of Sri Rama-
Krishna and his illustrious disciple
Swami Vivekananda. These two per-
sonalities stand as an epitome of India's
religious strivings and in their life and
teachings one can find the best commen-
tary on the Hindu Scriptures, written
not in the lifeless and purely intellec-
tual strain of the scholar but in the
language of life and experience charac-
teristic of the ancient Rishis. In Sri
Ramakrishna all the best sides of India's
ancient culture are represented, while
in Swami Vivekananda's personality we
see the same harmoniously mingling

with the healthy ideas of modern times. In them alone we find the common meeting ground of all the conflicting sects of Hinduism, and of the divergent religious systems of the world. The Vedanta Kesari has, during the years that are past, devoted its pages for interpreting the truths of Hindu Scriptures in the light of the life and teachings of these two great personalities. May the Lord enable it to continue this noble work and carry illumination to the mind of its readers.

SIR P. C. RAY ON SWAMI
VIVEKANANDA

Sir P. C. Ray delivered an interesting speech on Swami Vivekananda on the occasion of the 69th Birthday anniversary of the great Swami, celebrated at Ulsoor, Bangalore, on 15th March, 1931. He began by stating that persons like him from northern India felt themselves hopelessly at sea before an audience composed of the various elements of the south, and thus emphasising the necessity of them all learning to speak Hindi.* Next, entering into the subject, he proceeded to show the effect Swami Vivekananda succeeded in producing at the Parliament of Religions held at Chicago in 1893.

"I remember," he went on "one single fact in that connection. It was Maxim—the inventor of the Maxim guns that play a havoc in the modern world—who was present in most of the lectures by the Swamiji, and has left on record that of all the great religious preachers who went from the East, none created such a great impression as the red-robed monk from India. He carried the material American world by storm. In America people were going headlong along the path of progress and machine-made civilisation. But there were many who had begun to shake their head over it. America had already produced a sage in Emerson. He had studied Eastern literature and propounded to the American public the principles of pantheism as well as spiritual laws. It was at this critical time that Swami Vivekananda went there to preach the new gospel of the Advaita Philosophy. And what he preached there was of a lasting nature."

The lecturer then spoke of the slave mentality of our people, adding a humorous touch regarding himself. "We never learn" said he, "to appreciate anything unless there is the stamp of the West imprinted on it. From that time i.e., of his recognition in the West, we began to appreciate what a great man India had produced in Swami Vivekananda. I remember how the Raja of Ramnad fell at his feet on his return from America and almost worshipped him as one of the great Apostles of modern India. Here again, I found that the Swamiji was more appreciated in Southern India than, I am afraid, in the north. It is quite natural. Jesus Christ himself complained, 'A prophet is never appreciated in his own land'. Familiarity breeds contempt. I am a very humble man. Whenever I address a meeting in Bengal, the audience will be only in hundreds; whereas in Madura, Tinnevely and other places I get them in thousands!"

He then spoke of the necessity he has always felt of leaving behind the bustle and hustle of modern life and occasionally repairing to Ashramas, to spend some time in contemplation and in communion with higher powers. "In the midst of the struggle for existence," he said, "we really forget that after all we are in this world only for a short time. That is the reason why a brother is at arms against his fellow brethren and there is so much contention in the political world, in Bengal especially between the Hindus and Muslims, and here in South India between the Brahmans and non-Brahmans. It is all about the spoils, about the loaves and fishes of office." With this pregnant statement he passed on to explain what Swami Vivekananda meant by real service. It was that aspect of Swamiji's message that dealt with the *Daridra-Narayana* that he specially preferred to dwell upon. Nine hundred and ninety-nine out of every thousand in our country are steeped in ignorance and misery and are living in a state of semi-starvation. "It was the Swami's message" said the lecturer, "that they should be taken as our brethren. Not only was the right hand of fellowship to be extended to them, but

they should all be embraced as a brother embraces his fellow brother. Instead we are keeping them at arms length.All efforts at getting Swaraj will be useless till we learn to treat our own brethren—our fellow beings—as the bone of our bone and the flesh of our flesh.....In the eye of God there is no distinction between one man and another. I as a humble student of science cannot explain it. It is only in Hindu India that we find theseAs a student of science I have often said that water is composed of oxygen and hydrogen and a tumbler made of glass is a nonconductor of heat; and if water is offered by a Panchama how can there be any contamination by it if only he is clean?.....The

Brahmins use ice and aerated waters in their railway journeys but not water touched by lower castes. As Rabindranath put it, you go to Kelnar's for tea. Wherein lies the difference between tea and water? There is not much in the accident of birth. We are all equal in the eye of God." With some more instances he drove home the need for following the message the Swami boldly proclaimed and for kicking out this curse of untouchability for ever from our country. After this obliteration of meaningless distinctions, positive work in various directions had to be undertaken for the upliftment of the Daridra-Narayanans. Such was the aim of the great Swamiji.

REVIEWS AND NOTICES

AN INDIAN IN WESTERN EUROPE, VOLS. I & II: By A. S. Panchapakesa Ayyar, M.A., (Oxon), I.C.S. Published by R. C. S. Maniam, Seshadripuram, Bangalore. Price Rs. 2 nett per volume.

These two volumes, covering 400 pages in all, record Mr. Ayyar's experiences from the day that he got the offer of a studentship to proceed to England to appear for the I.C.S. competitive examination to the day on which he returned successful to his native village, determined to cross the "black waters" once again and "revisit dear England" some years later. The events are described as they occurred; and as Mr. Ayyar has extraordinary powers of observation and an easy and exceptionally forceful way of depicting men and things, the reader is led through an abundance of detail, instructive in most cases, and certainly interesting and amusing throughout. Combining in himself a never-failing sense of humour and an admirable capacity to give inquisitive questioners and unwary critics effective, and on occasions crushing, retorts, not excluding the usually dreaded examiners at competitive tests or the commonly ignored shop keepers or girl clerks, Mr. Ayyar draws scene after scene, located variously in a part of the ship's cabin or bath-

room, in the Police Praefect's Office or the I.C.S. *viva voce* hall, each bringing into relief a virtue or a defect, of himself or of others, of the East or of the West. In true sportsmanlike spirit, he describes at length also every 'defeat' he sustained, some of which were exceedingly painful, like the taunt given to him, a Brahmin, for being unable to explain a passage in the Ishopanishad. The last three chapters deal with the family system of England and India, the secrets of England's greatness and what England and India should learn from each other. Here the author extols the strong features of each country and at the same time refutes in forceful terms such startling yet commonly advanced claims that India should teach the West "everything, beginning with astrology and ending with Varnashrama" or is to be taught every conceivable virtue, not excluding honesty, brotherliness and kindness to living creatures. The concluding portion contains a pen picture of Mother India drawn with a masterly hand, a picture one can never forget. Indeed on every page the author has left the stamp of his genius as a master of literary art and as a keen observer of men and institutions. The picture he draws of his life in England and of the

cordial treatment he received at every turn during his three years' stay there, will certainly be helpful in creating a better understanding between Indians and Englishmen, so needed at the present day. We wish the book a very wide circulation.

INDIA : A NATION : *By Mrs. Besant, Fourth Edition, 1930. Published by the Theosophical Publishing House, Adyar, Madras. Cloth Rs 2; Board, Rs. 1-8-0.*

This book is intended to open the eyes of the British Democracy to the actual conditions in India. A valuable introduction, covering nearly seventy pages, while portraying India "as she was" under eastern rule, brings out with adequate vividness the great wealth, the trade and the happiness of the masses of her people through "untold centuries," a fact which western historians, with their gaze fixed on petty local wars alone, have sadly failed to note or recognise. Towards its close, this Introduction becomes most strongly worded, and forms more or less a summary of the book. It affirms that "the English connection, under the Company, reduced India to poverty and dislocated her industries," and that even under the Crown "a cruelly severe drain" together with the present fiscal arrangements prevents the return of prosperity. It ridicules the idea that after an admitted prosperous existence for 5,000 years under her own rulers, India could fall into barbarism "even by a sudden withdrawal of the British, who have been here in power only for a poor 165 years, of which the first fifty were spent merely in plundering." With true historic perspective, the author explains how the modern National Movement has followed in the wake of a religious revival, with the Brahma Samaj, the Arya Samaj, the Theosophical Society and the Ramakrishna Mission as its branches in order of time. After exposing the evils of the economic administration and the educational system, the author next traces in detail the origin, growth and demands of the Congress. Current political demands have gone much more ahead; yet the value of the book is bound to remain undiminished. We wish the book a wide circulation.

RURAL RECONSTRUCTION : *By K. S. Srikantan, M. A., F. R. E. S. (Lond.), Prof. of History & Economics, Madura College. Pages 124. Price Re. 1. Copies to be had of V. S. Swaminathan, Book-seller, Madura.*

This book deals with some of the general principles underlying any sound policy of rural reconstruction. As Prof. V. L. D' Souza of the Mysore University has pointed out in his Foreword, Mr. Srikantan has approached the subject, not like a self-complacent officer or an all-knowing expert ready with his discoveries, but as "a friend interested in improving the lot of the rural folk." Rural reconstruction is to him the reconstitution of the rural life in all its aspects, economic, social and political; and its effect on the villager should be to rescue him from the "thralldom of poverty and penury," and provide him with every opportunity to lead "a decent life." With this as the key-note a discussion is taken up, in turn, of such important topics as the proper education for the villager's child; methods to make it possible for University men to "go back" to their villages and work there without getting "sunk" into lower levels; adequate sanitary arrangements not only to treat but to prevent diseases of men and animals; and the removal of evils like the ryot's indebtedness, the fragmentation of his holdings and the impossibility of properly marketing his produce. A section is then very profitably devoted to describe various "experiments" now carried on in Gurgaon, Benares, Bholpur and other chosen areas. As actual work can be begun only by means of an "economic survey," the process of making surveys is explained and rendered easy by an excellent and elaborate questionnaire. We hope that this book will be a handy manual with valuable suggestions for sincere workers in rural areas.

HINDUISM INVADES AMERICA : *By Wendell Thomas, B. S., M. A., Ph. D., S.T.M., New York.*

This book is neither an attack on Hinduism, nor a defence of it. "It is simply a study of the amazing adventure of an Eastern faith in a Western land." The facts are presented by

means of a lengthy description of the two most imposing Hindu cults in America, namely Vedanta and Yogoda, followed by a short survey of all other Hindu movements. After briefly considering the interpretations Sankara and Ramanuja gave to the Vedanta, the author devotes three chapters for giving a picture of Ramakrishna, "the patron-saint" of the present Vedanta movement in America, of Vivekananda, its first missionary, and of the different Vedanta centres now flourishing in the United States. He sums up his impression of the "kindly and sweet-tempered Swamis"—with some of whom he had direct contact—with the remark that "in the Vedanta centres, the Swamis sing their song and those come to listen who will." The Yogoda, on the other hand, explains the author, means business. Under the able leadership of Swamis Yogananda and Dhirananda, this cult has plunged completely into American methods and preaches to its twenty-five thousand followers its attractive message of "Yoga technique, financial success and all round bliss." With its organised campaign of high pressure advertisement and 'follow-up letters,' it has made a capture of the cities and popularised its "Travelling University," its correspondence course and healing service. While thus endeavouring "to control even the future," the Yogoda, says the author, may have gradually to modify the message itself till it becomes a kind of second New Thought. Baba Bharati, Swami Omkar, Rama Tirtha, Dr. Tagore, Mrs. Naidu, are all included in one chapter, which also deals with some American impostors like "Oom the Omnipotent". Besides, it explains various American cults of partly Hindu origin and traces the influences of Hindu ideas on Western thought from olden times. Though many of the notes, inferences and comments, which are "meant to be sympathetic", are really caustic and without justification, it must be admitted that the author has adequately brought out the difficulties in the way of presenting the pure religion of Vedanta in a manner acceptable to the generality of Westerners with their "business' mentality. The comments

and notes apart, the book contains valuable information, which must undoubtedly remove many false notions both Easterners and Westerners have, regarding this "invasion" of America by Hinduism.

SPIRITUAL PRACTICE: By Ananda. Published by the Advaita Ashrama, Mayavati, Almora, Himalayas. Pages 170. Price: (cloth) Rs.1-8.

Many are the stages to be covered before the average man can reach the point of real, serious religion. Ill-qualified and ill-equipped persons, although acting under the impression that they have received the call of religion, can only meet with the greatest disappointment. The author has, therefore, rendered a real service by explaining how one has to, and can, test the genuineness and intensity of one's desire for the avowedly religious life. He has also tried to remove many common misconceptions regarding the implications of Brahmacharya, the efficacy of Pranayama, the share contributed by "human love" and intellectualism in the attainment of spirituality, and various other problems, which usually present themselves in the path of the sincere struggler. People often have a subconscious feeling that "spirituality is something to be acquired in a brief space of time and then will follow a long holiday with leisured enjoyment". The author exposes its absurdity and cautions that the same watchfulness and rigour, with which one has to set out, have to continue undiminished to the last. An uncompromising yet correct estimate is made of the value of external renunciation and one comes across the pregnant observations that *all* Sannyasins do not succeed in attaining real freedom and fearlessness, but that they have the opportunity for constant practice, which the householder has not. Individual spiritual practice depends upon what the Guru may see fit for the particular temperament. Hence the author has rightly wound up by giving the Shastraic description of the Guru and emphasising the necessity of resigning oneself to him, when one's choice is made. Till that stage is reached, one will find much in this book to help in solving many a doubt.

NEWS AND REPORTS

The Birthday Anniversary of Sri Ramakrishna at Anantapur

The birthday anniversary of Bhagwan Sri Ramakrishna was celebrated with great solemnity at Anantapur on the 22nd of February. In the morning there was a procession in which about 600 devotees took part. There was a Hari Katha Kalakshepam in the afternoon by an amateur Bhagavatar of the locality. It was followed by a public meeting with Ramadas Rau Garu, B.A., B.L., as president, and several speeches were delivered on the life and teachings of Sri Ramakrishna. The function came to a close with Mangalam at 9 P.M.

Swami Vivekananda Anniversary at Ulsoor, Bangalore

The public celebration in connection with the sixty-ninth anniversary of Swami Vivekananda was celebrated with due pomp and appropriate ceremonies at the Vivekananda Ashrama, Ulsoor, Bangalore, on Sunday, the 15th March. In the morning, portraits of the Swamiji were taken in procession through the principal streets to the accompaniment of music and Bhajana. Afterwards more than 2000 Daridra-Narayanans were sumptuously fed. At 3-30 P.M. there was Harikatha which lasted for nearly two hours. In the evening at 5-30 P.M. a well-attended public meeting was held under the presidentship of Rajasabha Bhusan K.R. Srinivasa Iyengar, M.A., Retired First Member of Council, Mysore. Among the principal speakers of the evening was Sir P.C. Ray who spoke in glowing terms about the Swamiji's message of equality, and exhorted his audience to do their level best to rid the country of the curse of untouchability. After the president had wound up the proceedings with a neat speech, the function came to a close with the singing of Mangalam and distribution of Prasadam.

Sri Ramakrishna-Vivekananda Anniversary in Bombay

The Ninety-sixth Birthday Anniversary of Bhagwan Sri Ramakrishna was

celebrated at the Ashram, Khar, on Sunday the 29th March with great eclat. Special Mandap was erected to accommodate men and women of all communities who gathered to pay their reverential homage to the Godman of Dakshineswar. The morning programme included Bhajana, Pravachan and the feeding of the Daridra-Narayanans. In the afternoon the boys and girls of Dadar Vyam Mandir showed their physical feats to the delight of the assembled crowd of visitors. To crown the programme of the sacred day, the life-story of Bhagawan Sri Krishna was shown on the screen. A public meeting was held at the Blavatsky lodge on the 25th March with Dr. G. V. Deshmukh, the Ex-Mayor of the City in the chair. A Vedantic drama "Nachiketa" (Kathopanishad dramatised) was staged by the Bongalee residents of Bombay entertaining a huge gathering of spectators.

The Vivekananda Anniversary which was celebrated in the month of January included many novel features this year. An exhibition of Indian arts and industries was held for nine days with lectures, music and recitations on the multiple personality of Swami Vivekananda and his views on industry and philosophy and various other entertainments every day. Many of the biggest manufacturers of India joined it. A Charka and Takli competition was held and Mrs. Gandhi who happened to be present on that particular day was highly pleased. An essay competition too was held for the first time, in English, Gujarati, Marathi and Hindi on "Swami Vivekananda, The Patriot Saint of Modern India." 20 Prizes (including two Gold Medals to Bhagwan Chandra Sen the distinguished Pakwajist of India) were given away by Sir P.C. Roy to the successful candidates of these competitions who hailed from the remote Districts of the Bombay Presidency. The celebration was held also in Girgaum, Dadar, and Fort in Bombay. The occasion was a unique one. The elites and magnates of the city and suburbs of Bombay as well as the mass used to

join the function by thousands every day.

The R. K. Mission, Ceylon Branch

The Mission activities in Ceylon began definitely to expand towards the close of 1924, when Swamis Sharvananda and Vipulananda visited Trincomalee. As a result of the enthusiasm evoked by their lectures, the management of many educational institutions, conducted till then by bodies like the Vivekananda Society of Batticaloa, was in due course transferred to the Mission, whose sole representative in the island at the time was Swami Vipulananda. In 1926, besides organising religious discourses for the inmates of Jaffna gaol, the Mission took direct charge of the local Vaidyeshwara Vidyalaya, which had been formally handed over as early as 1917, and attached to it a Home for poor boys and orphans. In 1928, His Excellency Sir Herbert J. Stanley, the Governor of Ceylon, was pleased to open the new school building in Trincomalee and Swami Yatiswarananda, President of the Madras centre, who was present on the occasion, accompanied by Swami Anantananda, made a subsequent tour in various parts of the island explaining the ideals and activities of the Mission. With the arrival of Swami Avinashananda in 1926 the first steps had been taken for giving a legal status to the fast-developing Ceylon Branch; and as a consequence, it was incorporated by an Ordinance passed by the Legislative Council in July, 1929. In June, 1930, the close of the period under report, the Mission was conducting 14 schools, 10 in Batticaloa, 2 in Trincomalee and 2 in Jaffna. The main source of income was the Government grant, supplemented by loans from certain endowments and contributions from monastic workers' salaries. The Ceylon Branch is grateful to all its donors, friends and sympathisers, and looks forward to their kind co-operation for the further expansion of the work.

The R. K. Mission, Singapore

The Ramakrishna Mission in Singapore was registered by an Ordinance in 1928, but a some technical difficul-

ties arose afterwards, that Ordinance was cancelled; and at the beginning of 1930, the second year of its existence, the Mission was given exemption from registration. During 1930, the year under report, the President, Swami Adyananda conducted regular services at the Mission premises every Sunday. There is a proposal to conduct these services in the vernaculars, especially in Tamil, for popularising the ideas among the masses. Besides these classes the Swami delivered several lectures under the auspices of various societies and associations of this cosmopolitan city, and made regular contributions to the local papers. In spite of the general economic depression, the building committee is making progress in the collection of funds for the Mission quarters. The management thanks its donors and subscribers and appeals to all generous minded people to co-operate with the building committee and to assist substantially in the educational cause which the Mission proposes to undertake when the building is completed.

The Kaivalyadhama, Lonavla

The report gives an account of the activities of this institution from 1924 to 1930. The Kaivalyadhama was started by Srimat Swami Kuvalayananda at Lonavla in October, 1924, to effect a co-ordination of modern sciences and mystic experiences. As no Indian University produces the scholars or the subjects necessary for laboratory research in Yoga, an academy is set up to give intellectual instruction along with Yoga training. At present there are some fifteen students who have devoted their lives to achieve spiritual evolution through Yoga. There are special arrangements for taking working students also and for training outsiders along Yogic lines. The results of researches by X-Ray and other means into many of the Asanas, Kriyas Bandhas, etc., are being published with suitable illustrations in the Yoga-Mimamsa Quarterly, whose three volumes issued till now have been highly spoken of by eminent men of all countries. During the last three years, the Clinical Laboratory attached to the Ashrama treated by Yogic therapy over 1300

patients, after having them thoroughly examined by a competent doctor, whose services can be availed of free by others as well. A more generous response from the public would help the management to extend its work both extensively and intensively, and in due course those who complete their training and dedicate their lives for the service of others may be sent out to start branches and make the benefits of Yogic culture accessible to the world at large.

R. K. Mission Flood and Cyclone Relief in South India

The Ramakrishna Mission undertook relief operations in the areas affected by the South Indian flood of November, 1930. Two centres were started at Irumbutalai and Budalore, from which relief was given to 52 villages in the Tanjore District. As the labourers had no work and were reduced to starvation, distribution of rice had to be kept up for nearly three weeks, the total number of measures distributed being 8,710 and the families benefited 1,535. Steps were meanwhile taken to collect bamboos and other materials to re-erect the fallen huts, wherever possible on better sites. In all, 1,051 huts were rebuilt, the average cost per hut amounting to Rs. 7. The total expenses came to Rs. 8,026-12-6, while the receipts were only Rs. 5,777-2-5, thus occasioning a deficit which had to be met from the Provident Fund of the Mission Headquarters at Belur, Calcutta.

The fierce cyclone of 28th and 29th November, 1930 caused equally serious damages in the district of Chingleput. On the request of the Collector of Chingleput, the Mission started relief operations from five centres. 2,454 families were supplied with earthenware pots and other cooking utensils along with rice, of which the total quantity distributed came to 15,414 Madras measures. Dhoties and Sarees were supplied in extremely needy cases, and in all 2,738 such pieces were given. With considerable Government help and the co-operation of various individuals and local bodies 2,384 huts were

re-erected, as far as possible in better localities.

Mass Education Work of the Ramakrishna Mission

The well-being of a country depends largely on the condition of its masses. This in its turn depends on the spread of education. In order to enable our masses to adjust themselves to their environment the imparting of a knowledge of the three R's is absolutely necessary. The Ramakrishna Mission has been striving in its humble way to remove illiteracy by conducting over sixty free primary schools in different parts of the country through its many centres. Four of these were started by the headquarters in 1928, viz., at Mankhanda in 24-Perganas, Brahmanikitta in Dacca, Belda in Midnapur, and Charipur in Sylhet, which have at present 43, 32, 104, and 24 pupils respectively on their rolls. The first two are for girls, and the rest are mixed schools. The schools at Brahmanikitta and Belda are U. P. and the rest L. P. schools.

The L. P. mixed school in Bankura, started by the headquarters in 1928 had 18 pupils on its rolls, but it was closed in 1930 for want of local support, and one L. P. school was reorganised in its place at Amlagora in Midnapur, which has 47 pupils on its rolls. We are glad to note that one girl from the Mankhanda school stood first in the district in this year's scholarship examination.

An attempt is being made to convert the Belda U. P. School into a Model School, with a provision for an extra year's course so as to give a finishing touch to the training usually imparted in the U. P. Schools. The pupils are given elementary lessons in hygiene as well as spiritual instruction.

For the spread of useful knowledge, secular as well as religious, among the adults lantern lectures were organised in the interior from the headquarters. Different villages in 24-Perganas, Midnapur and Bankura were visited, and everywhere the villagers showed a keen interest in the subjects dealt with. The party sometimes carried a radio with it which did its work in attracting a large audience. The Mission

centres at Deoghar, Tajpur (Sonargaon) and Sylhet have been provided with magic lanterns for educational work in the villages.

Owing to the unsettled condition of the country our work could not progress as satisfactorily as we would wish. The funds at our disposal too have been exhausted. Yet we feel that the schools already started must be kept going, for education of the right type is a crying necessity of the times. We earnestly appeal to our countrymen to replenish our funds. We sincerely hope that the generous public on whose help we have always counted will promptly come forward with their offerings in aid of Mass Education. Any contribution will be thankfully received and acknowledged by the President, Ramakrishna Mission, Belur Math P. O., Dt. Howrah.

(SD.) SUDDHANANDA,

Secretary, Ramakrishna Mission.

Sri Sharadashrama, Ponnampet

Sri Sharadashrama of Ponnampet is a branch of the Ramakrishna Order in Coorg. As a result of the religious enthusiasm created in Coorg by the Ramakrishna Vivekananda movement, a society known as Ramakrishna Vedanta Sangha was started in 1925. It developed later on into the present Ashrama of Ponnampet, which was

formally opened in June 1927 by Swami Nirmalananda. During these four years of existence the Ashrama has been doing much to promote the spiritual and material well-being of Coorg. Besides the daily worship, regular Bhajana, religious discourses and birthday celebrations of Sri Ramakrishna and Swami Vivekananda formed an important part of its spiritual ministration. The Ashrama has also been attempting to carry through a scheme of rural development. A number of magic lantern lectures were delivered under its auspices in different parts of Coorg on matters of vital importance to the well-being of villagers, as human mind; animal husbandry; dairying; bee-keeping, etc. A modest beginning has also been made in giving practical instruction to the ryots about bee-culture and dairying. Besides, the Ashrama has under contemplation a scheme for starting anti-malarial work and a hostel for students in Virajpet. The Ashrama appeals to the generous public for a sum of Rs. 1,550 for meeting the expenses connected with the preparation of magic lantern slides and the starting of a nursery garden and an apiary for demonstration purposes, and a small library with books on village economy, sanitation and other subjects relating to rural work. Besides, it is in need of a permanent endowment for the daily worship and the maintenance of the workers.



"Let the lion of Vedanta roar"

Let me tell you, strength is what we want and the first step in getting strength is to uphold the Upanishads and believe that "I am the Atman".

—Swami Vivekananda

THE VEDANTA KESARI

VOL. XVIII]

JUNE 1931

[No. 2

PRAYER

ॐ

ओं पिता नोऽसि पिता नो बोधि ।
नमस्तेऽस्तु । मा माहिंसीः ॥
विश्वानि देव सवितर्दुरितानि परामुञ्च ।
यद्भद्रं तन्न आमुञ्च ॥
नमः शम्भवाय च मयोभवाय च ।
नमः शंकराय च मयस्कराय च ।
नमः शिवाय च शिवतराय च ॥

Om ! Oh Lord ! Thou art our father. Do Thou instruct us like a father. We offer our salutations to Thee. Don't Thou destroy us. Do Thou protect us for ever.

Oh Lord ! Oh Thou the Illuminator ! Do Thou free us from all sins. Do Thou bring to us all that is auspicious.

We offer our salutations to Thee—the giver of happiness, and well-being. We offer our salutations to Thee—the promoter of good and auspiciousness. We offer our salutations to Thee—the granter of bliss and still greater bliss.

YAJURVEDA

THE CONVERSION CONTROVERSY

THE question of religious conversion has of late received a new significance in our country. A very spirited controversy has been for sometime past raging over it with special reference to certain alleged statements of Mahatma Gandhi on the subject. According to a certain reporter the Mahatma is alleged to have said regarding the evangelical activities of Christian missionaries in India, "If instead of confining themselves to humanitarian work and material service to the poor, they do proselytisation by means of medical aid, education, etc., then I would certainly ask them to withdraw." This distorted version of the Mahatma's view has caused considerable excitement among some sections of Christian missionaries and a few leaders of the Christian community in India, and certain *religious politicians* in England have not failed to find in it the ominous sign of a policy of religious persecution in Swaraj India. The report has later on been discredited by the Mahatma himself who has characterised it as a travesty of what he has said on the subject and has expressed his correct view as follows: "I told that proselytising under the cloak of humanitarian work is to say the least unhealthy. It is most certainly resented by the people here—In my opinion these practices are not uplifting and give rise to suspicion if not secret hostility. The methods of conversion must be like Caesar's wife above suspicion...I am not against conversion. But I am against the modern method of it. I remember having read a missionary report saying how much it cost per head to convert and then presenting a budget for the next harvest....No one faith is perfect.

All faiths are equally dear to their votaries. What is wanted, therefore, is living friendly contact among the followers of the great religions of the world and not a clash among them in a fruitless attempt on the part of each community to show its superiority over the rest...Conversion in the sense of self-purification, self-realisation is the crying need of the times. That however is not what is ever meant by proselytising. To those who would convert India might it not be said, 'Physician, heal thyself'." Even this courteous and straightforward expression of Mahatma Gandhi's view has not allayed the fears, assumed or real, of zealous Christians who hold that proselytising is a religious duty according to their faith and that the methods of conversion are to be decided upon by missionaries and not dictated by others. In other words, believing that the end justifies the means and that conversion by any practicable method is a Christian duty, they are bent upon proceeding with their evangelical activities regardless of all moral consideration in respect of the methods they adopt in their pious work.

What is the attitude of the Hindus towards this important question *with special reference to their own faith*? We have often heard it declared that Hinduism is not a missionary faith, and it is true in a certain sense. Certainly it is not and has never been a converting religion in the sense Islam and Christianity are; for to the latter two faiths conversion means completely overhauling a person's beliefs and starting him anew in spiritual, social and cultural life. But Hinduism believes in

conversion of another type which it had always adopted *within India* when our national life was vigorous. And to-day when the hosts sent out by the Christian churches of the West are threatening to swallow the indigenous culture of the land, it behoves us to consider in what respect Hinduism is proselytising.

In considering this question it is necessary first of all to determine the meaning of the word Hinduism. Unknown to our fore-fathers in pre-Muslim days, and still unfamiliar to a large section of our masses, the word Hindu was first used by India's foreign invaders to denote the people living beyond the Indus. By a strange irony of fate the term Hinduism is now used as a common designation for the main body of prevailing indigenous systems of belief adhered to by the people of India in whose sacred literature such a name is conspicuously absent. Scholars have attempted to define this term on a religious basis, but have invariably failed to give a satisfactory definition. Babu Govinda Das in his learned book on Hinduism examines more than a score of stock definitions of Hinduism and finding them all unsatisfactory concludes that "every one is a Hindu who does not repudiate that definition, or better still, because more positive, who says he is a Hindu and accepts any of the many beliefs and follows any of the many practices that are anywhere regarded as Hindu". He again describes Hinduism as "an Anthropological process to which by a strange irony of fate, the name 'religion' has been given. Starting from the Vedas, embodying the customs and ideas of one or a few tribes, it has like a snow-ball gone on ever getting bigger and bigger in the course of ages, as it has steadily gone on absorbing from the customs and ideas of all people with whom it has come into contact, down

even to the present day." A more pointed and positive definition has been given by Sister Nivedita in whose opinion "Hinduism is a convenient name for a nexus of Indian thought". The best description is perhaps that of Sir John Woodroffe according to whom "Hinduism is not so much a religion as a culture which has produced, among other things, certain fundamental religious and philosophical beliefs on which have been superimposed a number of varying forms of particular philosophies and religions". From these observations of modern scholars as well as from the attitude of India's foreign invaders it will be clear that Hinduism is only another name for the spirit of Indian culture which has been termed a religion by outsiders because of the predominating spiritual outlook that characterises our culture. It is not a religion in the sense Islam and Christianity are religions, for in striking contrast to them it does not prescribe a single system of beliefs and dogmas as the only way of salvation for mankind.

One dogma, however, it specially emphasises upon, but even this is so unlike the ordinary dogmas of other religions and so antagonistic to the spirit of dogmatism that the very name appears so inappropriate to it. We have in mind the characteristically Indian belief that all religions are revelations of God suited to the needs of different temperaments and different countries, and are therefore equally effective in showing the path of salvation to their sincere adherents. It is with reference to this broad and catholic outlook of Indian culture that Swami Vivekananda said, "From the high spiritual flights of the Vedanta philosophy, of which the latest discoveries of science seem like echoes, to the low ideas of idolatry with its multifarious mythology, the

agnosticism of the Buddhists and the atheism of the Jains, each and all have a place in the Hindu's religion." In short the spiritual experience of our race discourages all kind of *religious imperialism*, and teaches us not only toleration of others' opinions, but also the universal acceptance of the beliefs of all as long as they do not clash with or become hostile to the faith of others. Any religion or system of faith can truly be said to be Indianised only when it has absorbed this spirit of liberalism that forms the very core of Indian culture.

We are now in a position to understand the exact attitude of Hinduism to the question of religious conversions. *Hinduism as a spiritual gospel does not believe in doing violence to the sincere and harmless faith of other people*, although it is not inconsistent with its principles to defend the truths preached by its scriptures against the onslaughts of less liberal religionists. It is also permissible to preach one's spiritual convictions to those who are dissatisfied with the religions in which they have been brought up and are in quest of beliefs and forms of worship that are more satisfying to their understanding. In any case it is unspiritual to create a demand for one's faith by unsettling the beliefs of others with the aid of one's superior powers of reasoning or organised worldly resources. *The Hindu, however, believes in undermining the faith of other religionists with regard to their belief in the exclusive efficacy of their own faith in working out the salvation of mankind.* To-day too the Hindu says, as did his ancestors in a nobly worded petition addressed to the Emperor Aurangzeb in the days of the persecution of their faith, "If Your Majesty places any faith in those books by distinction called divine, you will there be in trusted that God is the

God of all mankind, not the God of Muhammadans alone. The Pagan and the Musalman are equally in His presence....In your temples, to His name the voice is raised in prayer; in a house of images, when the bell is shaken, still He is the object of adoration. To vilify the religion or customs of other men is to set at naught the pleasure of the Almighty."^{*} In other words the Hindu tries to convert other religionists to his liberalising dogma of universal acceptance. While he leaves the spiritual side of their beliefs and their forms of worship undisturbed, he seeks to persuade them to give up their spirit of religious imperialism and the attitude of contempt and hatred of others' beliefs prevalent among their masses and the fanatically orthodox, and of patronising tolerance among the more liberal and well-informed circles. According to the spiritual traditions of India the distinction between truth and falsehood in spiritual matters is not, as in mathematics, absolute. In other words man does not travel from falsehood to truth, but from truth to truth, from lower truth to higher truth. No one is consigned to eternal hell or awarded the perpetual bliss of paradise for subscribing to any particular doctrine or dogma. Truth has many facets and men see them according to the stage of their mental evolution. *Cultivation of holiness, love and the spirit of self-sacrifice form the very essence of religion, since they alone, and not particular forms of worship or belief in particular theological dogmas, determine a man's well-being in the hereafter.* Conversion to Hinduism chiefly means the acceptance of this point of view, other matters of doctrine and forms of worship are of minor importance. We believe that it

*V. A. Smith's Oxford History of India.

is only by the wide dissemination of this liberal religious tradition of India that religion all over the world can be rescued from the clutches of man's grossly secular and selfish motives whose alliance has so often marred its fair name in the annals of mankind. Its acceptance will put an end to missionary enterprise as an organised large-scale business for undermining other peoples' national institutions, and will convert it into true spiritual ministration that it actually was in the days of the great founders of the so-called missionary faiths. Hindu missionaries can do much useful work in this direction in India as well as abroad.

While the modern Hindu still believes in this spiritual view of conversion strictly followed by his ancestors till a century ago, he has, however, been forced in recent times to modify his attitude towards this question *with special reference to India* from certain *secular considerations that have been prominently brought to his notice by the bellicose attitude adopted by the missionary faiths of foreign origin*. For several centuries past the Hindu has been seeing how alien faiths are increasing the number of their adherents by taking converts from the people of his fold. But until recently the idea of adopting a similar policy never struck his mind either due to his tolerant spiritual traditions or due to the general apathy and the suicidal notions of purity prevailing in his society. If these conversions were purely the outcome of individual spiritual convictions, and if they did not interfere with the cultural outlook and the social relationship of the converts, the Hindu can possibly have no objection to them. But unfortunately in our land, the close association of the State with one particular religion in the days of Muslim rule, and the businesslike-

methods adopted by the modern missionaries of Christ's religion from the commercial West have induced many Hindus to give up their ancestral faith from thoughts of worldly gain or the fear of organised force. What is worse, alien faiths like Islam and Christianity not only ask converts to change their beliefs but make them secede from the Hindu society and join social groups that are dominated by foreign cultural influences and sharply divided from it by separate personal laws, manners, customs and communal aspirations. *As long as alien faiths are imperialistic in their missionary enterprise, and as long as conversion signifies a change in the social and cultural allegiance of an individual, Hinduism as a culture cannot but resist in all legitimate ways the attack on its citadel carried on by foreign cultures in the name of religion and spiritual life*. In adopting this attitude the Hindu has to descend from his high spiritual ideal of conversion. *He is profoundly sorry for it, but the thought of self-preservation forces him to deviate in this respect, as the aggressive tactics adopted by the so called missionary faiths are well-nigh on the way of swallowing his society and the culture entrusted to its care*. If any interested critic charges the Hindu of inconsistency and breach of his own spiritual conviction for adopting measures in defence of the indigenous culture of his land within its own borders, our only answer is the French sarcasm that says, "This is a wicked animal, it defends itself when attacked".

Hence under the existing circumstances the Hindu is forced to adopt measures, both offensive as well as defensive, for the preservation of the indigenous culture and the society of his land. In his offensive tactics the Hindu cannot, by reason of his spiritual conviction, follow the method of

vilification of others' faith adopted so often by Christian missionaries to raise funds in foreign countries and to misguide people who have not made a proper study of their own religion. He can, however, appeal to the patriotism and self-respect of the followers of alien faiths in India by showing them how their forefathers have been compelled mostly by worldly circumstances or organised force to forsake their ancestral society and become members of social groups dominated by foreign influences. To those who are sincerely believers in the principles of their adopted faiths, he can show that by fusing with the society of their ancestors, they need not necessarily give up their faith in the conception of God and spiritual life proclaimed by Muhammad or Christ, since Hinduism makes room for any cult within its mansion, as long as it does not assume an attitude of fanatical hostility to the religious convictions of others. For effectively absorbing other social groups, Hindu society will have to make accommodation for the healthy social institutions and practices of others who have become permanent elements in the population of our land. If modern Hindus do not belie the past history of their race, they can raise no objection to such a policy of assimilation. At the present day, however, the Hindu society has to concentrate more on defensive measures. *The chief among such is the removal of untouchability which by its manifest injustice to a large section of people and the ignorance it encourages among them has always been the most vulnerable spot in our social scheme exposed to the attacks of foreign faiths.*

In these days of communal clamour for separate electorates, weightage and safeguards, and of religious objections to constitutional progress, one realises the

full significance of the statement that *'every man going out of the Hindu pale is not only a man less, but an enemy the more.'* As long as the non-Hindu religionists of India have their faces turned to the culture and traditions of foreign lands and look down upon those of their own country with contempt, we can only say with Rev. John Hayne Holmes, "Be not deceived by Christianity! *As embodied in the person of Jesus and as defined by the Sermon on the Mount and the two great Commandments of the Law, Christianity is a great and noble religion.* Its precepts of love as taught and lived by the Nazarene, I would commend to all of them. *But Christianity as preached by churches, as practised by Governments, and as carried far and wide by soldiers and missionaries is an abomination.* Having nothing of it Gandhiji has done many wise as well as noble things in his unparalleled career of political and spiritual leaderships. *In nothing has he been wiser and nobler than in acknowledging his grateful indebtedness to Jesus, but steadfastly remaining a Hindu.* I sometimes wonder if religion, as organised anywhere can ever save the race. Certain I am that if any religion can save any people, *it will be no foreign cult or creed but its own faith from the spirit of its own life.* Let India be India. You have much to learn from us, as we have much to learn from you. No race or country or civilisation or religion has a monopoly of virtue. But the first condition of all interchange is *self-culture and self-respect.*" When the modern Hindu talks of conversion into Hinduism he has not so much in mind the idea of saving others' souls as of creating this feeling of self-respect and passion for self-culture in the minds of his denationalised countrymen.

To the foreign missionaries who have come to this land on the self-appointed task of saving heathen souls and (according to some) of enslaving heathen bodies, the modern Hindu would say: If you come to our land to preach the pure spiritual gospel of Jesus Christ, you are welcome to our midst. But our experience of you however convinces us that you do not come here to satisfy any urgent spiritual need of our race. By your efficient propaganda you have been creating a demand for your spiritual goods and dumping them on the ignorant and backward sections of India, just as your commercial agents are doing with regard to your manufactured goods. What with your organised business methods copied from the industrialists of your land, and what with the huge funds raised in foreign countries by a scandalous propaganda of lies and vilifying stories, you have killed the very spirit of the religion of Jesus Christ. Your ministration in this country has failed to elevate us spiritually, although it has succeeded in increasing the social divisions of our people. You have no doubt done much valuable work in the sphere of education and medical relief. *But in utilising these as a means for religious conversions you are guilty of the unspiritual conduct of taking undue advantage of peoples' material needs to force your opinion down their throat.* Mahatma Gandhi's criticism of your methods receives the endorsement of every Indian who is truly national in

his outlook. *In spite of the unfriendly feeling you have created by your activities you need not entertain any fear of persecution in a free India, as some of you have done or pretend to have done.* As for the Christian community of India, there is no necessity of your standing godfathers to them, for long before your arrival in this land they have lived here enjoying not only the full protection, but also the active patronage and encouragement of sovereign Indian States. But even if Indians adopt a hostile attitude towards you, as we hope they never will, they shall only be following the footsteps of the present Christian Government of India. For as Manilal C. Parekh says, * 'While the last Great War was going on the British Government expelled or interned all the German missionaries, and I doubt even if now they have all been allowed to come back. If one Christian Government cannot trust the Christian missionaries of another Christian Government, is it proper to expect non-Christians to trust missionaries who are out to destroy their national faith and that too in such a manner as described above.' Even though Indians in a purely self-governing India will never meet out such an unfair treatment to you, we shall all, however, be glad if you quit our land, or else give up your present methods of religious propaganda and follow the footsteps of the original Apostles of your faith.

* Indian Social Reformer, 2nd May.

THE PRANA : ITS OBJECTIVITY AND TWOFOLD MANIFESTATION

By Prof. Kokileswar Sastri, Vidyanatna, M. A.

(Continued from the last issue)

(3) The Prana-Bija (प्राण-बीज) existing in Brahma in unmanifested, *Avyakta* form exhibits from the moment of its *manifestation* two phases, one concomitant of the other.—

Every manifested form of Prana allows two inseparable sides,—*करणांश* (energy or motion) and *कार्यांश* (Matter). The Sruti declares—

उभायात्मको हि प्रजापतिः उपकार्योपकारक-
दर्शनात् अत्ता, अद्यश्च । न हि कार्य-करण
प्रत्याख्यानने संसारोऽवगम्यते ।कार्य-
करणानामात्मा—प्राणाः । प्राणस्थितिकरं सत् अन्नं,
न स्वातन्त्र्येण अन्न-सम्बन्धः ।¹

(बृ० भा०, १.३.१८).

"As there is always interaction and inter-relation between the two, motion (or energy) *करणांश* and matter, *कार्यांश*, the *Prajapati* (the Universal Prana) is twofold in his nature—composed of these two concomitant and inseparable factors." The Prana is the essence of both. *अन्न* (matter) is the basis or support of *प्राण* (energy or motion) : and thus there is concomitance of the two. If you leave off these two factors, there is no Samsara—'अग्नि-षोमात्मकं जगत्—
प्रजापतिः (प्राणः) —बृ० भा०, १.४.६.

1. अन्नं पूतिभावमापद्यते ऋते प्राणात् । प्राणः
अन्नं विना न शक्नोति आत्मानं धारयितुं"

(बृ० भा०, ५.१.२०).

2We find two other terms for *Anna*, as *रयि* and *सोम*. For *annada*, two other terms, as *अग्नि* and *प्राण* (Vide प्र० उ०, १.४.५). The manifestation of Prana from the Supreme Self (अचरात् पुरुषात्) is considered

Again—

नाम-रूपे सत्यं—कार्यात्मके शरीरावस्थे । क्रिया-
त्मकस्तु प्राणः तयोरुपष्टम्भकः बाह्याभ्यां शरीरात्म-
काभ्यां ह्यन्नः अप्रकाशीकृतः" (बृ० भा०, १.६.३).

बाह्यश्च कार्यलक्षणः उपजनापाय धर्मकः
दणकुश-मृत्तिकासमः" (२.१.१).

"The Nama-rupas are true. These Nama-rupas are the external, material portion (*कार्यांश*) and it is liable to growth and decay. It gradually becomes developed into the form or organisms. The Prana-portion (*करणांश*) appears as motion (*क्रिया*) which supports the former. It is the matter by which Prana lies concealed". "The *कार्यांश* is its exterior and *करणांश* interior."

The change from a diffused, imperceptible state to a concentrated, perceptible state is dissipation of motion and concomitant integration of matter⁴. The loss of energy or motion is always accompanied by a corresponding gain in the volume of matter. When the loss of insensible *motion* we call heat, light, sound, etc., proceeds, the particles of diffused *matter* become more concentrated, and liquefaction (तारल्य अप्र, जल) and eventually solidification (काठिन्य, पृथिवी) of matter take place.

as all अतिप्रश्नः; for it lies beyond the province of logical demonstration.

(प्र० उ०, ३.२.३).

3 of: उत्पत्ति प्रलयात्मके हि नामरूपे

(बृ० भा०, २.६.२०).

4 Herbert Spencer's *First Principles*.

As there is radiation of heat and light (तेजः) into space, there is dissipation of motion (वायु) within it. And it is followed by concentration of its concomitant matter in the form of liquefaction (जल).—

चलनस्य वायुपूर्वकत्वात्
(छा० भा०, ४.३.१).

and

वातस्य सर्गः अभवत् सरीमणि अग्नेः—
(Rg- Veda. ७.१.३४.११).

"All movements are preceded by वायु or vibration."

and

"When the fire speeds on, the वायु (force) is implicated therein." Then—
"अग्ने रापः"

and—

"अप्रां यः शरः स समहन्त्यत, ना पृथिवी सम-
भवत्" (बृ०)

"The radiation of heat and light is followed by liquefaction (अप् or तारल्य)",

and—

"What constitutes the essential portion of water became integrated and the result is solidification—पृथिवी or काटिन्त्य"।

We thus find the manifestation of sound (शब्द), and heat and light (तेजः) on the part of motion, and the consequent appearance of liquid (जल) and solid (पृथिवी) from its concomitant matter. About आकाश or space, the *Aitareya Aranyaka* says—

"आवपनमाकाशः प्राण उप्यतेऽस्मिन्"

"It is the space into which Prana-vibration is interwoven." And the Upanishad also similarly describes space by saying "वायुरे रवम्"⁵ i.e., "the space containing वायु (vibration) can be said to be qualified by it."

5 वाय्वादेरेव शब्दवत्त्वसम्भवात् किमाकाशेन
—इति अतिप्रसंगात्, अतः श्रुतत्वात् वाय्वादि-
कारणत्वेन आकाशवत् आगन्तुकत्वेन &c

(रत्न० प्र०, १.१.५.)

It is in this way that from the करणांश and the कार्यांश respectively, of the Prana-Bija,—the five elements have come out. i.e. from the करणांश (energy or motion) sound (शब्द, स्पर्श), heat and light (तेजः) come out ; from the कार्यांश (matter), the liquefaction (अप्) and solidification (पृथिवी) take place. Space (आकाश) is the container of all these.

This also holds good in the case of living organisms. It is the Prana which builds up the child's body in the mother's womb and distributes the various sense-organs and its other parts.

In the protoplasmic cell, the fertilized ovum does not petrify (ब्र० सू० भा०, २.४.८). as the Prana has first manifested within it and exerted its activity. It is this energy which acted on by the cosmic and physical environment gradually unfolds the sense-organs and the entire apparatus—

"प्रयसो वृत्तिलाभः प्राणस्य चक्षुरादिभ्यः...
गर्भे पुष्यति प्राणः" (बृ० भा०, ६.१.१).

"मुख्यः प्राणः.....चक्षुरादीन् इतरान् प्राणान्
.....ययास्यानं सन्निधत्ते" (पू०, ३.३).

"कार्य-करणानामात्मा प्राणः...अंगानां रसः"
(बृ० भा०, ३.१.१६. & ८).

"It is Prana which first manifests itself in the ovum in the womb of the mother and it gradually builds up the sense-organs, and owing to its presence and activity the ovum does not petrify." "Prana distributes various organs to their respective places." "Prana is the essence of both the करणांश (the senses, mind, etc.) and the कार्यांश (the physical portion) of the body.....It is the essence of the limbs of the child's body in the mother's womb."

The phenomena of growth, circulation of sap and blood, nutrition, arrangement of cells, unfolding of the structure of the foetus—are due to the agency of

Prana. Even the power to heal injured organs by the growth of flesh is due to the activity of this Prana. (देहं शस्त्रादि हिंसितं प्राणः पुनर्मसिन आपूरयति"—बृ० भा०, ५.१३.४). It maintains (देहेन्द्रियरक्षा) and nourishes (देहेन्द्रियपुष्टि—ब्र० भा०, २.४.११) the animal life—"यावदस्मिन् देहे प्राणो वसति, तावदायुः" (ब्र० भा०, २.१.२६).

As from this Prana, both the cognitive and active powers within the organism are produced,—this energy is termed in the Sruti as essentially cognitive and active—बोधवोधात्मकम् or ज्ञान-क्रियाशक्तिम् (कठ० भा०). It is the collective *Prana* (प्राणः), because it possesses power of action: and it is also known as *Hiranya garbha* (हिरण्यगर्भः), because it possesses power of cognition. Or it may be described as—

"अथवा ज्ञान-क्रियाशक्तिम्-समष्टिप्राणेन्द्रिय-समुदायात्मकं समष्टिनिगमनीयम्"

(गमतीर्य in वे० शा०).

"The collective subtle body consisting of the aggregate of all the vital airs and organs, and possessing all cognitive and active powers in the form of *Buddhi*, *Manas* and *Prana*".

This Prana within the body is the modification of the *Sutra* (मूत्र)—

"मुख्यप्राणोऽपि वायोर्वाहस्य सूत्रात्मरूपस्य विकारः" (गमतीर्य)

It is called *अन्तःकरण* (*Antah-karana*) when emphasis is laid on the cognitive powers, and the same is called *प्राण* (*Prana*) when emphasis is laid on active powers. In this way *Buddhi* (बुद्धि) stands for cognitive power, *Manas* (मनः) for desire or feeling and *Prana* (प्राण) for active power or willing; and all these are but the modifications or functions (वृत्ति) of the same Prana

or *Sutra*.⁹—"In the *Samvarga-vidya* it has been shown that the activities of the external objects—the sun, the moon, the light, the heat &c., derive their respective functions from the Prana, and that when their respective activities cease, they merge and disappear undivided (*अविभक्तरूपेण*) in the Prana. The different functions of the internal sense-organs, etc., also merge during sleep in this Prana within the body and when we wake up it is this Prana which sends forth these organic activities again to their respective objects. It is not a *resultant* of the operations of all the forces in the organism as the *Sankhyas* hold, but a separate energy which is at the root of all kinds of activities going on in the creation. It is this Prana which has brought the finite selves and all finite existences into relation, and it is the *common medium* in which they interact

6 Here, it will be instructive to bear in mind what विज्ञान-भिक्षु has explained about this Prana—"महत्तत्त्वं हि एकमेव पृक्तेः (i. e. अव्याकृतात्) उत्पद्यमानं, ज्ञान-क्रियाशक्ति-भ्यां बुद्धि-प्राणशब्दाभ्यामभिलष्येते—इति स्मृतिषु अवधारितं 'यो वै प्राणः स प्रज्ञा, या प्रज्ञा स प्राणः' इत्यादि श्रुतिषु च। अतएव महत्तत्त्व-सद्यः पृथक् प्राणमष्टिः श्रुतिस्मृतिषु प्रायशो न श्रूयते..... यद्यपि प्राणान्तःकरणयोरपि एकव्यक्तित्वमेव तथापि क्रियाशक्तेस्त्वान्तरभेदाः पंच, ज्ञानशक्तेस्त्वान्तरभेदाश्च चत्वारः" (वि० भिक्षु in his ब्रह्ममूल-भाष्य, २.४.१२).

It was the *Prakriti* (or the *Maya* or *Avyakta-Prana*) which appeared first as *महत्तत्त्व* (or *Sutra*), and this is called as *बुद्धि* (*अन्तःकरण*) or *प्राण* according as its cognitive or active powers are exhibited. Both the *Buddhi* and *Prana* constitute one principle. Though one in substance, it is modified into four *cognitive* acts and five *active* or *vital* energies.

and out of which their organisms differentiate.

“परस्परपकार्योपकारकभूतं जगत् सर्वं पृथिव्यादि । यच्च लोके परस्परपकार्योपकारकभूतं तदेककारणपूर्वकं, ‘एकसामान्यात्मकं’ Common medium), एकपूल्यंच दृष्टम्” (बृ० भा०, २.५.२).

“भूतानां शरीराम्भक्तत्वेन उपकारात् ‘मधुत्वम्’ । तदन्तर्गतानां तेजोमयादीनां कारणत्वेन उपकारात् ‘मधुत्वम्’ (२.५.५)

“There is reciprocal, sympathetic interaction among the elements of the world. And this reciprocal action of the elements presupposes *unity* of some kind; they all belong to a whole—a *common medium* in which the elements interact, from which source they come and in which they disappear.”

“Between the inorganic and organic world a constant interaction goes on, and elements from the external world are absorbed and are made to function as constituents in the life of living beings. This presupposes adaptation and sympathy.”

But this whole or the principle of unity, continuously present in the world and differentiating and determining all the elements in it, has its source or *final* ground in a Transcendent Reality. We have pointed out previously that the characteristic of the world (or the common medium of Prana) is Self-transcendence. This is, as stated above, due to the Transcendent Supreme Self which is its ultimate ground, which is behind the world. This Transcendent Self is the director (प्रेरक) of the activities of the Prana, and this fact has been beautifully described in Sankara’s *Sata-Sloki* (शतश्लोकी) thus—

व्यापारं देहसंस्थः.....प्राणः सर्वेन्द्रियाणामधिपतिरनिशं,.....यस्य चिद्धनस्य सत्तया कुपते,.....प्राणस्यप्राण एषः” (८६).

“The Prana residing in each bodymaster of all senses, incessantly

carries on all the activities.....by a Power which belongs undoubtedly to the Self that is pure consciousness; it is the Life *behind* all life (प्राणस्य-प्राणः”

Again —

“वृक्षच्छेदे कुठारः प्रभवति यदपि, प्राणि-नोद्यस्तथापि, स्वातन्त्र्यं नश्वरेऽस्मिन् नहि खलु घटते, ‘प्रेरको’ ऽस्त्यन्तरात्मा” (८.४).

“Although the axe is able to fell a tree, it is nevertheless wielded by a living being;.....yet the axe cannot do it *independently*; it is *impelled* thereto by the inner Self.”

Sankara, in his commentary on the following stanzas of the *Gita*—

“मयाध्यक्षेण प्रकृतिः⁷ मृत्यते सचगचरं । हेतुनाऽनेन कौन्तेय जगद्विपरिवर्तते” (गी० ६.१०).

thus explains —

“दृशितास्त्वस्वरूपेण अविक्रियात्मना ‘अध्यक्षेण जगत्.....व्यक्ताव्यक्तात्मकं.....विपरिवर्तते सर्वसु अवस्थासु” —

“Because ‘I’ am the witness, because ‘I’ preside, this universe comprising manifested and unmanifested *moves* on in all stages.”

Here Ananda-giri remarks —

“कार्यवत् कारणस्यापि साक्ष्यधीना प्रवृत्तिरिति ‘अव्यक्तत्व’माह” —

“The term ‘Avyakta’ has been employed to show that not only modification of Namarupas at present perceived, but also the causal *seed* of this world were *impelled* or *moved* to action because ‘I’ presided.”

Then Sankara adds—

सर्वासु अवस्थासु ‘दृशिकर्मत्वापत्ति’-निमित्ता. हि जगतः प्रवृत्तिः,—‘अहमिदं भोक्ष्ये’, ‘एतदर्थमिदं करिष्यामि’.....इत्याद्या अवगतिनिष्ठा ‘अवगत्यवसाना’ एव” —

“All activities of the world arise by way of ‘*forming an object*’ of consciousness”, i.e., all activities have their

⁷ cf. “प्रेरयिता हि असौ भोज्य-भोक्तोः” —

(मु० भा०, ३.१.१)

value only in the fact that they may be *used* by the *Drishi* (दृशि)—the rational "I" for his own purpose, that they may be *utilised* for his own end, that they may prove *useful* to him (कर्मत्वापत्ति or उपकार). Otherwise, all these movements and actions (पृवृत्ति) will lose their value, and thus also the realisation of *Drishi* (दृशि) is its *final end*—its अवसान, its पर्यन्त” ।

Elsewhere he has brought this important fact in a slightly different way thus—

‘अप्रसिद्धे हि आत्मनि, स्वार्थाः सर्व्वाः पृवृत्तयः व्यर्थाः प्रसज्येरन्.....दुःखं दुःखार्थमेव, सुखं सुखार्थे”

“If no *Atma* is present behind these activities and movements they would prove useless ; for, in that case the activities would be for their own sake —e.g. pain would exist for the sake of pain, pleasure would exist for the sake of pleasure ; but this is quite absurd.”

“नहि चन्दनकरटकाकृते दुःखे चन्दनकरट-कार्ये.....अतः तद्विज्ञातुर्न चन्दनादिभूतोऽर्थः अहं हि ततोऽन्यः” (उप० सा०, गद्यांश).

“The pain produced by a thorn cannot be *for the sake of the thorn itself*. It must be *for me* who feels the pain, and 'I' am *distinct* from the thorn as well as from the pain”.

These remarks are very important. They show that the intelligent self (चेतन) has his *own purpose* of being in himself and his purpose is realised in these activities; and it is he who *utilises* these *actions* for his own *use* in which lies the value of these actions.

From all these discussions the fact stands out very clearly and prominently before us that urged on by the Infinite within, the Prana or the universe is constantly moving towards the realisation of an *end* and this end is the Transcendental Brahma itself. For this, the finite world ever keeps on

transcending its finitude until it will reach its own end. The universe is a sort of self-working system with Prana, the vital principle, for its maintenance. It is composed of several members among whom functions are distributed, so that each member with the co-operation of other members exercises its own function in the place allotted to it, and the unity of the whole system is maintained by the vital principle—Prana. We would quote the whole passage here—

“तस्मिन् आत्मतत्त्वे सति नित्यंचेतन्यस्वभावे ...मातरिश्वा वायुः (प्राणः) सर्व्वे-प्राणभृत्-क्रियात्मको, यदाश्रयाणि कार्य्य-करणजातानि यस्मिन् ओतानि प्रोतानि च, यत् सूत्रसंज्ञकं, सर्व्वस्य जगतो विधारयित्, स मातरिश्वा,.....प्राणिनां चेष्टा-लक्षणाणि, अग्न्यादित्यप्यर्प्यन्तादीनां ज्वलन-दहनाणि वर्षणादिलक्षणाणि दधाति 'विभजति' ।” “सर्व्वानि कार्य्य-करण-विक्रिया नित्यंचेतन्यात्मस्वरूपे सर्वा-स्पदभृते सत्येव भवति”—ईशा० भा०, ४.

“It is because the *Atma* whose nature is eternal intelligence (चेतन्य) is constantly present behind it, that it has become possible for the Matarisva (the Prana)—which is the essence of the activities of all those who possess life and in which, as a substratum, all the physical and psychical elements are woven as warp and woof, and which under the designation of 'Sutra' 8 by which it is known sustains the whole world—to allot and to distribute various functions of burning, kindling and raining to the respective objects, viz., the fire, the sun and the clouds, and to allot various functions to the living beings also.” “All the physical and psychical activities (of the whole world) are maintained, because there is present behind them the *Atma* whose

8 It is “Sutra”—because like a piece of thread it passes through all the elements of the universe and binds them all.

nature is eternal intelligence and which is the ultimate ground of all."

It is for this reason that the Prana is looked upon as an *instrument* of the Self for the accomplishment of all his purposes or ends, as in the passage—

“प्राणो राजमन्त्रिवत् सर्वव्यकरणभूतः; न स्वतन्त्रः” (अ० सू०, भा०, २.४.१०).

“The Prana is not an independent principle; it is an instrument which the Self uses for the realisation of all its purposes or ends (अर्थ), as a minister is employed by a king.”

The whole system of nature is animated by the same spirit and stimulated into activity by the same end.

(To be concluded)

THE BUDDHISTIC THEORY OF AVIDYA

By Dr. R. Shamasastry, Ph. D.

THE Sunya-Vadi school of the Buddhists deny the existence of an external world and say that like things dreamt of in a dream the world and its objects are mere appearances. Their argument is as follows :—Objects such as a bull of varied colours and the like are not real, because they are objects of sense perception like two moons appearing to a man of diseased eyes. It cannot be said that while the sensation of two moons is contradicted and negatived, the notion of a bull of varied colours and other objects of the world are not contradicted and negatived. For there can be no contradiction or negation in either of the cases. As a matter of fact no perception is contradicted or negatived at the very moment of perception, for if so, there can be no perception of anything. It cannot be contradicted or negatived the next moment, for by that time the perception itself has of its own accord vanished for ever. For all perceptions are momentary and they either repeat themselves or vanish. Nor are appearances contradicted as appearances in their own form, for it is impossible to deny them when they are there; in other forms they need not be contradicted at

all. Also the contradictable and the contradictory ideas cannot possibly be simultaneous: if of different moments, they cannot contradict each other; for in that case the idea of a pot arising in the first moment would have to be contradicted by the idea of a pot arising the next moment. Nor can the contradictable and contradictory ideas be of different forms, for in that case the idea of a piece of cloth would have to contradict the idea of a pot of the previous moment. Also it cannot be said that the contradictableness of the sensation of two moons is due to disease of the eyes, whereas it is not so in the other case. For the disease is not perceived by the seer. Conditions being different the perception of another man cannot affect the perception by a man of diseased eyes. Hence it is said :—

Bhāva yena nirūpyante tadrūpam nāsti tatvatah

Yasmādekamanekam vā rūpam tesam na vidyate.

The forms in which things appear are not real; for they can have neither one nor many forms. Hence there can be neither external nor internal object or form. For a thing cannot be both big and atomic. Every thing is merely illusory.

Illusion is of three kinds: 1 world-illusion (Lokasamvriti), 2 Truth-illusion (Tatvasamvriti,) 3 Faith-illusion (Abhisamaya-samvriti). The first is like that of mistaking mirage for water; the second is the usual notions of external objects of the world; the third is religious belief. Accordingly it is stated by the Bhagavat (the Buddha) as follows:—"Katamat samvritisatvam? yavallokaavyavaharah". "Which is the type of illusion? All customary usage and talk of the world."

If then there are no objects corresponding to the notions of a pot, a bull of various colours, and the like, it will reduce itself to non-dualistic knowledge or sentiency (Gnanadvaita) but not Sūnyata or emptiness. In reply to this objection the Buddhist says, "We do not say that cessation of appearance is Sūnyata or emptiness. All that we say is that forms are all appearances. It is accordingly said: Pratibhāso'pamāḥ sarvey dharmāḥ", all attributes are appearances. The sensation of middle moment (Madhyamasamvid) free from all attributes is truth (Paramarthasati). It is said:—

Mādyamā pratipat'saiva saiva dharma-nirātmatā,

Bhūtakotisoḥa saivoyam tatityata saiva sunyata.

Knowledge or impression of middle moment is the very entity free from all attributes; the limit of creatures or elements is the same, it is the reality and it is Sūnyata. That notion or knowledge of the middle moment is indivisible: yet owing to Avidya it appears as split into many. Accordingly it is said:—

Avibhāgopi buddhyātma viparyasita-darsanaḥ

Grāhyagrāhakasamvittibhedavānivalakshyate.

Intelligence, though indivisible appears as the knower and the knowable

in virtue of erroneous seeing. When all Avidya or erroneous notion has melted away, pure knowledge alone remains. This is also said:—

Nānyonubhāvyo buddhyāsti tasya nānubhavo' parah

Grāhyagrāhakavaidhuryāt svayam saiva prakāśate.

There is no other thing to be experienced by the mind; nor is there another experience beyond it; free from the distinction of the knowable and the knower it alone shines in itself.

(Sastravartasamuchchaya by Harihadrāsuri—pp 214-215.)

The Vignānavādi school of the Buddhists regard the world as a phenomenon of Gnāna or thought itself and their arguments are as follows:—The logicians believe in the existence of an objective world apart from thought. They say that we can speak of a thing as non-existent only when that thing is perceived somewhere else in the past. If the world is not perceived at any time or place, its non-existence cannot also be perceived. Then if existence of the world cannot be perceived, it follows that its non-existence cannot also be inferred; for inference cannot apply to nonperceptible things. We do not say that there is no hare's horn; for before we go to speak of the non-existence of a hare's horn, we must be sure of having seen a hare's horn in some place at some time. But a hare's horn is unheard of. Hence we cannot speak of it as non-existent. Likewise in order to deny the existence of the world we must be aware of it sometime or other. But if we are aware of it, we cannot deny it.

Against this argument the Buddhist says as follows:—"Is it the world that we see or the external appearance of our Gnāna, thought itself? It is a law of thought that the thought and the thing thought of appear together simultaneously. Without thought there

can be nothing thought of. But without a thing thought can exist, as Madhyamā-samvit or thought in the middle moment of its rise and disappearance. Hence it is said :—

Sahopalambhaniyamāt abhedo nīlat-addhiyoh.

Since both blue and the idea of blue appear together, there is no distinction between the two. In other words, when we think of some thing, our thought itself takes the form of the thing thought of. The logician says that pot, water, and washing are all real things and actions. But we say that pot, water and washing are all ideas and the purpose served is also an idea brought about by a chain of cause and effect firmly implanted in the mind. If the logician were to be believed, we should be forced to believe in the existence of his personal God and other imaginary things.

Again things are not as self-evident as thought. Thought shows itself and does not require any other aid to illumine or show its occurrence, whereas a thing assumed by the logician requires thought for its manifestation. If things were self-evident as thought, all of us would have been omniscient. But we are not so. Hence it follows that things are not self-evident (Svaparakāsa).

It is true that all knowledge is threefold, in as much as it consists of a knower, knowing and the thing which is the object of knowing. We say that as knowing is the function of the knower there is no difference between them. There is also no difference between the knower and the known object; for where is the difference between happiness and the experience of happiness? If in the experience of happiness there is no happiness distinct from its experience, then where is the necessity to assume the existence of an external

thing apart from experience in our knowledge of external things? As to the question, "Can the subject of experience itself be its own object?" we say that it is illusion like the illusory appearance of silver on a shell. Hence it is said:—

Nānyo' nubhāvyo buddhyāsti tasya nānubhavo' parah

Grāhya-grāhakavaidhuryāt svayam saiva prakāśate.

There is no other thing experienced by the mind or intelligence. Its experience is not distinct from itself. Devoid of all distinction between the knower and the knowable it alone shines of itself.

It is true that there is a distinct sense of object whenever a man sees and says that "I perceive a blue colour or a bull of various colours". The sense of a distinct object, like blue colour here, is as erroneous as the notion of a piece of silver on a shell. It cannot be said that just as the notion of silver is contradicted later, so in the case of seeing an object, the notion of the object is not contradicted or negated later. For though contradiction or negation in the latter case is not as self-evident as in the former case, still on close examination contradiction is quite perceptible. It is in the experience of many that hair and worms are sometimes seen floating in the air, though as a matter of fact no such thing is really found there. Accordingly it must be admitted that consciousness itself appears here as both knower and the known. So in our experience of everyday-world, too, it can be very well said that the knower itself appears as the known. This is stated as follows:—

Avedyavedakākāra yathā bhrāntaiḥ nīrikshyate.

Vibhaktalakṣhanagrāhyagrāhākāra-viplavā

Tatha kritavyvastheyam keśādignāna-
bhedaavat

Yadā tadā na sannodyagrāhyagrāha-
kalakṣhaṇā.

Just as men having a tendency to commit mistakes see objects like hair and other things in the air, though there are no such things and though there is neither a knower nor a knowable distinct from the knower, so in the case of the world, too, the knower or consciousness itself appears as both; and this deserves of no questioning.

It may be said that though with regard to the experience of happiness and the mental image of a pillar and other objects there is no external object apart from experience, it cannot be denied that in the experience "I see a thing or colour", there is the idea of a distinct object apart from the knower. But here also the distinct notion of an object can be explained as the manifestation of the mind itself. Just as it is usual to regard light and its rays as different, in spite of their identity, so it has been the tendency of people to regard the manifestation of consciousness as being composed of a knower and a knowable thing. Just as various things are seen in dream, though there are no things corresponding to dream pictures, so in the waking state, too, things, though non-existent, are seen as existent. An opponent may say that the perception of external objects by others after those objects cease to impress the attention of a particular man is itself an evidence as to their existence apart from consciousness. We reply that there is no reliable evidence to prove that the same objects are seen by all. Nor can it be said that experience is made of three factors, knower, knowledge, and the knowable; and that knower and knowledge are self-luminous unlike the knowable which is invariably non-luminous; and that this non-luminosity

of an object as opposed to the luminosity of a knower and his knowledge is a proof about the existence of external objects. For, the luminosity of a knower and his knowledge are as dependent upon senses for its manifestation as the so-called external objects. Thus though all the three are dependent upon the senses for luminosity, and though all the three come together in each of our notions, there is no reason to distinguish them as knower, knowledge and the knowable. An opponent may also say that in the absence of external things the idea of a thing lying upon another will be inexplicable. In reply we say that even on the admission of the existence of external things the notion of a thing lying upon another is no more than a confusion. For it is merely an assumption to regard one thing as a container and another as the contained.

Hence it follows that at the time of perception of an object, it is the creation of consciousness itself; and there is no evidence to say that there exists any object before its perception. Accordingly it may be concluded that what appears is knowledge and knowledge alone, and that there is no object apart from consciousness. As to the objection raised by some that if the non-existence of objects is taken for granted on the ground of their not appearing themselves of their own accord and always before our eyes, why does not a man lament for the loss of his son on not seeing him? The reply is that the conviction of the son's non-existence is not as strong as the conviction of his existence. In the theory of idealism ideas take the place of objects and serve the purpose of objects, as in dream.

Some are apt to say that things experienced in the waking state are perceived in dream and that dream-experience goes to prove the existence

of things rather than their non-existence. We reply that here is no rule that only experienced things are perceived in dream. For men are found to have dreamt of their own head being cut off and lying on the ground before them. Accordingly it is said:—

Nīlapitādi yatgnānāt bahirvadava-
bhāṣate

Tat na satyam ato nāsti vīgnānam
tatvato bahih.

Tadapokṣhā cha samvittoḥ matā yā
kartrirūpatā

Sāpyatatvam atah samvidadvayeti
vibhāvayate.

What appears as blue, red or yellow outside are not real; it is internal Gnāna alone that appears so; nor is there Gnāna outside. Nor does knowledge as subject require an object; it is not true that it so requires. Hence knowledge without a second is all that shines.

The objection that if the world is merely an idea, then there will be no distinction between life and emancipation, is also groundless. For mind vitiated with passions is life and mind free from passions is emancipation. Anādyavidya or primordial ignorance is the cause of all passions (Kloṣa). When ignorance is got rid of, passions and feelings disappear leaving pure sentiency (Prabodha) behind. This is stated as follows:—

Anādyavidyākhyāvāsanaiva klišhta-
chittajanant, nīvartate cha sādāvaya-
tatvagnānāt, asato gnānanivartyatvani-
yamāt, asatyaarajatakāro suktitatvagnā-
nanivartyatvadarsanāt. Ata eva prakā-
śamātramapi samasāradasāyāmavidyā-
saktiprabalyāt anyattha prakāśate. Tadāha Dharmottarah:—Tasmādaavidyā-
saktiyuktam gnānam asatyaarupamadar-
sayati ityavidyāvasāt prakāśate
ityuchyate.

The meaning of the above passages is as follows: Vāsana (memory) called

Avidya is the cause of all mental passions. That beginningless Avidya disappears when it is realised that there is only one thing, Prabodha (Advaya-tatva). For what is unreal is got rid of through Gnāna, knowledge of reality, just as the false perception of silver is got rid of through the knowledge of shell. Hence sentiency alone appears through the power of Avidya in life as varied things. So says Dharmottara, one of the Buddhist teachers:—Hence Gnāna through its power of error called Avidya brings about the manifestation of unreal things. For this reason it is said that things manifest on account of Avidya.

From the above it is clear that so far as the theory of Avidya is concerned there is no difference between the Buddhists and the Advaitins; but they differ in their conception of Prabodha sentiency. The Buddhists hold that Prabodha with its Avidya-power persists; and that Prabodha deprived of its Avidya-power disappears of its own accord; and all that remains is Sunya, Void. But the Advaitins hold that Pure Prabodha is eternal and that its Avidya-power, though beginningless, is perishable. This is stated by Udayanacharya in his Atmatatva-vivēka as follows:—

Na grāhyabhedamavadhūya dhiyo'
sti vrittih

Tadbādhake balini vedanaye jayasrīh
No chedanityamidamdrisameva visvām
Tathyam Tathāgatamatasya tu ko'
vakāśah.

The meaning is this:—

Knowledge of knowable things is impossible, unless there is difference between knowable things. Therefore there is victory on the side of Advaita (Vedanaya) which refutes the above view. If it is not so, if this mutable and ever changing world be real, as it is, (as the Dvaitins hold), what have they, the Dvaitins, to say against the logical view of the Buddhists, (as set forth above)?*

*The above article is based upon Haribhadrasūri's "Sastra-Vārta-Samucchaya" (Nirnayasagar Press, Bombay, Ed. 1914).

HOW TO PRESERVE HINDU SOCIETY

By An Observer

HINDU society has been most apathetic for centuries. Under the cover of a sham toleration it has been hiding a terrible passivity from which it should extricate itself immediately, if it wants to preserve itself and its culture. The Hindus are declining in number, and one of the reasons of this alarming phenomenon is their conversion into alien faiths. So long as other religious communities are carrying on active proselytization, Hindu society cannot afford to sit quietly and suffer as at present. It should, on the other hand, organise itself efficiently and take proper steps for its preservation. In the course of his presidential address at the supplementary session of the Hindu Mahasabha held recently at Karachi, Sri Jut Ramananda Chatterjee, the renowned editor of the *Modern Review*, Calcutta, strongly pointed out this urgent need: "Successive censuses have revealed a steady but none the less an alarming decline in our percentage of the total population of India. We claim, therefore, to exercise the same rights as the members of other faiths have been exercising of increasing our numbers by legitimate and peaceful conversions. In our case we have a special justification; for our activities consist mainly in reconverting or recovering our lost numbers. This has, no doubt, irritated those who had so far gained by our indifference or passive attitude in this vital matter. But logic and justice are on our side; they have no right to resent in us what they have been doing so long."

Even if we take for granted the criticism of a section of interested propagandists that Hinduism is not a pro-

selytising religion, the Hindu religion should change its ways and open its doors especially to those who have been perverted from it. But in doing this it will not be making any innovation at all; it will be only following its old law of growth. It has ever been assimilating new elements, and it is thus that it has grown into what it is in the world of religions. Of course, the method it has followed is not one of mere formal or spectacular conversion, but of spiritual and silent transformation. And what it has done in the past and is still doing haphazardly, it has got to do more vigorously. But more important than the question of admission of new elements, is the need for re-admitting those who have been lost through the ill-treatment and neglect of the so-called higher classes.

The duty before the leaders of Hindu society is twofold. The encrustations of false conservatism and orthodoxy, which have become dangerous to the progress of the Hindu community, should now be broken down mercilessly and suitable steps should be taken, which will make it unnecessary for the so-called lower classes to take shelter within the fold of an alien faith, be it for considerations of material gain or social uplift or both. Besides, measures are to be adopted for the re-admission of the perverts most of whom continue to be, in spite of the change of label, what they were before their conversion.

But all this will be possible if Hindu society reforms itself along healthy lines. And one of the most important items of reform is the removal of the curse of untouchability that exists in various forms in different parts of the

country. It is the spirit of an all round service for the depressed and the down-trodden that can save the Hindu community from its present crisis. Very rightly did Sriji Ramananda Chatterjee stress this important point when he said, "We aim by economic and other means, at removing the curse of untouchability from the land. We must quicken the pace of education among ourselves, for, as the latest official report on education shows, the Hindus as a community, are more backward in education than either Christians

or Muslims. Our upper classes are no doubt more advanced than Muslims; but our lower classes lag far behind. The ancient Hindu teaching embodied in the Mahabharata enjoins on us the duty of service to lower classes. Though we are entitled to defend ourselves against attacks from backward communities, our ancient way to conquer was not by brute force but by service and service alone."

May the leaders of Hindu society take to heart these wise words!

THE SCIENTIFIC MYSTICISM OF THE GITA

By Girindra Narayan Mallik, M. A.

(Continued from the last issue)

TO determine the rightness of our acts, therefore, we have no other alternative than to take recourse to the Adhyatmika theory of the Vedanta with special reference to its meta-physico-psychological aspect.

Epistemology of the Gita

The whole organic system of a human being (we say 'human being' because this is the highest creation of God) is called 'Kshetra' in the Gita. It has been analysed into several constituent elements, viz.,—the soul or Jivatma encased in the body, Buddhi, Ahankara, Manas Chitta, five sense-organs, five organs of action, Chetana, Dhiti, and the gross body made of the five gross elements, Akasa, Vayu, Agni, Ap and Kshiti. The status, function and mutual relation of these are to be understood thus. The Jivatma is the sole master of the Kshetra and so called here the Kshetrajna-purusha. The others are its subordinates. The five sense organs always in contact with the five forms of perception supply from outside clus-

ters of sensation or senso-impressions which are at first in a chaotic state. These sense-impressions are thrown into the moulds of time and space, which being included in the Maya potency are to be regarded, as with Kant, universal principles, and are then brought before the Manas. The Manas then operates upon these sense-impressions, and at this stage it is called Chitta. With its twofold function of Sankalpa and Vikalpa it arranges the sense-impressions in a series of gradation according to their relative value and importance, and, like an advocate, places them before the judge-like Buddhi with arguments for and against. It lies with the Buddhi, therefore, to determine which of the impressions are to be accepted and which to be rejected. Hence Buddhi is described in the Gita as Nischayātmika (निश्चयात्मिका). After so determining, Buddhi with a view to some particular act or acts being done, orders the Manas which, through the medium of the five organs of action,

brings the accepted impression in contact with the outer world, and thereby acts are done or avoided in the shape of some motor activities. The Manas then has got besides the above function of Sankalpa-Vikalpa another function which is technically called Vyakarana whereby it puts the decision of the Buddhi into practice and for that purpose engages the five organs of action. Briefly speaking, the Manas when concerned with the sense-organs has got the function of Sankalpa-Vikalpa, and when related to the organs of action it does the act of Vyakarana. As distinguished from these functions, the function of Buddhi is called व्यवसायः, decision or ascertainment. So it is said in the cryptic formula of the Mahabharata, Sā 251-11, व्यवसायात्मिका बुद्धिर्मनो व्याकरणात्मकम् ।

It thus appears from the above that the sole function or attribute of Buddhi is to judge the rightness or wrongness of acts by foreseeing the consequences thereof. It has no other attribute as we come to know from the Maha. Vana. 181-26. The attributes of the Manas again are manifold, viz.—Sankalpa, Vasana, Ichchā (desire or volition), Smṛiti (remembrance or recollection), Dhṛiti (patience), Sraddha (faith), Utsāha (energy), Kārunya (pity), Utkanṭhā (eagerness), Prema (love), Dayā (kindness), Sahānubhūti (sympathy) Kṛitajnatā (gratofulness), Kāma (sexual desire), Lajjā (bashfulness), Ananda (pleasure), Bhīti (fear), Rāga (attachment), Saṅga (association), Dveṣha (aversion), Lobha (greediness), Mada, Mātsaryya, Krodha, etc., and these feelings and volitions cause in various ways a tendency to act. Necessarily, therefore, Buddhi alone independently of the Manas cannot give an impetus to the senses to act. Notwithstanding this dependence upon the Manas, Buddhi

must be regarded as superior to the Manas and the senses, simply because it is the sole judge of the rightness or wrongness of acts. The acts which follow from the Manas unconcerned with Buddhi must not necessarily be right acts. Referring to this very superiority Buddhi has been described as the charioteer of the chariot-like body.

Two phases of Buddhi

Vāsanā or desire being an attribute of Manas, it is not proper to ascribe it to Buddhi. But popularly the word Buddhi is used in two senses, viz., (1) the judge of rightness or wrongness, (2) the Vāsanā arising in the Manas. Buddhi being the highest official of the Kṣhetrajña, it is not altogether improper to describe it in terms of Vāsanā. To avoid such confusion, however, Buddhi has been described in the Gita as of two phases*—(1) Vyavasayatīkā, (2) Vasanātīkā (II, 41, 46, 49 & III, 42). In the first phase, Buddhi determines that such and such acts are right and worth doing, while such and such acts are wrong and to be avoided. This is followed by a desire in the Manas to do the right acts. If, therefore, the Buddhi is pure, it will be followed only by right desires and right acts.

*These two phases of Buddhi are similar to what Kant describes as Pure Reason and Practical Reason. Hence the rightness of acts is always to be determined from the standard of pure Buddhi or what is called the Sattviki-Buddhi in the Gita. It is to be noted here that this doctrine of the Gita finds its analogue in the theory which Kant develops from the metaphysical and ethical points of view in his *Metaphysic of Morals*, and is subsequently developed further in Green's *Ethical theory of Self-realisation*. "The moral worth of an action cannot lie anywhere but in the principle of the will without regard to the ends which can be attained by action." (*Metaphysic of Morals*, transl. by Abbott, p. 16). Elsewhere Kant says—"When the question is of moral worth it is not with the action which we see that we are concerned with but with those inward principles of that which we do not see." (p. 24, *Ibid*).

Besides *Buddhi*, *Manas* and the senses, there is also the *Chetana* in the body. This is nothing but the vital principle or energy which underlies all the diverse movements that are always going on within the organic system and which it is that makes the body a living one. The existence of this vital principle is necessary for the different instrumentalists—*Buddhi*, *Manas* and the senses—to perform properly their respective functions. The gross body is made of the five elements, and underlying these gross elements there are five subtle elements (the *Tanmatras*). Lastly, it is to be noted that all the various categories that have been described are inter-related to one another, and they exist and operate in harmonious co-operation. This well-regulated state of activity and energy is due to some higher vital force which is called *Dhriti* in the *Gita*.

Now all the categories described above are the evolutes of *Prakriti* which is an unintelligent substance. Necessarily, therefore, these are intrinsically blind, their functions or activities are never possible, but for the existence within the *Kshetra* of the Spiritual Principle—the *Kshetrajna-purusha* or *Jivatma*. As already stated the *Buddhi*, the *Manas* and the senses are all subordinates carrying out the orders of the master, the *Kshetrajna*. Not to speak of the others, even *Buddhi* the highest official cannot perform its function of determining the rightness or wrongness of acts unless it gets this impetus from the master. Whatever acts are to be done are intended for the good of the master, and this good is nothing but its own self-assertion or *Swarupa-Vyavasthiti*. Towards this self-assertion or intuition (if we understand 'intuition' in its derivative sense—tendency to go back to its former state) the soul has always a tendency—a potential

activity so to say, and this intrinsic tendency has been described in the *Gita* as *Atma-prorana* and is the same as what Bengal Vaishnavism describes as the *Swarupanuvandhitva*. Side by side with the natural tendency of the senses towards the forms of perception as *Rupa* and the like, the *Vedanta* and *Vaishnavism* admit a natural tendency of the bound soul towards its own Supreme Master—the Absolute Lord *Paramatma Purusha* pervading the whole universe of being. When a quantity of vapour is put in a covered jar, its force is perceptible by its tendency to move out of the confinement. So is the case here. The bound soul intuitively, in other words, towards its own intrinsic state of enjoying the realisation of *Brahma* of which it is a part. The tendency, however, is completely actualised or made dynamic only when the soul absolutely frees itself from confinement in bodies, gross as well as subtle, that is to say, by the actual attainment of *Mukti*. But so long as the soul dwells in bodies in consequence of its previous acts, it cannot avoid actions; on the contrary, it must take part in all the operations of the senses, being guided by *Buddhi*. The soul must delegate its impetus and power to *Buddhi*; and being thus started to action the *Buddhi* employs *Manas* and the senses in such acts as can gradually prepare the pathway of yielding the soul's self-realisation. It is to be noted here that the nature of such acts depends, according to the view of the *Gita*, upon the social status an individual occupies in the world and these are described as *Swadharma*.

Purity of Buddhi

From the above it is quite evident that the purity of *Buddhi* plays a most prominent part in the matter of a man's doing his own acts with the sole object of attaining *Moksha*. The purity

of Buddhi, again, necessarily implies the purity of Manas. This superiority of pure Buddhi and pure Manas, which is too much emphasised in the Gita, is also admitted in the Upanishads. "It is the Manas of men which causes bondage and release—for the former, the Manas is attached to temporal objects, for the latter, it must detach itself from these objects (i. e. from their effects)." ("Brahmabindu Up. 2, Maitr. IV—II). To attain this state of purity there must be deep-rooted in the Buddhi or reason the knowledge that one and the same Akshara Brahma in His aspect of Immanent Regulator dwells alike in the heart of all beings of the universe and so there can be no intrinsic difference between these beings, and that each individual being should treat others in the same spirit of love and sympathy. This doctrine of identity in the midst of differences is of vital importance not only in Hindu religion but in all religions which admit the immanent character of God. It is analogous to Hegel's conception of One-in-all and bears a close resemblance to Professor Green's theory that there is a Spiritual Principle in Nature and in man, and that the two are virtually the same. (Prolegomena to Ethics).

Relative aptitude of the three methods of Yoga, Jnana and Bhakti

The question now is, how can such knowledge be deep-rooted in the Buddhi. Various methods are indicated for this purpose, viz., the Yoga-marga of Patanjali, the Bhakti-marga and the Jnana-marga. To determine the relative aptitude of these methods we are to remember the fact that the ultimate motive of the bound soul is complete deliverance from the shackles of mundane existence—the cessation of all Karmas, the cause of bondage. With a view to hasten this

state by effecting a speedy control of the senses, the Yoga-marga is adopted by many even at the earliest stage of life without undergoing the processes of Karma, Jnana and Bhakti*. And so it is that the sixth chapter of the Gita gives an account of the practices of Kriyā-yoga as indicated by Patanjali. Indeed in the Yoga-method abnormal experiences might be acquired, sometimes with striking and vital results. But the method has some defects. The preliminary ancillaries of Kriyā-yoga are too severe to be borne through by many. Besides, the senses with or without awareness on the part of the Yogarūksus are so much inclined towards the objects of the outer world that an artificial coercive method of controlling them is not a sure guarantee of success. As a result, there is an apprehension of most of the Yogis meeting with a downfall before the last stage Samādhi is reached. Those fortunate few, again, who make a steady progress in Yoga are sometimes granted intermediate favours in the shape of eightfold (according to Patanjali) or eighteenfold (according to the Bhāgavata) Siddhi; and such achievement operating upon their egotistic feelings might bring about their degeneration. Defects like those of this method are pointed out and warned against in the Bhāgavata. Moreover, though the Gita prescribes this method to be occasionally adopted for the purpose of securing a concentration of the Chitta, still it never does so at the cost of the Karmayoga. Against the Karmayoga it might be contended by many that the method of participating in all acts of the world, even if it might be without any the least attachment to their effects, takes a good deal of time to bring about the desired purification of Buddhi and thereby taxes the patience of the doors. Others might urge

*See Maitr. and M. Sa. 239, 32.

that Karmas, being included in Maya and so irrational, cannot bring about that complete annihilation of all Karmas which is co-existent with Moksha. To meet such futile objections, the Gita, while approving of the method of Karma, enjoins a gradual practice of sense-control and holds up an assurance that the method is slow but sure (VI. 25 & 45; II, 40). It is further emphasised that those Karmas which are done without any attachment can never cause re-births or metempsychosis of the soul. Moreover, the Karmas are enjoined to be done not in a blind mechanical way but with a clear knowledge of the oneness of God manifesting Himself in the differences of the world. The knowledge that there is a spiritual principle in man and in Nature, that the two are virtually one, that the Supreme Spiritual Principle dwells alike in the heart of all beings, that the world is nothing but a form of the Supremo Being—such metaphysical knowledge must always be the guiding principle of our conduct in life. Briefly speaking, the Gita like Paul Carus in his 'The Ethical Problem' lays down in clear terms that "the leading principle in ethics must be derived from the philosophical view back of it, that the world-conception a man has can alone give character to the principle in his ethics, that without any world-conception the ethics of man would be a mere moral instinct with no rational insight into its *raison d'être*."

As has already been stated, the substratum of Jnana referred to above is Buddhi. And the Buddhi which itself is irrational can never produce this Jnana from within itself. Owing to the contiguity and reflexion of the soul, or, to use the phraseology and metaphor we have already adopted, being dictated by the soul it can acquire this knowledge from the Sastras. But no such know-

ledge—the hardest knowledge ever conceived—can be deep-rooted in the reason unless there is faith in the Sastras. This faith in the contents of the Sastras goes by the name Sraddha, and Sraddha is the most preliminary stage in the Bhakti-marga. It is clear, therefore, that the Jnana-marga must be combined with Bhakti, and the two are inter-related and inseparably connected. In fact for the perfection and fruit-bearing state of the Jnana, Bhakti is indispensably necessary. And so the Gita attaches no less an importance—perhaps a greater importance as appears from certain texts, *e.g.* भक्त्यालभ्यस्त्वनन्यया, भक्त्याहमेकया लभ्यः, मय्यावेश्य मनो ये माम् etc., (XII. 2), भक्तास्तेऽजीव मे प्रियाः (XII 20). भक्त्या मामभिजानाति etc., (XVIII, 55)—to the Marga of Bhakti so far as the matter of self-realisation is concerned. Side by side with the texts which eulogise the Jnana marga there are quite a good number of texts which eulogise Bhakti. The significance of all these texts is that no sharp line of demarcation has been drawn in the Gita between these two Margas.

Bhakti-marga in the Gita

It is to be noted in this connection that the Bhakti-marga as described in the Bhagavata and as elaborated by the expounders of Bengal Vaishnavism has not been accepted in toto in the Gita. Karma as explained previously being the predominant feature, the Gita lays a greater stress on the broad fact, namely, that God can be attained not simply by performing certain ceremonial rites or by going over the pages of scriptural texts in a solitary place, but also by participating in all acts which a man is required to do in his own status determined by his capabilities and qualifications. Whatever one does, eats, offers unto fire or gives, and

whatever penance one makes, must be dedicated to Bhagawan Krishna. Resorting to Bhagawan as the Ultimate Refuge of all beings, and dedicating all

acts whatsoever to Him—these two stages of the Bhakti-marga are described in the Gita.

(To be continued)

PRAYER

By M. Gnanasambandam, B.A.

A perfectly good man's life is a continuous prayer and a humble submission at the feet of God. Prayer is born of piety and piety is not a thing to be practised only at particular times and in particular places, but it is a state of being which is spread throughout the entire day's transactions by a man. It will express itself in truth, in forgiveness, in compassion and in doing actions in a spirit of devotion and love. The man who is always conscious of the presence of God in himself is the truly pious man. He who has taken pains to be pure, truthful and humble is the man who has made room in his heart for God. The pious man or the man of prayer is he who thinks even when he is persecuted, "Why should I retaliate and try to add to the persecutor's miseries?" Patient and confident in misfortune, brave in difficulties, modest in prosperity, just and kind in actions—is the pious man who has nothing to fear. In a man of deep faith and piety every happening which is at first sight arbitrary and meaningless generates more of faith in the goodness of God and fortifies his mind against agnostic views. Who can deprive the pious man of his peace of mind which he experiences in all the varying situations of life? Full faith in the loving kindness of God is the foundation of spiritual life. There is in all pious men the deep longing to be with God which is more powerful than the desire of the child to be with its

mother. If any one wishes to become pious, he must correct himself every day and every hour and contemplate on the fine qualities of head and heart evidenced by the world's great Bhaktas who were born in every clime and in every age, whose memory is sacred and refreshing. If a man has successfully trained himself to feel sincerely that this vast world with all its wonders belongs to God and that he alone is the sole Master and Lord guiding the destinies of the kings, kingdoms and inhabitants in the world who are all His chosen instruments, is there the slightest cause for such a man to be upset even in the most unexpected calamity happening to him? In proportion to the depth of a man's faith in God is his strength to bear difficulties which confront and confound him. Prayer is the unspoken language by means of which one communes with God. Tears of joy fill the eyes of the man praying to God from the depths of his heart, not knowing His mysterious ways. Who can rightly understand Lord Sri Krishna? Even Bhishma lying on his death-bed confessed his inability to understand His ways. Can ordinary mortals sunk neck-deep in Maya attempt to interpret His ways?

The Almighty has not even a moment's rest. He is awake while the whole creation slumbers. At His command the fire burns and the wind blows and the sun shines, at His desire men come into the world and go out of

it. The scriptures say that God is in everything. "The Lord it is that has become the Jiva and the Jagat." And standing humbly before God, what request can a man make of Him who knows everything concerning all. Man does not know himself; what the 'Me' is, is always a mystery. God knows everything of each man, his past, present and future and therefore he knows best what is fit for each man's evolution. Who is man to presume and suggest anything to the Almighty God? It is man's first business to try and realise the God in him either by Bhajana, Sadhana, or selfless service. Man must place his purified mind at the entire disposal of God. When man's personal ego becomes zero, his mind ceases immediately to give him trouble. It is good for man to become convinced that nothing happens in the world without God's command. "Not an atom moves but by His bidding" is a saying truer than any other saying. This implies faith. Divine justice never fails. There is absolutely no need to despair of justice in the world whose lord is God. But for the infinite grace and compassion of God, men would not have been endowed with consciousness. The most urgent need of the present age is sincere prayer—prayer to be blessed with the ardent desire to know and love God whose ways are mysterious and beyond human comprehension. God is the owner of the universe and the Lord of all creation. How can small and short-lived men call anything their own except the God in whom they live and breathe, move and have their being? What is 'Maya' except the false idea that the perishable things belong to man and the eager desire to possess those things which appear to-day and disappear tomorrow? Forgetting the essence of things which exists in all things, man has clutched the show and

shadow of things which glide away. Without the knowledge of the Self, of what use is the acquisition of the whole world? As Jesus said, "What shall it profit a man if he gains the whole world and loses his own soul?" In the heart of every pious man is the prayer, "Awake in me, O Lord, the sense to feel and know Thee in preference to any other object." God is invisible so long as man is proud of his possessions and powers but God reveals Himself when material glamour and false pride are removed from man. Though the head that wears a crown feels giddy and uneasy, the head of the Bhakta who has felt the touch of the Lord's grace feels composed and easy at all times and under all circumstances. Without God-consciousness man is proud, selfish and wicked. But with the rise of God-consciousness in him, he becomes kind, loving and forgiving. The love and light which support and enlighten the world is of God and the same love and light shine in men as pure consciousness. To taste permanent bliss men must have no other thought than God, no other talk than God, no other friend than God. To seek and find that which is highest in us, which is not subject to changes, which is not dependent on anything outside of us but which is self-subsisting and self-revealing without which the body is a mere lump of flesh—is true prayer. Henceforth, let our thought be, "Why not acquire the same intensity of love to the Maker and creator instead of the liking which good many people cherish towards the fleeting objects of the senses, knowing that man is not the objective visible body subject to pleasure, pain, fear, decay and death but the subjective Invisible Spirit without whom the universe has no existence. This is prayer, pure and proper. This is man's true property.

TIME AND ETERNITY

By Prof. M. A. Venkata Rao, M. A.

THANKS to Bergson and Einstein time has become the central problem of philosophy. The crux of the question is presented by the antithesis between time as felt and time as thought. Perceptual time is agreed to be a continuous whole, whereas conceptual time is supposed to be mathematical-discrete and infinitely divisible in character. Confronted by this problem philosophy has so far taken the usual methods of suppressing one or other of the aspects of the problem. The first to take time seriously was Bergson. He dismissed conceptual time as empty, spurious and 'spatial', and upheld perceptual time as the only concrete reality. Time becomes the very stuff of reality. But Bertrand Russell has a great suspicion of this easy solution. For him, analysis is the road to reality, and the world can be analysed into a number of series of discrete moments. The mind is a succession of sensations and images, and the world a succession of 'particulars' (a term which Russell adopts for his neutral entities in the Analysis of Matter). These present day discussions on time display opposite abstractions. As usual extremes meet, and both views commit the same fallacy—that of denying unity. Bergson seems disinclined to admit a unitary ground or essence, revealing itself in duration, and speaks of 'pure duration'. And Russell is equally emphatic in denying continuity of essence between the succeeding particulars. As usual, the truth consists in the synthesis of opposites. Reality is both duration and succession. If we interpret time as the aspect of succession, we have to supplement it with the aspect of ground or

essence to render it adequate to reality in its fullness. This aspect is that of eternity. Reality displays both the aspects of time and eternity. This view renders Bergson's duration concrete as the creative self-expression of reality. It renders Russell's atomicity intelligible as referring to the successive stages of its growth.

II

Bertrand Russell's Analysis of Time

Russell develops his view of time in our knowledge of the external world. He refers to this problem again in the Analysis of Matter only to reiterate the old views. Regarding the usual arguments for the unity and indivisibility of change based on perceptual experience, his answer takes three forms.

1. Physiological
2. Psychological
3. Logical

The physiological and psychological considerations are urged by Russell to prove that continuity of experience need not imply the continuity of the objects of experience, nor even continuity of sense data. Snapshots may produce the illusion of change. The logical consideration is intended to prove that it is necessary to distinguish instantaneous states of objects and to regard them as forming a "Compact Series".

1. Physiological proof of discreteness

"A motion is *perceived*, and not merely *inferred*, when it is sufficiently swift for many positions to be sensible at one time; and the earlier and later parts of one perceived motion are distinguished by the less and greater vividness of the sensations." (Our Knowledge

of the External World, pp. 139-40.) Discrete stimuli may therefore, produce continuous sensation,

Sensations have duration ; if stimuli occur faster than the duration of sensations, sensations fuse into each other, and produce the perception of motion.

1. This view assumes the discreteness of stimuli as Russell admits. (E. W. p. 140.)

2. Bergson points out that the discrete stimuli must be governed by a continuously changing apparatus, if they are to be successively presented. If change is not in the stimuli, it must be in their presenting or operating cause. "In order that the pictures may be animated, there must be movement somewhere. The movement does indeed exist here ; it is in the apparatus." (Creative Evolution)

3. And perception of motion or continuous change implies a close similarity between the stimuli; they must have the same general character. This qualitative similarity precludes ultimate atomicity.

4. Further, the different staccato strokes of stimuli must occur in some pattern or order, if sensations of them are to fuse into one. Such a pattern or order implies a unitary source in the nature of stimuli.

Discrete stimuli cannot, therefore, produce perception of continuous change. Bergson's argument does not rest merely on perceptual continuity of time. It is metaphysical, showing the necessity of continuity. This physiological answer of Russell is not therefore conclusive.

2. *The Psychological Considerations*

This line of thought is the central interest of Bertrand Russell. He attempts to bridge the gulf between sense data and physics.

He points out that we may have unperceived sensations. "In all cases of sense data capable of gradual change we may find one sense datum indistinguishable from another, and that other indistinguishable from a third while yet the first and the third are quite easily distinguishable". (E. W. p. 141). There may be difference, therefore, when identity is perceived. "Such considerations as the above show that although we cannot distinguish sense data unless they differ by more than a certain amount, it is perfectly reasonable to suppose that sense data of a given kind, such as weights or colours really form a compact series." (E. W. p. 142.) By a 'compact series', Russell means a series in which there are infinite number of units between any two units. Between two sensations of weight or colour, there may be an infinite number of sensations of unperceived weight and colour.

Nor is this psychological line of argument conclusive.

a. A sensation that is not sensed is a contradiction in terms. The intermediate stimuli are only physical stimuli.

b. This consideration confuses sense data with sensory awareness. Even if sense data are discrete, sensations may be continuous.

c. Even if we allow for marginal sensations in the sub-consciousness sensations cannot certainly be *infinite in number at every instant*.

3. *Logical Considerations*

Russell desires to show the possibility of giving an atomic interpretation to perceived motion. He points out that in a moving body, the extent which we see at one instant is different from that which we see at another. Thus he says we are brought back to a series of momentary views of the moving body, and

that this series will be compact. (E. W. 14.) But this atomic interpretation of motion is exceedingly frail.

a. The difference is perceived as in the same moving body, otherwise there would be different perceptions of different bodies.

b. Does the momentary state display change, a pattern of before and after? If it does not, how can static moments constitute change, even if they produce it in us?

c. In an instant of the cantorion series, no compact series of sensations can be experienced—a veritable swarm of 'little perceptions' in an instant which is infinitely divisible.

Russell proceeds to assert the necessity of analysis till we get static units. So long as our analysis has only gone as far as other changes, it is not complete; if it is to be complete, it must end with terms that are not changes, but are related by a relation of earlier and later." (E. W. 151) But we must ask—

a. Why should analysis be complete? The answer must undoubtedly be—for the mathematical theory of infinity and not for the analysis of motion.

b. What is meant by changes that are not changes but related by earlier and later? This is certainly a meaningless contradiction. Either it is change with a pattern of before and after, or it is a static point.

Russell has not shown the *logical necessity* of analysing motion into motionless units; nor has he shown the possibility of perception of change, if the stimuli are absolutely discrete.

III

Bergson is the protagonist of time. If continuity is perceptual illusion to Russell, it is the essence of reality for Bergson. He maintains the integrity and indivisibility of change. If intellectual

analysis leads to discreteness, to atomicity, it is not a suitable instrument for revealing reality.

Bergson's description of concrete duration implies and calls for a unitary essence persisting in the changing phases, calls for another "dimension of time" which is eternity. "Like finalism, although in a vaguer form, our philosophy represents the organized world as a harmonious whole." (C.E. 53.) Life on the contrary progresses and endures in time." (C.E. 54.) ".....this reality is undoubtedly creative i.e., productive of effects in which it expands and transcends its own being." (C.E. 55.) Something of the whole therefore must abide in the parts; and this common element will be evident to us in some way, perhaps by the presence of identical organs in very different organisms." (C.E. 57.) "For our duration is not merely one instant replacing another; if it were there would never be anything but the present, no prolonging of the past into the actual, no evolution, no concrete duration. Duration is the continuous progress of the past which gnaws into the future and which swells as it advances." (C.E. 425.) These expressions have no meaning if they exclude reference to an essence or material connecting the several phases and revealing itself progressively in them. A harmonious whole, endures in time, expands and transcends its own being, the common element evident in the presence of identical elements, prolonging the past, and gnawing into the future these are inexplicable phrases if a central reality taking successive forms is denied.

Bergson proves the identity of impulsion by similarity of organs in divergent channels. He is thinking of the whole course of the evolution of life on the planet. But if we think

of each organism and its life, we must postulate a central essence, a determinate nature revealing itself in the changing phases of its growth and decay. It need not have clear models of ready-made ends. It will forge its own purposes in the stress and strain of its life.

Accepting the lesson of relativity, we must think of the life of each organism as a whole. Momentary snapshots will not give us its true nature. Its full nature is revealed throughout the changing phases of its life. If we cannot describe a bit of matter adequately without reference to the time axis, the greater is the need of taking account of time in the case of living organisms. But time is not the whole story. The changing phases from birth to death reveal a unity of essence, a "continuity of interpenetration," which is the eternal background. The concrete reality cannot be fully described therefore in terms of change alone, but needs supplementation by another dimension. The real-in-duration, essence-taking-form is the full nature of the observed fact. This is what Gentile means when he speaks of mind as pure act. Bergson does not draw this implication because he is absorbed in combating mechanism, and mechanistic finalism, and because he is afraid of the Cartesian substance, the string that runs through the necklace of beads. "Instead of a flux of fleeting shades merging into each other, it perceives distinct, and so to speak *solid* colours, set side by side like the beads of a necklace, it (i. e., the mind) must perforce then suppose a thread, also itself solid to hold the beads together." (C. E., p. 4.) ".....As a matter of fact, this substratum has no reality; it is merely a symbol intended to recall unceasingly to our consciousness, the artificial character of the process by which the

attention places clean-cut states side by side, where actually there is a continuity that unfolds." (C. E. p. 4.) It is a strange meeting of extremes that both Bergson and Russell should inveigh against the same abstraction of substance, that both should feel the necessity of clearing the same lumber before proceeding. Instead of a permanent piece of matter, we have now the conception of a "Worldline," which is a series of events connected with each other in a certain way. "A light wave is analogous to a material unit; it differs in the fact that it spreads spherically instead of travelling along a linear route." (Russell: *Analysis of Matter*, 246.) Both are unconscious that the work was done long ago. The transition from substance to subject, from pre-Kantian thought, both empirical and rational, to post-Kantian thought has not been assimilated in contemporary philosophy. The whole work needs to be done again with special reference to fresh regions of fact, physical and psychological. The alternative to "substance" is not mere change or pure atomicity. It is obvious that both Bergson's "continuity that unfolds", and Russell's "series of events connected with each other in a certain way" imply a reality that unfolds a stuff or material that runs through the series of events. There need no hesitation in granting that there are no distinct beads, no motionless states, and no permanent substances hiding behind the series of events. But we are still left with the changing phases, with duration. To speak of an initial impulsion at the beginning of life is insufficient unless it operates in the organisms every moment, and in every divergent channel of life. If it does, the vital essence in each organism reveals itself in its changing phases; it cannot be identical with them. It is

"compresent" with its whole duration. It is its eternal background. Vital essence taking form, or manifesting itself in successive forms is therefore the concrete fact.

Thus in Bergson time and concrete duration are identified. The aspect of change is stressed so much that it comes perilously near the meaninglessness of mere change. Reacting against the old idea of substance as a static and indifferent entity binding together momentary states into a mechanical whole, Bergson seems to deny all ground of unity in duration. Duration as mere change without something that changes is as much of an abstraction as clock-time, an infinitely divisible whole, empty of all events. But in Bergson himself there is a concrete view of time which needs to be freed from its excessive emphasis on mere change. Contemporary thought on time is involved in blind alleys. It is caught between the Scylla of mere duration and the Charybdis of a mathematical infinity of pure instants,—between an abstract interpretation of perceptual and conceptual time.

A true view of time is impossible without an adequate conception of eternity. A more concrete interpretation of duration will give a clue to a more adequate solution of the problem of time. Time is to be thought of against an eternal background. Of course discussion is bound to suffer from the necessary employment of metaphors. We must first get rid of the spatial conception of eternity as an endless line. The precept, "Take time seriously" has resulted in a one-sided emphasis on mere successiveness. Duration is a flow certainly; but it cannot be a mere flow. There is something that flows. Bergson is afraid of admitting this aspect of duration, on account of the bogey of the Cartesian "matter," an

inert substance, which might convert his flow into a "necklace of beads". But the fear is groundless. Duration is a concrete process which has "*thickness*." Something is *realising itself in the process*. It is not hidden behind the outer wall of the process. Principle and process are one. Reality is life expressing itself. Mere expression is meaningless. Mere duration is unthinkable. So is mere substance. The flower is a block of duration, an event or series of events, in the language of relativity. The flower or any bit of reality is a set or system of processes in which its nature is expressing itself. Dr. Whitehead speaks of "Realisation as the becoming of time in the field of extension." (Science and the Modern World: p. 159.)

The very mention of "nature" or "essence" is enough to perturb contemporary thought, because science and philosophy have not been able to get rid of the paralysing influence of the old notion of inert substance. But here is no inert substance, but a living principle, a plain fact of observation. The flower is not a mere process; it has a uniqueness and individuality which is different from everything else, which it reveals through all its phases. The whole nature of the flower is not found at any one moment of its existence, neither in the bud nor in the glory of its maturity, nor in its fruitful seed. It is a growth, a duration. To appreciate the full nature of its reality, therefore, we have to take account of the essence or system of qualities and relations as well as the changing phases which constitute its life. This indwelling principle is found throughout the growth: its fullness is revealed in the complete life of the flower, not at particular stages of its growth. It is "compresent", to use Dr. Alexander's word for a different meaning with the whole

process. It is its *eternal aspect*. If *before*, *now* and *after* constitute the three dimensions of time, eternity may be said to be its Fourth Dimension, com-present with all the other three dimensions, just as time is the forth dimension of space and 'compresent' in a looser way with its three dimensions. This 'compresence' of eternal essence with temporal phases confers value on all the phases, in different degrees, but each unique in its kind. Childhood is not mere undeveloped manhood. The child is not a little man, a means to his future. Every stage of life is primarily an end in itself, and only secondarily a means to the later stages. Every phase is a unique realisation of an aspect of the eternal essence which is not "thin," but "thick," not linear, but multiple in possibility. That is why the play of childhood has in its own way a final value. Every stage is to be lived, and not lost in retrospect or expectation. That is why romantic love is an end in itself, and not a more means to the good of the race. The flower is not a mere instrument for bringing about fruit and seed ; it is an end in itself. It reveals a part of the eternal essence. Rabindranath Tagore had this truth in mind when in a poem in the Gitanjali he speaks of 'The unseen playmate' pressing the cygnet of eternity on many a fleeting moment of careless joy.

The word 'compresence' is to be taken in a specific sense, more intimate than the relation meant by S. Alexander. For him, it is primarily spatial in its reference. The earth and sky, floor and table, even mind and its object are examples of compresence in his meaning. It means the most universal fact of togetherness in the space-time manifold. The words *manifestation*, *expression*, *realisation*, are nearer the intimate relation we are referring to, indicate

more nearly the nature of the relation between eternity and time, essence and successiveness.

This view of time and eternity is borne out by the principle of relativity. If time is essential to things, if the ultimate unit be the event, Space-Time-Particle, there are as many times as Space-Time-Systems.

1. Time matters to things, passage is an essential characteristic of things, of even "dead matter". It renders intelligible the idealistic insistence that time is the form of manifestation, that process is necessary to realisation.

2. There is no one time, but many times, as many times as there are relatively isolable systems in reality. This means philosophically the abandonment of a Unilinear Conception of Eternity as endless line. The universe then "has no histories of its own, though it contains histories beyond number."..... "has no seasons, but all at once bears its leaves, fruits and blossoms." (F. H. Bradley : Appearance and Reality.)

The recent developments in Physics in regard to the Quantum Phenomenon also tend towards the organic concept of Nature. The particles of matter have become singularities in waves, foci of fields of force, rather than isolated billiard balls. Eddington points out that interspace is as essential as the centre ; that the electron cannot be located definitely and that the same electron may never appear twice. That is to say, what is constant is the balance of forces in patterns of field and centre, and not self-existent particles.

Thus recent physics illuminates classical metaphysics. If the unit of reality is the event, it becomes rather meaningless to speak of points, instants, as though they could exist by themselves. As Vaihinger puts it, the mathematical view is an instrument of dealing with the world, not a picture of it. The

universe therefore is a unitary fountain of energy giving rise to infinitely diversified events, each process is time, the fountain underlying it throughout is Eternity. Eternity is the Fourth Dimension of Time.

RAM MOHUN ROY

By K. Subbarayan

BRISTOL has become a veritable centre of pilgrimage for all Indians who happen to visit England; for here lie the remains of one whose life marks the dawn of a new era in the history of our race. He is one of the great prophets of India who in various ages have led her in the onward march of her great world-destiny. It was his mission to show modern India where the cultures of the East and the West had met that a unity of both was possible on a basis of mutual friendship and understanding. The epitaph written to his sacred memory beautifully sums up the life of this great and good man: "Beneath this rest the remains of a conscientious and steadfast believer in the unity of Godhead. He consecrated his life with entire devotion to the worship of the Divine Spirit alone. To his great natural talents, he united a thorough mastery of many languages and early distinguished himself as one of the greatest scholars of the day. His unwearied labours to promote social, moral and physical condition in India, his earnest endeavours to suppress idolatry and Sati-rite and his constant zeal in the advocacy of whatever tended to the glory of God and welfare of man live in the grateful remembrance of his countrymen."

A long and continuous period of Muslim rule had given place to the domination of a Christian power from the West. Owing to the constant play and interaction of the religious beliefs, ideas and customs of many faiths—

Hinduism, Islam and Christianity—the whole life of India was enveloped in a gloom of mystery and chaos filled with utter superstition and rank ignorance. Then it was that Ram Mohun Roy appeared as the herald of a new age.

He was born in the year 1774 to a Brahmin Zamindar, Ramkanta by name. He inherited the spotless and pure character of his mother. The way in which he began to master all languages bore perfect testimony to the fact that he was "a robust genius born to grapple with whole libraries". When he was but nine, he went to Patna, a centre of Arabic culture and learning. His talents, diligence and retentive memory, combined with his independence of disposition, won for him the love of his Gurus. Before fourteen he secured a fair knowledge of Sufism and Vedanta and finished a course of study in Aristotle and Euclid through Arabic translations. During his stay in Benares, he made a more deep and careful study of Vedanta Philosophy and found that there was no basis in it for many of the existing baneful social practices of the Hindus. Then he resolved to root out these many evils prevalent in the Hindu society of his day. As he grew older this desire became an intense passion with him. Moulded in courage, manliness and vigour, his passion for reform made him break away from his family. He left his house and travelled far and wide over India, going as far as Tibet, where he came in contact with Buddhism. Brave as he was, he could

not tolerate many of the precepts attributed to that religion and openly attacked them. The Lamas who strongly resented the intruder's conduct would have prosecuted him, save for the timely help afforded by a young lady who took pity on him. This incident earned him eternal gratitude for the fair sex.

The parents felt keenly their separation from the boy and sent messengers in all directions in search of him. He was soon found out, brought home and in due time married. Being very critical, some of the meaningless and minor rites of the marriage ceremony did not escape his notice. Two years elapsed. The greatest blow to his loyalty to traditional religion was occasioned by the painful sight of his brother's wife being consumed on the funeral pyre of her husband in accordance with the custom of Sati.

The storm began. The passionate advocacy for the abolition of social evils such as Sati and idolatry brought him into the arena of social reform. His aversion to the British rule in India seems to have vanished by now. His study of the English language and friendly contact with many English people enabled him to appreciate their chivalry and admire their powers of organisation and discipline. Driven out of home, he made his own way in the world and gradually rose to the position of a Dewan. Within a decade he had amassed an immense fortune. Resigning his post in 1814, he engaged himself in spiritual culture and in the investigation of truth.

He produced the first Bengali prose which can claim a permanent place in literature. His efforts were marked with immediate and tremendous results. Minds of many types began to be busy. Poets arose. The monotheism of Islam, the great precepts of Jesus and the universal religion of the

Upanishads mingled together in the birth of a new Church. He wrote ceaselessly in Bengali and English, that the world might open its eyes to the awakening that had taken place among his country-men. His fame spread to England and America. Considerable victory in his fight against idolatry and social evils came to him. He established in the year 1829 the Brahmo Samaj on broad and liberal lines. His was a universal religion promoting at once piety, morality, charity and benevolence, and strengthening the bond of union between men of all faiths. Today the plant has grown into a big tree under the cool shade of which many weary pilgrims rest in peace.

He showed to his countrymen that the Sati rite did not at all form a part of the Hindu religion, as assumed by them. His disinterested, patient and persevering efforts bore their fruits ere long; for Bentinck, the Viceroy, passed a regulation declaring the practice of Sati illegal and punishable. The crowning victory proved a source of infinite joy to him and he thanked God for rescuing the dignity and character of his noble and ancient race from the contempt of the civilised world. He also advocated the cause of widow marriage with that generous and noble man, Pandit Ishwar Chandra Vidyasagar; although he was not successful in his life-time, the nation reaped the fruits of his work some years after.

Study was a recreation to him. He opened the eyes of his countrymen to the fact that if they wished to be the citizens of the world, they should break through the orthodox barriers and travel in foreign lands to study the institutions of other countries and profit by the experiences of all the nations of this world. He took great delight in educational reforms. Indeed he had much to do with the growth

and spread of English education throughout India.

Ram Mohun Roy sailed for England on the 15th November, 1830, as a witness in the controversy between the Moghul Emperor of Delhi and the East India Company. Besides he wanted to present memorials to the Queen for the abolition of Sati which the orthodox had till then resisted. Wherever he went, he was received with great cordiality. The circle of friends he had

won was very large. He was not however spared a long lease of life to continue his work in England, for he was attacked by a serious fever and in spite of the best medical aid, he breathed his last in Bristol on the 27th September, 1832. But his soul shall ever direct us in our onward march in the vanguard of civilisation.

"Ram Mohun's body lies smouldering in the grave but his soul is marching on."

SELECTIONS FROM ADHYATMA RAMAYANA

AYODHYA KANDA: CHAPTER VII

VASISHTA CONSOLING BHARATA

(Concluded from the last issue)

ब्रह्मांडकोटयो नष्टाः स्रष्टयो बहुशो गताः ।

शुष्यति सागराः सर्वे कैवाल्या चणजीविते

॥ १०१ ॥

ब्रह्मांडकोटयः crores of universes
नष्टाः (स्रुः) have gone into dissolution
बहुशः many स्रष्टयः creatures
(मृत्युवशः) गताः have perished सर्वे all
सागराः oceans शुष्यति have dried up
चणजीविते in this momentary existence
का एव which indeed आस्था
(permanent) place or means of
abiding (वर्तते is).

101. Universes have gone into dissolution by crores; many are the creatures that have perished and the oceans that have dried up. What permanent place or means of abiding is there in this existence which is transitory like a second?

चलपलातलमांनुविदुवत्क्षणभंगुरम् ।

आयुस्त्यजत्यवेलायां कस्तन्न प्रत्ययस्तव

॥ १०२ ॥

आयुः life चलपलातलमांनुविदुवत् like a
water drop on the edge of a qui-

vering leaf क्षणभंगुर transient (राम
is) (पुरुषः man) अवैलायां (वात्येऽपि) at
a time which (in the world's opinion)
is improper (as for example, even in
childhood) (तत् it, life) त्यजति gives up
तव in that matter, i.e., about life तव
for you कः what प्रत्ययः belief (वर्तते is).

102. Life is as impermanent as the water drop on the edge of a quivering leaf, and men are seen to meet with untimely death. What reasonable faith can you possibly have in this life?

देही प्राक्तनदेहोत्पत्त्यकर्मणा देहवान्गुनः ॥

तदेहोत्पत्त्ये च पुनरेवं देहः सदात्मनः ॥ १०३ ॥

देही the individual soul प्राक्तन-
देहोत्पत्त्यकर्मणा due to actions performed
with the body in previous life पुनः again देहवान् endowed with
a body (भवति becomes) तदेहोत्पत्त्ये
(कर्मणा) by virtue of actions done
with that body पुनः again च and
(देहवान् भवति assumes a body) एवं in

this way आत्मनः for the individual soul देहः body सदा always (वर्तते is).

103. The individual soul becomes endowed with a body in accordance with the actions performed in the previous incarnation; and due to works done with the present body he comes into possession of another. Thus the individual soul is always assuming bodies.

[Vasishtha means that there is no reason for one to mourn over another's death; for the soul is sure to assume bodies until final emancipation.]

ययात्यजति वै जीर्णे वासो गृह्णाति नूतनम् ।

तया जीर्णं परित्यज्य देही देहं पुनर्नवम्

॥ १०४ ॥

भजत्येव सदा तत्र शोकस्यावसरः कुतः

॥ १०५ ॥

यया just as (पुरुषः a man) जीर्णं tattered वासः garment वै verily त्यजति throws aside नूतनं new (वासः garment) गृह्णाति takes (च and) तया in like manner देही the individual soul जीर्णं worn out देहं body परित्यज्य giving up सदा always पुनः again नवं new (देहं body) भजति एव takes without fail तत्र there (in this matter) शोकस्य for grief अवसरः occasion कुतः how (स्यात् is).

104-105. Just as a man throws aside a tattered garment and puts on a fresh one, so the individual soul relinquishes a worn out body and invariably acquires a new one. What occasion is there for grieving over this?

आत्मा न म्रियते जातु जायते न च वर्धते ॥

॥ १०५ ॥

पद्मावरहितोऽनंतः सत्यप्रज्ञानविग्रहः ।

आनंदरूपो बुद्ध्यादि साक्षी लय विवर्जितः

॥ १०६ ॥

आत्मा the soul जातु ever न म्रियते does not die न not च and जायते is

born वर्धते (वा) grows (either) (सः he, the Atma) पद्मावरहितः devoid of the six changes अनंतः infinite सत्यप्रज्ञानविग्रहः whose form is truth and pure consciousness आनंदरूपः of the form of bliss बुद्ध्यादिसाक्षी the witness of all modifications of the mental stuff or Anthakarana लय-विवर्जितः not subject to dissolution (स्यात् is).

105-106. The soul has no birth, growth or death. Devoid of the six changes, infinite and of the form of truth, bliss and pure consciousness, it is the undying witness of all modifications of the mind-stuff.

एक एव परोह्यत्मा ह्यद्वितीयः समस्तितः ।

इत्यात्मानं दृढं ज्ञात्वा त्यक्त्वा शोकं कुरु क्रियाम्

॥ १०७ ॥

आत्मा the soul एक एव one only परः the Supreme (beyond Prakriti) अद्वितीयः without a second समस्तितः existing equally everywhere हि verily (स्यात् is) इति thus आत्मानं the Atman दृढं firmly ज्ञात्वा knowing शोकं sorrow त्यक्त्वा giving up क्रियां funeral ceremonies, etc., कुरु do.

107. The Atman, who is one only and without a second, is the Supreme Being that exists equally everywhere. With this firm conviction, shake off all grief and perform the funeral rites.

[1. It is hereby indicated that the individual soul is one with the Universal Self, and that therefore there is no occasion for grief]

तैलद्रोण्याः पितुर्देहमुद्भूत्य सचिवैः सह ।

कृत्यं कुरु यथान्यायं अस्माभिः कुलनन्दन

॥ १०८ ॥

कुलनन्दन o high-born one तैलद्रोण्याः from the vessel of oil पितुर्देहं (your

father's body उद्धृत्य taking out सचिवैः ministers अस्माभिः us सह attended by यथान्यायं fitting कृत्यं duty कुरु do.

108. O high-born one, take out your father's body from the vessel of oil : and with the assistance of your ministers and ourselves attend to your duties

इति संबोधितः साक्षाद्गुरुणा भरतस्तदा ।

विद्ययाज्ञानजं शोकं चक्रे सविधिवत्क्रियाम्

॥ १०६ ॥

इति thus साक्षाद्गुरुणा by his Guru himself संबोधित instructed सः भरतः

(that) Bharata तदा thereupon अज्ञानं born of ignorance शोकं sorrow विद्यया giving up क्रियां ceremony (funeral rites, etc.) विधिवत् according to religious injunctions चक्रे performed.

109. Thus instructed by his Guru himself, Bharata forthwith gave up the sorrow which had arisen from his ignorance and performed the funeral and other ceremonies in the prescribed manner.

NOTES AND COMMENTS

THE FAITH OF A COMMANDER

Under this heading the *Atlantic Review* for April publishes an interesting article on the religious belief of Marshal Foch. As the generalissimo commanding the allied armies in the Great War, he had perhaps a larger share than many a great man of our day, in shaping the destinies of the modern world. That this great soldier of rare executive capacity was a devout Christian and that the thought of God was the chief source of inspiration for him in life would be a matter of great interest to the world at large, especially in these days when religion is regarded by many as a concern of the weak and the imbecile. "Born of an old Catholic family of the Pyrenees, he (Marshal Foch) was brought up in the faith and piety of his ancestral home. A pupil of the ecclesiastical seminary of Polignan, then of the Jesuit Colleges of Saint-Etienne and of Metz, his Catholic faith received from his teachers a lovely quality of simplicity and strength." What a strong influence this religious education had on his mind is evident from the following remark he made one evening in November 1928 at his family home in Valentine: "When I left Saint-Clement de Metz, Father Cosson gave me as his highest word of advice to call often on the Holy Spirit. Ever since

that time I have said each day the traditional prayer *Veni, Sancte Spiritus*, followed by the liturgical prayer... *da nobis...recta sapere.....*"

"His conviction was extraordinarily intense that God as the sovereign master controls the world's course. He expressed this conviction more than ten times in public and incessantly in private conversation. When a friend congratulated him on having received the supreme command at Doullens, he answered, 'Don't congratulate me yet. I am none the prouder for that. And pray God it may not be too late.' On the day of King Albert's triumphal re-entry into Brussels Cardinal Mercier paid his respect to Foch's genius. 'No, no,' protested Foch 'genius has nothing to do with it. I have thought, planned, reflected. But when everything has been considered, I have never seen the way to a solution. Finally when the "yes" had to be given on which thousands of lives were going to depend, I felt myself to be the blind instrument of Providence.' Speaking of the battle of the Marne in September 1914 and of the even more daring marches to the sea in October 1914, he again said to Father de Grandmaison, 'How was I able to accomplish what I did? Because God willed it so. I don't know how. We are the blind instruments of Providence.' And still

another time, referring to the most critical situation which he had known, 'From what source did that unconquerable strength come to me? ..I do not know. We are blind instruments of Providence. It is God who guides everything.' But it would be wrong to think that his faith relieved him of the duty of action. He expressed his opinion on this point admirably: 'There is no need to confuse the miraculous with the providential. Strictly, it is now proper to speak of the miracle of the Marne, on the miracle of the Yser, the miracle of Victory. This would be to disparage the tremendous part played by our troops, As far as I am concerned, when at an historic moment a clear vision is given to a man and the event proves that this clear vision has determined movements of enormous consequence in an important war, I hold that this clear view (such I think I had at the Marne, at the Yser, on the twenty-sixth of March) comes from a providential influence in the hands of which man is an instrument, and that the triumphal decision is brought from on high by a will superior and divine.'

He was, as Mr. Baldwin said, a great soldier, a great Christian and a great gentleman He never concealed the fact that he had a Jesuit brother, and he never failed to follow the parish service as a simple believer. At Ploujean in Britany, to the time of his death he sang at Mass with the Breton peasants, received the sacrament, and followed the procession, a taper in his hand . . . He died a believer. A great crucifix dominated the bed on which he died. . . . Foch loved to recall what Napoleon said of war, that it was an art primarily simple and all a matter of execution. But Foch would certainly have said no loss of religion, of his own religion, that it was simple, and all a matter of execution, that is to say, a great truth infusing a whole life."

THE IDEAL MISSIONARY

We have elsewhere expressed the feeling of resentment which Indians generally feel at the methods of conversion adopted by Christian missionaries in these days, and at the attitude of mind they help to develop in the converts.

Primitive Christianity and to some extent even the Church Christianity of pre-Reformation days had a tradition of missionary work which, unlike that of the present day, aimed more at preaching a sublime gospel of life than at destroying the national culture of other countries. Manilal Parakh whom we have quoted elsewhere expresses his views on this subject in an illuminating article on 'the Ideal Missionary' in the *C. S. S. Review*. Mr. Parakh is described in the *Review* as a Catholic without a Church, and his views may be summarised briefly as follows: Jesus Christ charged his twelve disciples to preach his gospel, wandering from place to place with no money with them and depending entirely on the charity of the people among whom they preached. Though he did not insist on their giving up all family connection, they were to remain absolutely poor and to live virtually like Sannyasins. In St. Paul, however, the Sannyasin ideal reached a higher stage of perfection, for he was the first among the followers of Jesus to take the vow of chastity as well as that of poverty... "Paul of all Apostles was a true Sannyasin i. e. a man who is socially, civilly and politically dead and who lives to the universal in him." Hence his tremendous success as a missionary. Following him the Catholic Church maintained the ideal of poverty and chastity, but the temporal power of the Church however stood in the way of its remaining perfectly faithful to the ideal. With the Protestant Movement, which was more secular than religious in its origin, the worldliness of the Church reached the climax, and the result was that when Christianity subsequently came face to face with the people of Asia, it proved a miserable failure.

"This has been the case because Christianity has suffered spiritually from the political, economic and cultural superiority of the so-called Christian nations...Even the Roman Catholic Church which is undoubtedly the noblest and the greatest of all Christian Churches is not free from most of the evil qualities mentioned above. A Catholic Indian priest said the truth when he said to the present writer...

that the Roman Church had failed in Asia. The example of Francis Xavier, perhaps the greatest of Christian missionaries in Asia, is a glaring proof how politics spoil even the best of God's men. The Portuguese power in India was too great a bait even for him not to be used for spiritual ends. In Japan where the western nations had never attained any power, the work of the Roman Church resulted nearly three centuries back in the creation of sect which tried to assert its independence by a civil war."

In conclusion he summarises the qualifications of an ideal missionary of Christ as follows: "A missionary should be one who is socially, civilly, politically and racially dead.... This means he must be a *Sannyasin* such as Jesus, Paul, Francis of Assisi, Francis Xavier, etc., were..... He must be filled with the spirit of God and Christ and share with them the passion for souls. He must identify himself with the people among whom he goes just as Jesus and Paul did. He must be a Hindu to the Hindus. He must not belong to any organisation or Church which is not purely spiritual and as such God's.... He must come with the idea of fulfilment of all that the people among whom he goes may have by way of religious culture, and not with that of destruction or displacement.... He must lead a poor man's life, a *Sadhu's*. His work should be of a purely spiritual character and he should look upon individuals as ends in themselves. He should under no circumstances create a new sect in the country to which he goes, a new religio-social-political or even cultural unit, but let the life that he releases permeate like a leaven the whole lump of life."

We dare say all Indians would welcome missionaries of this kind if Europe can send such men into our midst.

UNTOUCHABILITY PROBLEM

Swami Iswarananda of Sri Ramakrishna Ashram, Rajkot, C. S. Kathiawar, has sent us his illuminating pamphlet on 'Untouchability Problem and its Solution.' It contains many wise and practical suggestions for the

solution of this problem which has now become an urgent necessity for securing the future well-being of the country. We give below a short summary of the pamphlet.

The Swami says that one becomes an untouchable for want of *soucham* or clean habits. Therefore the solution of the problem chiefly lies in the observance of better and cleaner habits by the so-called untouchables. In support of this he says that in Puranic and Medieval times many untouchable communities gained admission into the 'touchable ranks'. Even now the educated and therefore more cultured among the untouchable castes are treated on many occasions on equal and familiar footing by men of other castes. The Swami quotes many authoritative passages from Manu, Apastamba and Mahabharata to show that culture can raise one's status in the social scale. The plan of work laid down by the Rishies is to gradually bring all aboriginal tribes and foreigners settled in the country within the fold of the Chaturvarnas. As regards temple-entry he suggests that any one who has taken his bath that day and put on freshly washed cloths may be allowed to go in and have Darshan whatever may be his caste. Regarding food he says that there is neither Nimithadosha nor Ashrayadosha with it when it is prepared and served cleanly with due attention and regard to the guest, and the giver is not positively known to the receiver as a vulgar and morally degenerate man. As to persons engaged in dirty professions, they are untouchable only when they are engaged in their work, and even a scavenger becomes touchable when he has taken a clean bath and put on fresh cloths. "No one is low by his profession..... Every community by its profession is worshipping the Viratpurusha as manifested in society and so the Dharma of cleaning latrines is as sacred as the Dharma of Vedic study and teaching or Governing the kingdom. The bucket and the broom in the hands of the scavenger are as holy to him as the Vilwa and Ganges water to the priest in the temple." Thus Varnashrama does not admit the superiority or inferiority of

castes on the basis of duties; for all duties are sacred and when discharged in the proper spirit lead to the salvation of man. Therefore a scavenger even while remaining in his profession will be recognised and respected as a Brahmin by the practice of control of mind and senses, austerity, cleanliness, forbearance, guilelessness, learning, self-knowledge and faith which are the natural duties of the Brahmin. Exclusive privileges are no part of Varnashrama Dharma. If they have been claimed and presumed in the past by higher castes, it was due to foolish

short-sightedness. What will remain in future will be the Varnashrama with out privileges in which every group will have equal rights and full opportunities for the attainment of the four-fold Purusharthas. He concludes by an exhortation to the higher castes to spread the Vaidika Dharma among the Avarnas in accordance with the glorious tradition of their forefathers, and to the down-trodden classes to cast off the hypnotic spell of inferiority by realising that the Almighty and Ever-pure Lord is lodged in their innermost hearts.

REVIEWS AND NOTICES

A GUIDE TO THE STUDY OF HINDUISM: by *E. Soundararaja Aiyangar, B.A., B.L.* Published by Vaman & Co., 149, Broadway, Madras. Pages 84.

This book contains a brief presentation of the main features of the Sanatana Dharma. The author supports every one of his statements by free translations of apt passages from the Gita, the Upanishads, the Bhagavatham, Manusmriti, Tiruvachakam and other sources. One chapter is set apart to show how "it has remained for Mr. Gandhi" to find the underlying truths of alien religions to be the same as those of the Sanatana Dharma and how by living up to the ideal pointed to by their fundamentals, he forms a type in whom the religions of the East and the West can find a common solution for the problems that vex them. The catholicity of the Hindu faith is clearly brought out in one chapter and several others are devoted for discussing the beliefs, the methods of worship and the rules of conduct of the Hindus. In the last few pages, the author has rightly emphasised the importance of the love of man and of God, and most appropriately quotes in full the little poem, "Abu Ben Adhem". The book is precious because of its concise presentation, its avoidance of controversial methods and the wise choice and happy arrangement of its numerous quotations.

REMARRIAGE OF HINDU WOMEN ON SASTRIC BASIS, (2nd Ed.): By *Dr. Shimoga Vengoba Rao, B.A., Retired Superintendent, Mysore Indigenous Hospital.* Published by R.C.S. Maniam, Malleswaram, Bangalore. Pages 110. Price annas 12 net.

The author takes up many objections that are usually brought forward against remarriage of widows and refutes them by quoting profusely from Manu, Yajnavalkya, Adityapurana, Padmapurana and various other authoritative texts. He does not hide the fact that in some cases texts are found to be opposed to each other, some favouring and others positively prohibiting remarriage. In such cases, it is shown from Gautama, Hemadri and others, that obedience to any of the texts is optional. The learned discussion is concluded with the modest statement that in certain calamities such as the death of a husband, his desertion, his becoming an ascetic, etc., "the remarriage of woman is sanctioned by the Sastras and that it is optional". Two long quotations from Parasara and Manu, stating that no sorrow whatever should be caused to women, are then combined with a final appeal that when any of the calamities mentioned above befall them, widowhood or Brahmacharya should not be enforced on them but that they should be encouraged and helped to remarry

"If they wish to do so". This book is free from any bias and deserves to be widely read.

DARSANIKA MAHA PRAVACHANA :
By Swami Jnanananda. Published by N. Satyanarayana Raju and P. Rajam Raju, Sri Narasimha Bhavanam P. O. Ralanai, West Godavari. Pages 209. Price (Inland) Rs. 2-8, (Foreign) 4 Sh.

This book contains four lectures delivered by Swami Jnanananda in Germany. Professor S. Radhakrishnan, M.A., D. Litt has written a brief foreword to it. The first two lectures are on "Philosophical Religion" and explain how the Vedic Seers made every phenomenon the object of their keen observation and meditation, and how they perceived the unity of existence and sang: "The Reality is one, the sages call it differently". Philosophical religion, according to the Swami, "looks with the senses, studies with understanding and reason," grasps and enters the subjective forms of intuition and reasoning and finally transcending them all plunges into the realisation of the Absolute. If one patiently and carefully follows the subtleties of the author's thought and the rather cumbersome phraseology in which he has in some places expressed them, one is sure to find highly interesting descriptions of subjective transformation and of the various aspects of mystic revelation. The lecture on "Science and Religion"

is couched in more easy language. It gives a detailed refutation of the pretentious claim that the solution of the mystery of the universe is possible only through the study of matter, and draws, by way of contrast, a grand picture of religion and the final truth, as pointed out by the sages of India as well as by all the great teachers in every part of the world. The last lecture is on Transcendence. It reverts to technical phraseology and by gradual reasoning comes to the conclusion that "neither the subject nor the object nor their relations have a real and absolute existence, and that transcendence is by no means a course of annihilation, as some wrongly regard it, but a course of enriching and strengthening our attitudes till we are able to reach "there-where there is no longer a where", Lifting the veil of technical terminology, we find that the author is never one-sided, but that he assigns a proper place in his scheme for every process from sensuous perception to mystic absorption. Such a broad view of religion, which is not limited to a particular sect or church, caste or creed, race or nationality but which aims at the manifestation of the Divine Essence and Reality in one's own Self, and the creation thereby of a world blessed with harmony, must undoubtedly awaken response in the minds of all cultured men of the present day.

NEWS AND REPORTS

Vivekananda Society, Colombo

The 28th annual report of the society shows that it had 1,335 members during the year 1930-31. Under the auspices of the society discourses on Gita were given and Kathaprasangams were performed. It celebrated in a fitting way the Gurupoojas of the 63 Shaivite Saints and the birthday anniversary of Swami Vivekananda. The Society organised 28 public lectures during the year 1931. Besides a library, a book depot, and a Sports Club, the Society also runs a Vidyalaya having 204 children on its roll. The Society sent a religious preacher to give religious instruction to the Hindu inmates of the Mahara Prison, and

Hondala Lepor Asylum on Sundays. It also distributed prizes to the value of Rs. 250 to the winners in the religious examination held under its auspices. The Society now proposes to construct buildings for housing itself and the Vidyalaya at an estimated cost of Rs. 75,000 and appeals to the generous public for contribution.

Kanchi Prohibition Association

The Report of the association for 1930 is a record of useful work done for eliminating the drink evil prevailing among the masses. It carried on wide propaganda by means of lectures, leaflets, magazines, magic lantern slides, dramas and individual persuasion.



"Let the lion of Vedanta roar"

Let me tell you, strength is what we want and the first step in getting strength is to uphold the Upanishads and believe that "I am the Atman".

—Swami Vivekananda

THE VEDANTA KESARI

VOL. XVIII]

JULY 1931

[No. 3

PRAYER



योदेवोऽग्नौ योऽप्सु योविश्वं भुवनमाविवेश ।

य ओषधीषु योवनस्पतिषु तस्मै देवाय नमोनमः ॥

यस्तन्तुनाभ इव तन्तुभिः प्रधानजैः स्वभावतः ।

देव एकः स्वमावृणोति स नो दधातु ब्रह्माण्ययम् ॥

We offer our salutations to the God Who is in the fire, Who is in the water, Who has pervaded the whole universe, Who is in the plants, Who is in the trees.

May that only God who, like a spider, spontaneously covers Himself with threads made out of His own creative powers, grant us unity with His Universal Being !

SWETASWATARA UPANISHAD

IS INDIAN CULTURE SPIRITUAL ?

WE have repeatedly pointed out that spiritual idealism is the very key-note of India's national life. But there are not however persons still wanting, both among foreigners as well as among us, who feel disposed to doubt the truth of this statement. It is often urged that a country where people live on less than 'nine pence a week' can scarcely be spiritual. The general ill-health, want of sanitation, and wide-spread ignorance in the country are put forward as arguments against her alleged spirituality. And, to crown all, there are the social abuses and the fact of political dependence which, in the opinion of India's critics, are incontrovertible arguments to prove her spiritual hollowness. They find in Indian religion 'the most material and childish superstitious animalism', in the Upanishads 'the work of a rude age and a deteriorated race', in Indian epics 'a flood of primitive and barbarous legendary', in Indian temples 'grotesque barbarism', in Indian art 'grotesque monstrosities' and in Indian drama 'a curiously undeveloped art form'. Apart from such gross crudeness, they do not find any trace of the much vaunted spirituality in any aspect of India's national life or her cultural achievements in the past. Such criticisms were originally given out by Christian missionaries and political propagandists who wanted to belittle India in the eyes of herself and of the rest of the world in the interests of their imperialistic designs both religious and political. But the fact that they were so often repeated and that they came from our political masters have helped not a little to convince

even some educated Indians of the truth of these criticisms against their national culture. Although such wholesale denunciations are now-a-days rare and Indian culture is gaining a correct appraisal in well-informed circles, there is still a want of clearness and conviction in the minds of some of our countrymen with regard to the essentially spiritual nature of Indian culture. We shall therefore try to show what exactly we mean by saying that India is essentially a land of spirituality.

It is however necessary at the outset to point out the fallacy underlying the above conclusions which the critics of India have drawn from an observation of certain superficial aspects of India's national life. It is apparent that most of these points of criticism neutralise themselves when they are set off one against the other. Her poverty and general ill-health are of recent origin and the direct outcome of the constant drain of her material resources in her present state of political subjection. Her loss of political independence too does not in itself constitute an argument that goes to prove the spiritual bankruptcy of India. It shows evidently that her political life, unlike that of her conquerors, was not organised on a sound basis at the time of her conquest, but it will be highly injudicious to draw any conclusion from this to prove that her people are wanting in spiritual instincts. Even the prevalence of certain old social institutions which usually form the most favourite theme of India's critics does not afford sufficient justification for a whole sale indictment of Indian culture. Customs like child-marriage, rigid caste restrictions and untouchability can be

traced back to historical causes in the light of which it may be understood, without much prejudice to the sagacity of our ancestors, that these much-abused institutions were originally evolved as solvents of certain social problems that confronted our race in the past. That they were allowed to survive their period of usefulness can be accounted for by the fact that the Hindu society has for the past so many centuries been without the machinery needed for introducing healthy social reforms. All the present-day social and religious movements have the removal of such old and worn-out customs as an important item in the programme of their work. Incidentally it may be pointed out that we shall be committing a great mistake in judging ancient social ideals in the light of our modern standards. As an instance to the point we cite the case of ancient Greeks who did not find the system of slavery in any way incompatible with their democratic institutions. Even such progressive states like Athens and eminent thinkers like Aristotle regarded slavery as an unavoidable institution for all countries having a system of popular Government. Yet no one can deny that the ancient Greeks had a keen democratic sense and that their political institutions are the earliest models of all modern democracies. In the case of India also her apparently unspiritual institutions are the products of a by-gone age when standards different from ours prevailed in matters of social relationship. Most of the criticisms levelled against Indian religion, sculpture, arts and epics are the result of ignorance and prejudice. This can easily be proved by referring to the appreciations of Indian culture by erudite scholars like Schopenhauer, Max Muller and Havel who have expressed their opinions in language as strong as

that used by the critics in their scathing condemnations. The prevalence of such contradictory ideas only shows that Indian culture has many strata within it from which her critics can select materials that agree with their prejudiced notions. Thus the sweeping condemnations of Indian culture, far from proving it to be unspiritual, only reveal the depth of passion and prejudice that sway the minds of its calumniators.

Having so far considered the criticisms that are usually brought against the culture of India, let us now explain what exactly we mean by saying that it is essentially spiritual. It is necessary for this purpose to determine first of all the meaning of the word spirituality. For, in these days certain higher forms of self-interest and charity are mistaken to be genuine spiritual instincts. A servant of humanity is often acclaimed as a highly spiritual personage. Serving the sick and the needy, providing food and shelter to the poor, educating the orphans and a host of other philanthropic acts are considered in the modern world as the sole criterion for judging a man's spiritual worth. In the same way a man who is intensely patriotic and serves his country at the expense of his self-interest is often considered highly spiritual. In the opinion of those who share such views, the Europeans seem to be more spiritual than the Indians. For their patriotism raises them to the highest summit of heroism and self-sacrifice, while their philanthropic sense finds ample expression in their efforts to better the conditions of their own people as well as in extensive works of charity abroad.

In our opinion, however, such views are the result of ignorance regarding the spiritual ideal. For, when we view an act from the spiritual stand-point, we gauge its worth not so much from

its manifest results as from the motives that actuate a person to undertake it. In order to see whether the impulse is truly spiritual we have to go deeper than the action itself and see into the mental attitude of the person who is responsible for it. When we do so we shall find that in most cases what is apparently an act of self-sacrifice is in reality prompted by motives of self-preservation or self-glorification. Thus the heroic acts of self-sacrifice that a person does under the influence of patriotism are nothing but a higher form of self-love. It is the consciousness that the country is *his own* that makes him sacrifice some of his purely personal interests. No doubt the self has expanded widely in this case but it has not yet reached that state of disinterestedness that characterises the purely spiritual turn of mind. Similarly much of what goes under the name of philanthropy in modern times is the outcome of national or communal love. The statesman who tries to promote the material well-being of his countrymen is actuated more by motives of national efficiency than by any disinterested love of humanity. So also in the case of an individual who devotes large portions of his wealth for charitable works it is often seen that a desire for name and fame governs his acts in place of an intense feeling for the sufferings of humanity. *We do not in any way decry these forms of activity*, for whatever be the motives of those who undertake them, they result in much benefit to the people with whom they are concerned. What we wish to point out is that such actions are not permeated by that disinterested or selfless love and that sense of dedication without which no human activity can be called truly spiritual. They lack these elements because they do not have behind them as their

background the conception of man as pure spirit or of the universe as an expression of the Supreme. When patriotic and humanitarian activities are inspired by such an ennobling vision and are undertaken in a spirit of dedication to the Supreme Being, they are rid of the dross of self and become spiritual in the true sense of the term. In the absence of such an attitude, these activities are sure to leave one's mind ruffled by pride, conceit, jealousy and restlessness.

Thus we see that genuine spirituality results only from a conception of man and the universe as pure spirit, as a manifestation of the Supreme Being. It is because Indian culture is deeply rooted in this idea and the national life is organised for realising this grand conception, that we call India a land of spirituality. It is not that every Indian is more spiritually endowed than every man in other countries. Nor will it be true to say that India has been absolutely true to this ideal in all periods of her history. It will be easy to prick holes in the record of her achievements in her long annals; but no one who has deeply entered into the spirit of her culture can deny that her genius is predominantly spiritual and that her institutions are all moulded in such a way as to give man an atmosphere that is conducive to his spiritual development. In this connection we cannot help quoting the impassioned pronouncement of a foreigner in praise of India's spiritual genius. Addressing his Indian audience Mr. Vencito Avelino, the Consul General of Brazil for India, in opening the Panihati Exhibition held recently at Calcutta in honour of Sri Chaitanya, said, "I salute you all, for you are the inheritors of that abiding light which illumines the world. You may not have any material possession, but you hold the highest wealth

on earth, the wealth of your spiritual realisations. We in the West have our commerce, our industry, our art and what not which fill our pockets, but alas we do not know God ; and we are, therefore, the poorest on earth..... Believe in your Sri Chaitanya, Sri Ramakrishna and Vivekananda, believe in your so many other god-men and torch bearers of truth, who have worked and are working for the salvation of mankind. I shall carry this message to my countrymen that India is the only land that has known God and that any one who desires to know God, must know India....."

India's spiritual outlook on life can be made more explicit by a brief consideration of some aspects of her Varna-shrama Dharma. It may be true that the organisation of society on this basis was an ideal placed before man by the Puranas and the Smritis and that the ideal was never perfectly realised in the life of the nation. It may equally be true that it has led to many of the abuses in the social organisation of India to-day. But the fact cannot however be denied that it has implanted in our mind the characteristically Indian idea that the ultimate goal of life is the realisation of the divinity inherent in ourselves as well as in the external world, and that the performance of one's legitimate duties in the right attitude of mind will gradually lead to the realisation of this grand ideal. Dividing, as it does, the whole span of a man's existence into four stages, viz., the life of a student, a citizen, a Vanaprasthi and a Yati it keeps before him in all these stages the great purpose of existence and teaches him to regulate his life in such a way that it may lead to its ultimate realisation. While it provides ample scope for the expression of the senses, impulses and intellect of man, it teaches him at the

same time to use these faculties within their proper limits and with due discrimination, so that in the end he may break through their bondage and plunge into the very heart of divinity. This is to be achieved in the majority of cases by conscientiously discharging one's Swadharma in the right attitude of mind. The word Swadharma, when freed from its narrow caste significance, means only legitimate duty devolving upon an individual in accordance with his nature and position in life. The right attitude of mind consists in the spirit of disinterestedness and dedication in the discharge of one's duties. Man is ordinarily goaded on to activities by an intense desire for the fruits of actions. Due to this narrowness of outlook he is passionately attached to his works. His mind is filled with feelings of elation and depression in accordance with the success or failure of his actions. To further his self-interest he feels no scruple in adopting means that transgresses his conception of righteousness. As long as he is working from purely selfish motives such transgression and attachment hamper his spiritual growth. The Hindu doctrine of Swadharma however seeks to counteract this and convert man's tendencies for work into a means for spiritual progress by changing his attitude towards life. Any legitimate duty of life, it teaches, is a sacred commission entrusted by God into the hands of man. He is to discharge such duties in the most conscientious manner and to the best of his abilities. His mind is to be free from all thoughts of selfish gain accruing from success in the action he has undertaken. Nor is he to be worried by any failure that he may meet with in his work. For, he is nothing but an instrument in the hands of God, and his whole concern is to put forth

all his capacities in the task he has on hand. He is asked to look upon all actions, whether they be domestic, national or humanitarian, as a sacrifice offered to the Supreme Being. Success or failure should not disturb the equanimity of his mind for the Lord has entrusted him with his duties of life only with a view to advance himself spiritually by discharging them in the proper attitude of mind. If this is accomplished he has achieved the real task irrespective of the success or failure of his actions. The spirit of dedication and the consciousness that one is doing God's work act as a check on all tendencies towards negligence which the sense of disinterestedness may breed in some. The attitude of non-attachment, while keeping him unaffected by the good results of his work, also shields him from the taint of those unavoidable evils that are incidental to all actions in this work-a-day world. In this way the Hindu view of life harmonises the claims of conscience with those of efficiency, and elevates the grossly secular into the truly spiritual, thus providing every individual, whether he be an humble peasant, a politician or a social worker, with an efficient means for spiritual progress. All work is raised into worship, the gulf between the spiritual and the secular is bridged over, the needs of the body and of the soul are equally satisfied, and the whole outlook of man is thoroughly spiritualised.

We do not claim that this spiritual view of life is not to be found in any degree among people outside India. In fact no nation can build up any organised system of social life without some elements of it. What is peculiar with India is that she recognises the inherent divinity of man and has evolved a society that gives individuals the required environment for realising it. A truly

civilised society according to Indian conception is not that which gives the maximum amount of life's comforts. It is in Sir John Woodroffe's words "that which recognising God as its beginning and its end organises men in society through the material and mental vehicles with the view to the manifestation of spirit in its form of true morality and true religion." Material comfort it does produce, but this is not an end in itself, but when rightly employed a means whereby man's mental and spiritual nature is given greater and greater play on its increasing release from the animal cares of life." Such is the true Indian outlook on matter and material comforts. India's ideal of renunciation does not require one to cultivate an attitude of contempt towards life's concerns, as some detractors of Indian culture would have us believe. It does not require us to neglect the political, economic and social well-being of our country. What it demands of us is only to reject matter as matter, or matter as a means for satisfying man's aimless thirst after pleasures. "By renouncing do thou enjoy," says the Upanishad. The blessings of material life are to be valued only in so far as they help the manifestation of the spirit. Such is the true ideal of renunciation. In all ages when her national life was vigorous, India adhered to this ideal. The greatest of her sons, whether ancient or modern, lived only to illustrate its glory. India should ever hold fast to this ideal, for its practical application is the only remedy to all the ills that humanity is heir to. And in conclusion we may say in the glowing words of Swami Vivekananda—words that are an epitome of India's message to herself as well as to the outside world, and which should ever ring in the ears of every Indian "O India! Forget not—that the ideal

of thy womanhood is Sita, Savitri, Damayanti ; forget not—that the God thou worshippest is the great Ascetic of ascetics, the all-renouncing Sankara, the Lord of Uma ; forget not—that thy marriage, thy wealth, thy life are not

for sense pleasures,—are not for thy individual happiness ; forget not—that thou art born as a sacrifice to the Mother's altar ; forget not—that thy social order is but the reflex of the Infinite Universal Motherhood.....”

THE PRANA : ITS OBJECTIVITY AND TWOFOLD MANIFESTATION ·

By Prof. Kokilesvar Sastri, Vidyaratna, M. A.

·(Continued from the last issue)

(4) This Prāna is identified with Ajnāna अज्ञान or Avidya,—and hence Ajnāna in Vedānta is not mere *subjective* notion—

We have found the term Māya has been used in Vedānta with regard to the world—both in its undeveloped and developed conditions. But there is another term Avidyā or Ajnāna (false knowledge) which has been employed in this connection and this has led to a serious misconception. Many regard the world to be a subjective idea of the individual soul.

A distinction is to be made between the individual sense of Avidyā and the cosmic sense of Avidya. The individual Avidya is what Sankara has called as fundamental Adhyāsa (अध्यास), under whose influence we superimpose the world of Nama-rupa on Brahma, and Brahma becoming thus concealed from our view we look upon the world of Nama-rupa as a self-sufficient, separate, and independent entity. As Sankara has observed—“नामरूपोपाधि-दृष्टिरेव भवति स्वाभाविको” (Vide बृ० भा०). But Avidyā has got another sense; it is used in the sense of आवरण *i.e.*, self-concealment or self-limitation of Brahma. The Supreme Self has partially concealed himself by creating or manifesting the world of Nama-rupa. As

the Upanishad declares—“देवः एकः ‘स्वमावृणोत’ (तन्तुभिः प्रधानैः)”. And Sankara explains—‘नाम-रूप-कर्मभिः आत्मानमावृतवान्’ (Vide श्वे० ६.१०), *i.e.*, “By names and forms and actions the Self covered Himself.” It is the ‘Cosmic Avidya’ and it is equivalent to Māya or the Prāna described in the earlier part of this lecture.

Now, take the following passages—

a. “.....ईश्वरस्य आत्मभूते इव अविद्या-कल्पिते नाम-रूपे संसारप्रपंचबीजभूते मायाशक्तिः प्रकृतिगिति...अभिलप्येते, ताभ्योमन्यः * सर्वज्ञः ईश्वरः” (ब्र० सू० भा०, २.१.१४).

“The names and forms are constructed or produced (कल्पित-कृत) by Avidya. They are, as it were, the self or nature of Iswara.....are called Maya-Sakti or Prakriti, and Iswara is *distinct* from these names and forms”.

b. “.....अविद्यात्मिका हि सा बीजशक्ति-रव्यक्तशब्दनिर्देश्या परमेश्वराश्रया मायामयी” (ब्र० भा०, २.२.२).

* cf: also “नाम-रूपाभ्यामात्मनोऽन्यत्वाभ्युपगमात्...उत्पत्ति-प्रलयात्मके हि नाम-रूपे, तद्विलक्षणं ब्रह्म” (बृ० भा०, २.१.२०).

अविद्यात्मिका हि सा बीजशक्ति रव्यक्तशब्द-निर्देश्या परमेश्वराश्रया मायामयी (ब्र० भा०, २.२.२)

"The seed-potency (Bija-Sakti) of the world whose essence is Avidya, is indicated by the term Avyakta (unevolved) and its substratum is God."

In the above passages, *Avidya* cannot be taken as the 'Individual Avidyā'; for the Avidya inherent in all individual souls cannot be held to produce-Nāma-rupa, cannot be the cause of the whole material world including our body, sense-organs, &c. Here Avidyā must denote the 'Cosmic Avidya' or Māyā which is the cause of the material world. The term Avidya has thus two different uses in the Sankara-Bhāṣya. The 'Individual Avidya' is what Sankara has called as 'fundamental Adhyāsa,' under whose influence we suppose the differences of the world of Nāma-rupa or Brahma. But Avidyā has been used in some places in the sense of what may be called 'Cosmic Avidyā' or Māyā or Prakṛiti as we have shown above. The former is false and may be destroyed, but the latter is not so. The Vidyā or true knowledge annihilates the Avidyā or the ignorance of an individual and sublates for him the world imposed on, or identified with Brahma—

अविद्यायस्तः ब्रह्मणि एकस्मिन्नयं प्रपञ्चः विद्यया प्रविलाप्यते" (ब्र० भा०, ३.२.२१).

But this Vidyā is quite powerless with regard to the 'Cosmic Avidyā' which is the casual seed of the world of Nāma-rupa which latter *continues to subsist* after the Mukti of the Jiva.

This distinction in use between the individual Avidyā and the cosmic Avidyā or Māyā shows conclusively that the world born of the latter is not a mere *subjective appearance*. The world does not vanish into nothingness the moment the individual soul attains Mukti. All that is involved in the attainment of Mukti is the displace-

ment of the *false outlook* (अविद्यायस्तः) by the true one, and not the annihilation of the world. But since the world is not due to our individual Avidyā but is born of the cosmic Avidyā, its only locus is Brahma. The false error of 'independent being' of the world, what may be called the 'fundamental Adhyāsa'—this alone disappears in the Mukti and not the world itself.

Here, in the quotation of the passage marked (a), the world of Nāma-rupa is described as आत्मभूत of Iswara, but Iswara is described as different form, distinguished form, and independent of, the world of Nāma-rupa—"तन्मयमन्यः सर्वज्ञ ईश्वरः ।" This part of the commentary clearly shows that the world of names and forms cannot be our subjective construction. What does our 'mental construction' really mean? It means that *in the place* of the Supreme Self our mind and our senses have constructed a world of Nama-rupa, that there does not appear to us the Supreme Self at all, that it is completely concealed by the distorted view which has taken possession of us, that the Supreme Self is *entirely reduced* to the world of names and forms. Such is the influence of our Avidya. Every where, before us and behind us, only the differences of Nama-rupas appear. The world of Nama-rupa is thus viewed by us as something separate (स्वतन्त्र), self-existent, self-sufficient, independent entity ("नामरूपोपाधिदृष्टिरेव भवति स्वाभाविके"). But it is not a real view. The world is not really the construction of *our* mind. There is the Supreme Brahma who *underlies* the differences of Nāma-rupa without being affected by them. The difference of Nāma-rupa cannot really conceal Brahma. These are to be taken as the manifestation or expression of His nature; and

they cannot therefore be taken as something different (अन्य), as some self-existent, self-sufficient entity*. Brahma is distinct from them, since they cannot be taken as complete expression of His nature. He stands beyond the world of Nama-rupa; He transcends it, yet He is immanent in it. This is the significance of the sentence—"ताम्यामन्यः सत्वेज्ञ ईश्वरः"। If the world of Nama-rupa were simply the mental construction of the finite self, no distinction in that case could be made between Brahma and the world. The fact is while it is necessary to distinguish the world from God, it is equally necessary to distinguish it from illusion or subjective phantasm.

(a) Rāma Tirtha's view on Ajnāna (ignorance)—

In commenting on the celebrated Vedānta treatise—the *Vedānta Sāra*—Rāma Tirtha, the most faithful interpreter of Sankara, has established the important position that *Ajnāna* (अज्ञान) must not be understood in the sense of subjective notion of all individual souls. What he has said I shall quote here—

"मिथ्याज्ञानजन्यसंस्कारः अज्ञानं, असत्प्रकाशनशक्तित्वेन असिद्धा—इति मतद्वयं निरस्यति"—

"Two doctrines about the *Ajnāna* are to be rejected, viz,—that *Ajnāna* or ignorance is an impression derived from false cognition, and that it is non-existent, i.e., something merely negative."

"The author," says Rāma Tirtha, "now rejects the alternative that *Ajnāna* (ignorance) is erroneous cognition and quality of the soul."

* cf: रामतीर्थ in the *Vedānta Sāra*—
"आत्मशक्तित्वेन ततः पार्यगर्थायोगात्.....
पृथक्सत्तायोगात्" Also "उत्पत्त्यादिश्रुतीनां
एकात्म्यावगमपरत्वात्.....न तासां निराकाङ्क्षार्थ-
प्रतिपादनसामर्थ्यमस्ति (ब० ४.३.१४).

His argument is stated below—

"सत्त्व-रज-स्तमोलक्षणास्त्रयो गुणाः, कारण-
मव्याकृतात्मकम् 'अज्ञानं' विरूपेण त्रिगुणात्मकम् ।
तथा च, गुणस्य गुणवत्तादुपपत्तेर्न मिथ्याज्ञानं
'अज्ञान'-मित्यर्थः"।—

"By reason of the three constituent elements—Sattwa, Rajas and Tamas—in the products, the cause—*Ajnāna*—also is composed of those three constituents. Since therefore a quality cannot possess qualities, erroneous cognition which is a quality of the soul cannot be *Ajnāna* (i.e., ignorance); for, it possesses the three constituent elements. (Hence it is objective and not a quality of the soul.)"

Thus refuting the opinion that *Ajnāna* is a subjective quality of the mind, he now goes on to show that it is positive भावरूपे and not a mere negation—

"ज्ञानाभावोऽज्ञानमिति मतं निरस्यति"

i.e. "He refutes the view that ignorance is mere absence of knowledge."

Then giving reasons in favour of the positive character of the *Ajnāna*, he establishes the fact that it is a sort of relative entity and thus concludes—

"देवस्य स्वयंप्रकाशस्य आत्मनः शक्तिमत्-
परतन्त्रां स्वगुणैः सत्त्वादिभिर्निगृढां आलिङ्गितां...
.....अपश्यन् । ब्रह्मणो स्वप्रकाशत्वेन 'अस्ति'
'प्रकाशते' इति व्यवहारकारणे सति, 'नास्ति' 'न
प्रकाशते' इति तद्विपरीतव्यवहारस्य आत्मनि 'आव-
रण'-मन्तरेण अनुपपत्तिः" ।

"They beheld the power (शक्ति) of Atmā self-illuminant, subject to its possessor, embraced by three constituents—Sattwa, Rajas, and Tamas. Unless the soul were enveloped (आवृत) there could not exist the practical assurance, 'It is not', 'It shines not'—contradictory to another assurance 'It is', 'It shines' in the constant self-illumination of the

Supreme Spirit." (This आवरण or अज्ञान is explained as तमः with a slight admixture of रजः and सत्त्व.)

(b) Sankara's own view on Ajnāna—

In the Māndukya-bhāṣya Sankara has identified the Ajnāna with the Prāna-Sakti and this, I think, would be a conclusive proof about the objectivity of the Ajnāna. While describing the condition of Pralaya (and the dreamless state—*Sushupti*—of the individual Self), we find the following remarks in Sankara's Brahma-Sutra Bhāṣya—

“मिथ्याज्ञान-प्रतिबद्धा विभागशक्तिरनुमास्यते
अपीतावपि; एतेन मुक्तानां पुनरुत्पत्तिपूंसः प्रत्युक्तः
सम्यग्-ज्ञानेन मिथ्याज्ञानस्य अपोदितत्वात्”

(ब्र० भा०, २.१.६).

“During the state of dissolution (Pralaya), the presence of a *causal potency* of differences—with which the Ajnāna or false notion is bound up—must be inferred. By this, the possibility that those who are already emancipated may reappear is precluded, since they have destroyed the false notion by right knowledge.

But let us see how Sankara describes a *similar condition* in his Māndukya-bhāṣya :—

“बीजात्मकत्वाभ्युपगमात् सतः । जीवप्रसव-
(सर्व्वपदार्थजातस्य उपलक्षणम्-आ० गि०)—
बीजात्मकत्वमपरित्यज्यैव प्राणशब्दत्वं सतः ।...
निर्बीजतयैव चेत्, सति प्रलीनानां सुषुप्ति-पूलययोः
पुनरुत्थानानुपपत्तिः, मुक्तानां च पुनरुत्पत्तिपूंसः
बीजाभावाविशेषात्” (मा० का० भा०, १, २ का०)।

“We are to understand the term *Sat* (सत्) as containing the *causal seed*. The term *Sat* denotes the Prāna without leaving out the sense of a causal seed which is productive of all objects. If you abandon the idea of this causal seed, then the possibility for the re-appearance of even those who have already been emancipated will arise

along with those not emancipated, since no productive causal seed exists.”

In comparing the two passages quoted above, it appears that what Sankara describes by the term *Ajnana-sakti* in the Brahma-sutra-bhāṣya is the same as what he calls by the term *Prana-bija* (प्राण-बीज) in the Māndukya-bhāṣya. The *Ajnana* or ignorance (false notion) being bound up with the causal seed of Prāna, it is clearly an *objective matter* and not merely a *subjective* notion. This *Bija* (बीज) is the cosmic seed or the Prāna-energy of the *Sat*. Thus we find that according to Sankara, the world cannot be a mere subjective notion of the mind of man. It is called *Ajnana*, because it is the *other*, i.e., opposite (विपरीत) of Jñāna or the absolute knowledge. In this connection it would be instructive to mention what Rama Tirtha has said about this Ajnāna in his gloss on the *Vedānta Sāra*:—“समष्ट्यज्ञानं ‘अव्याकृतं’, तदुपहितः ईश्वरः, तदभयाश्रयं अनुपहितं ‘अक्षरशब्दवाच्यं’ चिन्मात्रं;..... अव्याकृतात् विलक्षणाः तत्साची चिन्नातुः”। We give here the translation of this passage as made by A. E. Gough—“The *Avyakrita* (the undifferentiated world) is the collective aggregate of *Ajnana*; what accompanies this *Avyakrita* (or the collective *Ajnāna*) is (called) *Iswara*. And the substratum of both (i.e. of the *Ajnāna* and God) viz., Pure Intelligence designated by the term ‘*Akshara*’ is the witness of that which is undifferentiated (*Avyakrita*).”

Here, I should like to call your attention to the concluding remarks of Sankara—

“स बीजत्वाभ्युपगमेनैव सतः प्राणत्वव्यपदेशः
सर्व्वश्रुतिषु च कारणत्व-व्यपदेशः ।..... ‘नेति’
‘नेति’ च बीजवत्त्वाप्यनेन च व्यपदेशः” ।

"In all Srutis, wherever the word 'Sat' has been used, we are to take the existence of causal seed, Prāna with it....But where the terms 'Neti' 'Noti' occur, Brahma devoid of this causal seed is to be understood."

That is to say, Brahma with the causal Prāna existing *potentially* in it is to be called as सद्ब्रह्म । It is this undifferentiated seed (बीज) which differentiated into the modifications of names and forms.

Sankara adds further down:—

"इतरान् सर्वभावान् पूणो बीजात्मा जनयति।"

"चेतोऽशवो ये तान् पुरुषः पृथक् मज्जति, विषय-भावविलक्षणम्" (Karika 6).

"It is the causal seed of Prana which is the productive cause of all objects of the world." "But the finite souls have come out from the Absolute Spirit directly."

We see from all these that the Ajnāna is not a mere subjective idea as some hold, but an objective matter or seed which is described by RāmaTīrtha as "coloured by the potentiality of all effects." ("समस्तकार्यसंस्कारोपरंजितं")

(c) Anandagiri's view—

Anandagiri first of all raises the following very clear objection—

"ननु अनाद्यनिर्वाच्य 'मज्ञानं' संसारस्य बीज-भूतं नास्त्येव, मिथ्याज्ञान-तत्संस्काराणां अज्ञानशब्द-वाच्यत्वात् ?"

"If some one urges the objection that since the word Ajnāna means *false mental conception* and its impressions, there does not exist Ajnāna as the beginningless *causal seed* of the world?"

Anticipating this objection Anandagiri gives his own conclusion on the subject thus —

"अतः 'उपादानत्वेन' अज्ञानसिद्धिः।"

(मा० भा०, १.७).

Thus, our own conclusion is that the beginningless Ajnāna is established

as the *material cause* of the world and it is not a mere subjective mental idea."

That there is *matter* which is *transformed* into the differences of the Namarupas of the world is thus stated by him in another place on another occasion—

"परिणामित्वात् तस्य 'परिणाम्युपादानं' वक्तव्यम् । तत्र विघदादेः परिणामित्वमंगीकृत्य अव्याकृतं 'परिणाम्युपादानं' मस्ति ।"

"As the world is always modified from state to state, it must have a *modifiable* material cause. When we find that ether and others are always transformed from one state to another, we hold that there must exist a transformable material cause in *Avyakta* form (prior to its differentiation)."

In bringing this discussion about the Prāna to a close, it may not be out of place to mention an important fact in this connection. In some places in the commentaries of Sankara, we come across two kinds of *Nitya* (नित्य)—the one is called परिणामि नित्य and the other कूटस्थ नित्य । The *Parinami Nitya* is defined as that which while changing incessantly in its states,—retains a kind of continuous identity of being, as in the following passage—

"विक्रियमानमपि तत्प्रत्ययानिवृत्तेर्नित्यं"

(बृ० भा०, १.४.७).

"The thing which can be recognised as identical with itself through the successive changes of its states."

But the *Kutastha Nitya* is what stands beyond change, eternally existing without changing its nature. This is the Supreme Self—

"इदं च सर्वविक्रियारहितं निरवयवं कूटस्थ-नित्यं"

(ब्र० सू० भा०, १.८.४).

"It is devoid of any change, without parts."

In Sankara's commentary on the Chândogya Upanishad the remarks made by him about the Prâna leave no doubt in our mind that he considered it as a Parinâmi Nitya, and that the Supreme Reality which constitutes the truth of the Prana and stands beyond it as its ultimate principle is the Kutastha Nitya.

Thus he describes Prana here—

“सर्वे क्रिया-कारक-फलभेदजातं प्राण एव, न प्राणात् बहिर्भूतमस्ति” (छा० भा०, ७.१५).


“It is Prana consisting of all varieties of differences bound up in the

relation of cause and effect which may be described as ‘विकारावृतब्रह्म’, and outside of this Prana nothing exists.” The Prana is not the Ultimate Reality, since all phenomenal changes take place within this Prana and to this Prana “are fastened all differences, as the spokes are fastened to the nave (of a wheel).” But “there is a spirit greater and higher than this Prana,” and “he who realises this spirit is the true *Ativadi* (अतिवादी), not he who knows merely the nature of the Prana.”

(Concluded)

SANKARA AND HIS VIEW OF LIFE 1

By V. Subramanya Iyer, B. A.

 YOU all know the oft-quoted lines :

“Lives of great men all remind us
We can make our lives sublime.”

The truth contained in these words has a special significance to the admirers of Sankara. By contemplating on what Sankara did and taught we can make ourselves, as he himself holds, as great as he was. That is what we understand by sublimity when we refer to Sankara's greatness. Of the details of the life of this ancient teacher we find that we do not know much, if we ignore the contributions made by mythology and poetry to it. Historians and scholars have widely differed as to the age in which he lived. But the best authorities seem to assign to him the second century B.C. But these very differences are in a sense a blessing in disguise. For, many thoughtful men who would otherwise have not cared to study Sankara, have been compelled to read his works and ponder

deeply his words. There are, however, a few outstanding features which are not disputed. First, his active life was entirely dedicated to the cause of the promotion of India's welfare, in a unique manner. From so early an age as twelve when he seems to have left his home, till he was thirty-two when he departed from this life, he gave himself up to the service of his fellow-beings. He did not marry, he having entered the ascetic order when he was twelve, a circumstance that helped him to devote his undivided attention for public work. For, he taught that the highest duty of man was ‘*Paramagraha*’ or doing good to others. Always on foot, now in the north, now in the south, now in the west and now in the east, he wandered from the Himalayas to Rameswaram, not merely teaching but organising. One of his greatest ambitions was to bring about a cultural, not religious, unification of India letting alone all religious, communal,

1. Summary of a lecture delivered at the Sri Rama-Vishna Ashram, Mysore, on the occasion of the Sankara Jayanti celebration.

2. For Sankara the entire world is Atman and the aim of life is to realise one's identity with the world or Sarvatmabhava.

caste, social and political differences, without interfering with them. His concern was solely to realise in life the central teaching of his philosophy : "Unity" of existence in the midst and in spite of its variety. He founded four colleges at the four cardinal borders, Badrinath, Jagannath Sringeri and Dwaraka comprehending the whole country lying about and between them, as one. He did not seek to convert others to any particular religious faith ; for he had none, which he could call his own. But he recognised all faiths to be pathways leading *equally* to the same God. He strove to effect a harmony by following to the letter, in this respect also, the doctrine taught by Sri Krishna, in the Gita. But he fought for *Truth* which has been misunderstood and confounded with religion.

Turning to his teachings it is seen that he has varied his instruction to suit the intellectual capacities and moral temperaments of the men that he addressed. He appears to have divided such people into two classes. Into the first he put those that are cowed down by 'fear' ; that is, the fear of the sorrows and the sufferings of this world. Under the second he brings the '*fearless*,' i.e., such men as set at naught weakness and strive to achieve something higher than escaping one's misery. The former, in as much as they dread pain and sorrow, look up to others for help. Their hopes are centered in others more powerful than they and are characterised by a craving for dependance. In fact, they are called '*Balaheena*,' to use the Upanishadic term. Their one cry is for being '*saved*.' "*May God save us*" is ever on their lips. On the other hand, the latter class of men not merely make every effort to ignore their own sorrows but even welcome suffering in that it helps

to develop the strength and the courage needed to overcome it, and to seek a remedy for others' woes. Far from praying for another's help for being '*saved*' they fight their own battles. They seek for the cause of the sorrows and sufferings of others and endeavour to root it out. They do not succumb to fear. These men are called the '*fearless*' or '*Dhira*,' in the sense of possessing not only the *knowledge* necessary for ascertaining the cause of all sorrow but also courage which is a product of such knowledge. They are said to possess '*Balam*' or '*Balyam*' in the sense of strength, mental and moral.

That Sankara had this twofold classification in his view is evident from his writings. In the introduction to his commentary on the Bhagavad Gita, his primary object is, as he says, to show to such men as fall a prey to '*Sokam*' and '*Dukkham*,' a way out by making them seek the help of the Lord. This feature is well illustrated throughout his commentary. On the other hand in his introduction to the '*Sutra Bhashya*,' he sets forth as his chief object the removal of erroneous knowledge and the attainment of truth, which aims at many invaluable objects, among which one is the uprooting of the cause, not of one's own sorrows, but those of *all* beings. Such knowledge is not meant, he says, for the acquisition of one's individual happiness, here or hereafter. For, he says that the seeker after such knowledge should be free from thoughts of such gains for himself, in this world or in the next. To put the same in other words, he must, he says, possess "*Ihamutra-phala-bhoga-viraga*". This knowledge comprehends many things among which one is the removal of others' pain and misery. Men of this class are therefore specially known as '*seekers after knowledge*'.

To the former division of men, who owing to their '*fear*' are temperamentally fitted for dependence upon others, the lesson taught is 'reliance upon God'. These men naturally imbued with fear cannot shake it off even when they are blessed with the vision of God and even in His very presence. In the eleventh Adhyaya of the Gita, God reveals His real or Divine Nature to Arjuna, but he trembling with '*fear*' begs of the Lord to resume His veiled or assumed form. The Lord then grants his prayer and says the one thing that can *save* him is absolute reliance upon Himself, the Lord.

Contrariwise, in his Sutra Bhashya, Sankara says that one's aim in life ought to be to shake off all '*fear*' (Bhayam) as inculcated in the Brihadaranyaka Upanishad and as King Janaka actually did achieve, not by depending upon others as 'Balaheena' or weak men, but by attaining that knowledge, one of whose effects is that all fears resulting from sorrows, doubts or wants come to an end, as the Mandukya Karika declares.

In short, the former are those that do not rely upon themselves and the latter are such men as are self-reliant. And Sankara does not put them into two independent and closed compartments from either of which it is not possible to pass into the other. The class lacking in self-dependence can develop this virtue in due course. Then the '*fear*' of this world or the future world can be cast off. Even cowards then become heroes.

Sankara's philosophy therefore teaches us that for those temperaments that need reliance upon others, '*Bhakti*' is the path, i. e., *Bhakti* is of supreme value and knowledge is subsidiary. On the other hand, for other temperaments which do not make much of their own

sufferings but seek the cause of those of others with a view to eradicating them and also aiming at other higher objects, '*Gnanam*' or knowledge is the path, i. e., *Gnanam* is of the highest importance and *Bhakti* is subsidiary. Their thirst for knowledge can *never* be quenched till they reach the goal beyond which nothing remains to be attained or known, as the Upanishads say. For Sankara, therefore, the aim of life is not to save one's self from the sorrows of this world or the next. For him it is not manly for one to seek to enjoy the pleasures of life or even the pleasures of heaven. Nay, even the attainment of God by any individual is neither satisfying to him nor is felt the highest end by him. For, in the Gita story Sri Krishna showed himself to Arjuna, but he was not satisfied. His *fears* and *doubts* were not gone. Seven more chapters had to be added after the eleventh, to remove their cause, i. e., erroneous knowledge. The mere sight of God does not put an end to our ignorance regarding His own capacities and powers, nor our fears.

But the attainment of such a state of self-reliance, fearlessness and wantlessness is called in Vedānta, as in the Taittiriya Upanishad for instance, *Svarajya Siddhi*. In that *Svarajya* everything is Brahman, as the Chandogya says—"Sarvam Khalvidam Brahma". To attain it, is to become Brahman. This is the highest knowledge. And this is what Sankara wishes us all to attain, as he himself did. That it may be possible for us to secure such knowledge, let us cast out '*Balaheenata*' and '*Bhayam*' and develop '*Balam*' and '*Abhayam*', by walking in the footsteps of Sankara for whom life is a preparation for overcoming all that hinders us from realising our oneness.

THE SCIENTIFIC MYSTICISM OF THE GITA

By Girindra Narayan Mallik, M.A.

(Continued from the last issue)

Recapitulation

WE are now in a position to state briefly the mystical philosophy of the Gita. Being the noblest presentation of the ethico-religious side of Vedantism, it teaches us the right attitude of an aspirant to the highest Vedantic knowledge—the knowledge of the self and Bhagavan. The path to such knowledge is exhibited here in a most beautiful manner as an admixture of the three methods of action, devotion and knowledge which are all to be traced to the Upanishads. In this respect the Gita has rightly been described as the cream of the Upanishads. It does not teach us to be a mere Bhakta or a mere Jnani confining ourself to certain hard and fast rules of etiquette or self-imposed restrictions and living in the world like a dead inert mass with our mind ever inclined to renounce it at the earliest opportunity available. Nor does it teach us to be a Karmi of the extreme abnormal type who gets himself married with the facts of the world with the sole object of satisfying his carnal desires and passions and thereby seeking only carnal pleasures. "True renunciation such as has been preached by all great philosophies and religions of the world—by Gautama Buddha, by Jesus Christ—has been preached here in a pre-eminent degree and in a method perhaps unsurpassed in the world." This true renunciation is never a renunciation of the world and action but renunciation of the desires for the fruits of action. What Lord Krishna greatly impresses upon the mind of His dear disciple Arjuna is that he must not lapse into impotency

or passivity, but must rise superior to all weakness and miserliness of the heart, that he must not make a cowardly escape from the world and the struggles of life but must always be a hero bravely fighting in a way calculated ultimately to lead to his salvation or Moksha.

Action is no doubt emphasised greatly in the Gita, and action is used here in the widest sense possible. One must follow the principles of one's Swadharma. Swadharma here means the Dharma or the duties which a man is required to do, not according to his Jati or caste as understood by the lawgivers Manu and others, but according to his position or status, depending upon his qualifications and capacities. Arjuna had to fight because he belonged to the warrior class by virtue of his particular qualifications. Besides fighting, there are various other duties prescribed for different people of different attainments—agriculturists, money lenders, officers, clerks, tradesmen, shop-keepers, merchants, scientists, artists, literateurs and the like. In whatever position we might be placed, for whatever functions we might be qualified, we must do our own civic duties in a way that leads to the well-being of the whole society. The method of doing such duties is exhibited here as a disinterested one. We must do our acts, but never be eager after their fruits. To renounce all such desires, to control our senses, is indeed possible in pure reason; but our reason or Buddhi, because of its habitation in a body where the senses, like unbridled horses, are always tending to impious acts, cannot possibly be pure from the

very beginning. Purification of the reason must therefore be our aim, and to that end we must learn to practise by degrees. We must practise this with a knowledge of our own selves, the Highest Self, the world and the relation between them. The world-conception, in other words, must always be the uppermost thought in our minds and must always guide our ethical action. This knowledge must not be a superficial one but must be deep-rooted in the heart—must consist in an incessant flow of thought directed towards the Highest Self. Our action, in other words, must be based upon our sincere faith in, and steadfast hankering after the realisation of the Supreme Spiritual Principle that dwells alike in our hearts and in the world. To impress this supreme fact upon the mind of Arjuna Sri Krishna showed him the Viswarupa. He manifested to Arjuna His own universal form—the form that pervades the whole universe of being and so is beyond all time and space limitations. The purpose of this Viswarupa-darsana is to remove Arjuna's delusion, to impress on his mind the necessity of his fighting and to teach him that he is nothing but a *Nimitta* while the efficient causality lies with Himself. Since the Viswa is but His own gross form, Arjuna, if he is a true devotee, must not ignore this Viswa and retiring from it take to an ascetic's mode of life. If He is Immanent in this world, to realise Him Arjuna must live in this world and must perform all his duties in this world of action. Thus by learning in slow degrees to do our duties in a disinterested manner, by dedicating all our acts to Bhagavan, by renouncing all our desires for the fruits and by practising the principles of love, charity and brotherhood, can we rise above all our weakness and inertness and advance further and further in the

way towards the complete purification of our reason.

Brahmi Sthiti

When the reason is thus purified, true knowledge cannot but be reflected there as in a mirror. By the rise of such true knowledge man attains the state of an ideal being. This is the state of *Brahmi Sthiti* or the state of a *Sthitaprajna* which has been vividly described in the Gita. By forsaking all desires for the fruits of action he must have acquired complete control over his senses and passions. With his *Buddhi* tranquil and pure he ever delights in the Highest Self revealing in his own self. He sees simultaneously One and all, One in all, and all in One. He is ever jolly, calm and composed. He is passionless, sinless, faultless, errorless. Always feeling at ease and joyous in heart, his outward appearance is ever beaming with delight, ever shining, resplendent with a peculiar halo of lustre that has no parallel. He is quite unaffected by diads such as pleasure and pain, happiness and sorrow, fear and anxiety, hunger and thirst, heat and cold. He has neither attachment nor aversion. To him are praise and blame, honour and dishonour all the same. To him are all things—trifling stones and precious jewels—of equal value. While taking part in all the activities of the world he remains unaffected and undisturbed by good or bad deeds. While not lapsing into impotency and inaction he rises superior to all weakness and misorderliness of the heart. Always contented, never greedy His mind is quite unperturbed by the three *Gunas*—*Sattwa*, *Rajas* and *Tamas*. He causes no pain or vexation to others, himself remaining quite unmoved if pained or vexed by others. Realising the Supreme Spiritual Principle

pervading the whole universe he is non-violent to all beings, kind and forbearing, friendly to all, compassionate, sympathetic. An overwhelming spiritual consciousness pervades his whole self.*

Such indeed is the Sthitaprajna or Brahmapbhuta as described in the Gita. The Yogavasistha calls him Jivanmukta, the Bhagavata Purana the Bhagavatotama, others call him a Siddha Purusha. Whatever the name might be, he is the ideal wise man of Bain; the philosopher of Plato who with a clear perception of the Good always acts wisely in private or public setting the Form of Good before his eyes; and his is 'the virtuous state, tranquil, undisturbed, innocuous, non-competitive fruition which approaches most nearly to the perfect happiness of the gods'. (Epicurus) He is again the 'ideal man' as described by Aristotle in his Politics. Realising the extreme difficulty of attaining this high state of ethico-religiosity and himself feeling too diffident about the actual attainment, Kant describes such an ideal man as a mere Utopia never to be found in actual reality—a mere personification of his "Pure Reason". The Hindu scriptures, however, are fully convinced about the actual reality of such a godly man with divinity far exceeding that of the gods in heaven.

Karma in the State of Brahmi Sthiti

The question now is whether the Sthitaprajna would still associate himself with the facts of the world as before, or would retire from the world and take to an ascetic mode of living. Does the theory of Karmayoga hold good even after Brahmajnana has been attained? The concluding verse of the Gita सर्वधर्मान् परित्यज्य च, creates some difficulty, in giving a

decisive answer to this vital question. Sectarian thinkers differ on this point. Like the school of Sankara the Bhāgavata Purana also seems to prescribe Sannyāsa or Vairāgya at this stage.* The views of the two schools seem to be based upon that wide sense of the word Dharma which, like that of Karma, we have all along adopted in interpreting the Gita texts. The Bhagavan distinctly says—"Engage yourself in acts (including all acts prescribed by the Varnāśrama Dharma) so long as your mind does not detach itself from the world, so long as you do not get a hankering after hearing, meditating and contemplating upon Me alone." But on a closer examination it would appear that this view cannot hold good as it does not tally with the actual state of things. More retiring from the sphere of Varnāśrama Dharma cannot make men avoid all acts. So long as the soul remains in a gross body, non can escape from the world at large: and whether residing in a penance-grove or resorting to a mountain cavern, the aspirant must continue such acts as breathing, moving and the like. Since, therefore, acts cannot be absolutely avoided under whatever circumstances a man might be placed, it would be a sheer folly to retire from the world in disgust, the more because the world is nothing but a form (Rupa) of God and so a medium of self-realisation. Moreover, the world is surely in need of ideal beings like Sthitaprajnas for its own conservation and well-regulated state. It is for the purpose of Lokasamgraha or educating others and enabling them to reach the ideal state by

* This appears to be the running view of the Bhag. texts taken collectively. But the verse X, 80, 33 seems to indicate that the Bhag. does not ignore the true view of the Gita namely that a Sthitaprajna does not forsake action even after the rise of true knowledge.

* II, 55-72; III, 7; IV, 21, V, 7-9; XII, 13-20; XIV, 22-27; XVIII, 11, 54.

setting an example to them that the Siddhapurushas ought to live in the world in the midst of worldly men. Such being the case, the word Dharma in the above verse must be taken in a narrow sense to imply different Dharmas or duties such as non-violence, veracity, penance and fasting, Jñāna, sacrificial rites, gifts, asceticism, Rājā-dharma, duty towards parents and other relations, fighting, study and the like. Now all these duties have been described in various Hindu and non-Hindu scriptural texts as so many paths to salvation. But all of them cannot stand the test of rational criticism, and some are conflicting with the others. In the face of these different criteria of right conduct, human mind may get perplexed and find itself incapable of deciding definitely which to follow and which to reject. Apprehending a similar perplexity in Arjuna's mind Sri Krishna instructed him to be devoted to Him alone and assured him that he would thereby be freed from any sin that may be inherent in an action done in a spirit of dedication. To be devoted to Him necessarily implies that he would go on doing his own duties even after the rise of true knowledge. This latter


fact is corroborated by Arjuna's reply to the Bhagavān to the effect that he would act according to His advice, in other words, that he would do the duty of fighting.* Moreover, such an interpretation of the text would justify the example of Janaka, etc., cited in the Gita. Janaka was an ideal wise man and still he engaged himself in the kingly function as long as his body was existing. If so, why not Arjuna? This conclusion, namely, that an ideal man would go on associating himself with the facts of the world is also arrived at by many western thinkers like Plato and Aristotle. Such conduct on the part of a Sthitaprajña would continue so long as his soul dwells in a gross body. And because he performs all his acts now with his Buddhi purified, these acts would no longer cause rebirth to him. Thus after living for some time more in this ideal fashion for the sole good of mankind the Brahmabhūta would at last give up his gross and subtle bodies and forthwith be favoured with that summum bonum which the Gītā styles Moksha.

* XVIII, 73.

(Concluded)

KULASEKHARA.

By V. Narayanan, M.A., M.L.

 UT of the four thousand verses sung by the Alvars over a hundred are ascribed to Kulasekhara, more popularly known as Perumal. In the Bhagavata, there is a prediction that in the Kali age devotees of Vishnu will abound in South India, especially on the banks of the Tamraparni, the Vaigai, the Palar and the Periyar. Tiru-vanchi-kulam on the Periyar is, according to tradition,

the birth place of the Alvar Kulasekhara. The name Kulasekhara is common among the kings of Malabar and well may it be, for the king of the Cheras was the Sekhara or head of the royal Kula, family, or Tarawad as it is called. Hence it is difficult to determine which of the Kulasekharas (and many of them were poets and devotees of Vishnu) was the Alvar. There is one

Kulasekhara, the author of *Mukundamala*, who, judged by the intensity of his devotion and the sentiments of the Sanskrit stanzas, may be equated with Kulasekhara the Alwar. But there is no need of strengthening the title of Kulasekhara to Alwarship by ascribing the *Mukundamala* also to him. The identification, if at all, interests only the historian in his efforts to place the period of the Vaishnavite Prabandam in Tamil history.

Nor do the details of the traditional accounts of Kulasekhara's life aid us in understanding his poetry, though they supplement to a very large extent the impression we gather from his songs of his intense devotion to the Lord. That he was a prominent ruler of his native state 'Kolli' and 'Kongu' is evidenced by the epithets used in the concluding stanzas. That he was respected by his brother princes of the Tamil Nadu namely the king of Koodal (Madura) and the king of Kozli (Uraiyur) and recognised by them as their overlord is also evident.

We need not, merely because of this reference, proceed to identify the Alwar by finding out which Kulasekhara of history conquered or subdued the kings of Kongu, Chola and Pandya. Piety has her victories as well as war—when a ruling prince "Kulasekhara whose head the crown of Vishnu's feet adorns" sings, "No monarch's reign I deem as such, save that of one that wears the feet divine of the Sovereign Lord that reigns supreme at Thillai Chittrakudam" and says further:

"Neither the wealth of rulership of the world celestial nor the rule of the mundane world need I;

Neither the wealth of the blessed man that sits on the majestic neck of the royal elephant nor this rule need I;

Neither have I the imperial seat adorned nor known the encomium heaped on such."

We may be sure that he was not out for conquest, and that the references to his sword and spear and army meant only that he was a Kshatriya prince.

Nor need we infer, as one historian does, from the expression in the first decad of his verses dealing with his intense longing to see the Lord at Srirangam that he was a prince of Chera kingdom who was afraid of entering the territories of the Chola prince. In fact such a construction of the first decad of the verses of the *Perumal Tirumozhi* will be ignoring the fundamental Bhava underlying the song. In ten stanzas the poet expresses the intense longing of an ordinary mortal to become one of the host of the devotees who spend their lives in the immediate presence of the Lord at Srirangam. That this expression is only the expression of a Bhava will be clear from the concluding stanza which says:

"The garland of verses I have woven out of my deep longing for the bliss of feasting my eyes with the presence of my Lord Supreme."

No inference need be made from this, that the Alwar was never, till the end of his life, able to realise the fulfilment of the intense longing expressed in those lines:

"When is that day to come when my eyes will delight gazing on the beautiful gem-dark form of the Lord; when am I going to stand in His presence singing eternal praise; when shall I approach His presence along with His devotees and place my adoration of flowers at His feet? When am I to stand before Him with clasped hands uttering forth His glory and when will that day dawn when I shall bow down my head before Him in reverence; when shall my heart melt at the sight of His eyes

and of His face, and when shall tears of joy gather in my eyes ; when shall I enjoy the bliss of communion and jump for sheer joy, rolling on the dusty earth intoxicated ? Finally, when shall I rest in peace in the company of the blessed assemblage of His servants ?”

These are the sentiments of the first decad of the verses of Kulasekhara. In the next ten verses, he emphasises the pleasures of communion with His devotees. “Human eyes achieve their object in life by the sight of the assemblage of devotees; the dust of their feet is more sacred than the Ganga and more satisfying to mortal thirst. The wet earth that they have trodden under their feet is the crown that I will wear; my heart sings for ever the praise of those who sing His praise; my frame is tremulous with emotion at the sight of the tremulous frames of these devotees. It is not His servants who are fools and lunatics; it is only those who do not join their throng that are so.”

This last idea leads on to the next decad of verses wherein the Alwar emphasises the fact that he has nothing in common with worldly men, their hopes and their fears; he has become mad after God: what is the use of quarrelling with him? He is mad in the eyes of others and these others are mad in his eyes. His desires have become centred on God; he does not care for the kingdom of this earth nor even of Heaven; his only ambition is, as he points out, in a decad of verses, to live eternally in the presence of the Lord enjoying the vision of His beautiful face. He does not care what he is or becomes, fish or fowl, brook or tree, path or pavement, provided he is on the sacred Hill of Tirupati in the immediate presence of the Lord. Nor does he care whether the Lord cares for him; does not a child cry for its mother even though that mother aban-

don's it? Does not the *Patni* (chaste wife) look up to her husband as her God even when he behaves despicably towards her? Does not the peasant look to the sceptre of the king for protection and welfare? The patient does not desist from loving his surgeon even though that surgeon cuts open his sores and burns his flesh to the quick. The lotus always opens its petals to the sun, although his rays be sometimes scorching; the green grass ever looks skyward although the sky may forget to rain; the waters know no refuge but the sea; the bird at sea, knows no resting place other than the mast of the sailing ship. So, like the child, like the wife, like the patient, like the peasant, like the bird, like the flower, like the grass and like the waters, the Alwar is constantly looking up to God though He may not care for him.

This decad of verses is crowned with a beautiful simile. The man who seeks the Lord does not care for wealth; but wealth runs after him, caring for him; even so, says the Alwar, the Lord does not care for me, but I run after Him like wealth running after the devotee—an idea which finds similar expression in *Pura Nanuru* and *Jivaka Chin-tamani*.

The next fifty verses are sung by the Alwar in different Bhavas or moods; now he imagines that he is Kausalya putting Rama to the cradle and sings Him a lullaby. Now he imagines he is Dasaratha and bemoans the sending of Rama into the forest. Again he fancies himself to be Devaki and regrets the deprivation of her own child's company in His boyhood at Gokula. Again he identifies himself with the Gopees who sometimes in their love episodes had fallings out with the Lord that all the more endeared Him to them. And in the last decad of verses he sings the praise of Rama at *Thillai Ohittarakoota*

(Chidambaram) and exhorts one and all to worship Him whom the three thousand holy men of Thillai worship daily.

Every stanza of these decads is full of emotion ; and the perfect expression of each Bhava reveals that the Alwar has visualised Rama and Krishna and lived ever in their presence. And what is poetry but a glowing expression of the truth of such divine realisation ?

It is no wonder that such a poet as Kulasekhara was soon counted among the Alwars ; indeed, we find another Alwar calling himself after the significant expression "the dust of the feet of those that serve the Lord" which occurs in that decad of verses beginning with "*Thettarum thiral thelinai*" about which an early reference occurs in one of the South Indian inscriptions.

THE TEACHINGS OF THE BUDDHA*

By H. H. The Maharaja Sree Sayajirao, Gaekwar of Baroda

THE essence of the Buddha's teachings is the great respect he attached to life, irrespective of caste, creed or sex, in the pursuit of the path of emancipation by training, controlling and purifying the three avenues of action—body, spirit and mind.

A good deal of the success of the faith is due to the order of monks founded by Buddha and it was the "Sangha" which first ensured for this religion its great vitality and its rapid spread, the members repeating the three refuges to the Buddha (Intelligence), to the Dharma (Law) and to the Sangha (the Assembly), and taking vows of abstaining from all that is unhealthy and wicked. Gautama tried to start an organised life in the Sangha and through the members of that body, he disseminated his teachings. He defined the scope of religion as active charity and cultivation of good thoughts and avoidance of evil ones. He awakened all the classes to a sense of the real duty that they owed to man and all living creation. He started Viharas to localise the activities of the Sangha by providing means of educa-

tion, imparting of religious instruction, opening of hospitals and doing all kind of humanitarian work. The Viharas for a long time fostered a healthy spirit of fellow-feeling, encouraged arts and proved to be centres from which social, religious, moral and intellectual movements spread in all directions.

If we make a comparison of the great faiths of the world, we would find that they mostly arose as a protest against religion overrun by superstition and priestcraft. Zoroaster protested against the superstition of his time and country. The first tenets of Christianity were appeals to revert to the true spirit of Jewish faith. The mission of Martin Luther was to preach the return to Christianity as taught by Christ himself. The mission of Shri Sankaracharya was to restore and purify the different Hindu sects which had grown old, feeble, and degraded.

"The old order changeth, yielding place to new,
Lest one good custom should corrupt the world:
Thus God fulfils Himself in many ways."

*Extracts from an address delivered on the occasion of the Buddha Jayanti and the opening of the Ananda Vihara in Bombay.

So, the faith of the Buddha was his noble doctrine promulgated as a vigorous protest against the gross superstition and priestcraft of the Brahminical order which preached "Karma Kanda" and the vain attempt to attain salvation by asceticism and the worship of idols. Even the modern movements preach in the same spirit of healthy reform.

Long had the Buddha felt that life is vanity, full of suffering; and full of sympathy he, the son of a king, secretly stole away from the palace, renouncing rank, wealth and family joys and betook himself to the pursuit of philosophy and religion. He practised severe penances to acquire superhuman wisdom and powers, but convinced of the futility of the exercises, he was seized with the temptation to return to his home and worldly affairs; but at last, the light of hope broke upon him, as he perceived that in self-conquest and universal love, lay the true path of salvation. That instant, he became the Buddha, the Enlightened One.

Strange to say, the faith of the Buddha no longer prevails in the land of his birth, but his doctrines have left an ineffaceable mark on the country, and today he is regarded as an 'Avatar'.

Just as the founder of the Christian Church inaugurated his mission by the Sermon on the Mount, so Gautama Buddha expounded the essentials of his doctrine in his first discourse in the Deer Park at Sarnath, "setting in

motion the Wheel of the Law". There are two aims which men should renounce: complete absorption in those things whose attractions depend upon the passions on the one hand, and the practice of asceticism on the other, which is painful, but there is the middle path—the golden mean—which opens the eyes, bestows understanding and leads to peace, to insight, to the highest wisdom, to Nirvana. Verily, it is the eightfold path—right views, right aspirations, right speech, right conduct, right mode of livelihood, right effort, right mindfulness and right rapture. What we want is Peace. The means to attain it are loving kindness and Ahimsa or harmlessness. Hatred cannot cease by hatred, it ceases by love. Overcome evil with good. This is the essence of true religion. In these days of strife and of clashes of races and religions, we are in need of this ethical, humanitarian and altruistic aspect of religion.

The teachings of the Buddha are gloriously simple and worth following. His doctrines have been the consolation in life and death to untold millions, softening wild and savage races by tender words of loving kindness, raising the despairing to higher things and enabling them to reach the blessedness of the Noble Aryan Middle Path.

There can be no higher religion than Truth which alone leads to happiness. Establish the truth in your mind, for the Truth is the image of God.

MAYAVADA AND ADWAITA TANTRA

By Swami Iswarananda

THE question is this: Is there any difference between the emancipation (Mukti) conceived of by the Mayavada school of Adwaita and the Adwaita form of the Tantra, called Shakta? At first it would seem that there ought to be, as this difference, they say, is dependent upon the divergent conception of the ultimate reality (which is identical with the self to be emancipated) in the two schools of thought. Granting that there is some difference in this matter, the writer's contention is that the difference between the two schools of Adwaita does not affect the essential nature of emancipation, *viz.*, its permanency.)

The Mayavadin says that as Jivahood is an illusion and not inherent in the eternally free, permanence is guaranteed to the Mukti attained in the light of this conception, whereas, he says, the same thing cannot be said of Mukti in the light of the premises of the Shakta Tantra, for the ultimate reality, according to this school, is statico-dynamic with the consequence that though the reference centres can be for the moment broken, they would re-appear under the stress of perpetual dynamism that is inherent in the absolute. This freedom cannot be complete in as much as the individual centres of experience are not illusory. This must lead to a practical difficulty in the life of realisation.)

Before considering the alleged consequence of the difference between the two schools of philosophy, it may not be useless (just to enquire whether the difference is a case of contradiction.) The difference comes in with regard

to the relationship between the Absolute and the manifestation. One school of Mayavada holds that this manifested universe is a delusion like the superimposition of the snake on the rope—the snake does not exist for one who stands by and sees the rope as rope. He sees the delusion of his friend, but to him it is an error. Another school of Mayavada holds that this manifestation talked about is an illusion, like the sky-flower which is totally non-existent—this being a statement from the standpoint of the Absolute, i.e., from the standpoint of the rope which neither is snake nor sees the delusion of the snake. For it, neither the snake, nor the deluded man, nor his friend who observes the delusion (the Truth seer) exists. From this standpoint of the Absolute, the universe is a complete illusion like the sky-flower. The result is that the self which is Brahman really remains throughout free and does not and could not suffer in its freedom in the slightest degree. Yet there was error, the idea of Jivahood, of bondage—this is Maya. Who brought it about? Not certainly Brahman who has neither thought, nor activity, nor change; nor could it fall into error. Is it the work of Jiva? Jiva is the product of error, of delusion; itself the product of superimposition it could not superimpose itself upon itself—if it could, there is no superimposition. Then who brought about this Adhyasa?—it is a mystery, it is Maya, inexplicable, indefinable, Anirvachaniya. Something is here left unexplained, some power, some Shakti. If it does not form part of Brahman, if

it is not Brahman itself—then the result is the break-down of Advaita, creating a dualism one factor of which remains unexplained. Here Shakta Tantra steps in and saves for the Mayavadin his non-duality by pointing out that "*Sarvam Khalvidam Brahma*" means, "All this is Brahman—inclusive of Maya and its products, not exclusive of it." The Mayavadin then raises an objection: "Your Brahman then has got forms, relationship, changes, parts, creation, destruction, &c., which breaks down Advaita." "It need not when properly understood", says the Shakta. This has to be explained by an illustration. H₂O remains H₂O (Brahman, the thing-in-itself, remains itself throughout all changes) even though it may change from gaseous vapour to liquid water and again to solid ice, become hot and cold, take the forms of the wave, bubble, or whirlpool. Throughout all these changes H₂O never changed, it had no form and remained as it was. Throughout it was static from one standpoint and dynamic from another standpoint, both aspects harmoniously existing in the one. None of the changes changed H₂O, yet these changes were all of H₂O. Staticism of the Supreme in this case is not the staticism of the water at standstill as opposed to water lashed into waves but of H₂O as opposed to the dynamism of standing as well as moving water, of H₂O transcending (yet containing) both motion as well as motionlessness. In Ramanuja's system the Supreme always exists in *Prakaras* or modes and could not be had apart from relation. But Shakta-Tantra says that Brahman exists apart from relationships as well as in and through relation. (It transcends the universe of Maya but in its transcendence it does not cast aside Maya but contains it, Maya being Brahman itself hiding and revealing itself.) In

the same way, water when it appears as water is nothing but H₂O, yet it hides its nature as H₂O. The Tantra in fact retains Mayavada and offers a theory which better approximates to the unity aspired after by the Mayavadins. Thus according to the Tantra the Supreme Reality is the Alogical Whole and the self being that, it is ever free, and emancipation according to it is therefore as absolute as in Mayavada.

4 But apart from the question whether Mayavadic or Tantric conception of the ultimate reality is more logical, the Tantric maintains that the permanence of Mukti could not be better guaranteed by Mayavada. For what reason is there to believe that the same Avidya from which the Atman freed itself will not appear again? True, Jivahood was unreal, but then in the same manner as it was once superimposed on the Atman it may be again imposed. The reply will be perhaps that to the self or the Absolute, bondage was illusion and non-existent and will be non-existent forever, and this is realised when self-knowledge comes. But it was this very Brahman on which the idea of Jivahood was superimposed. If that was possible once, why is it not possible again and again? Individual formations (Jivas) may disappear when the veil is lifted at those centres; but since according to Mayavada cosmic Maya is *Anadyanantam*, beginningless and endless, why not new formations or new Jivas be again superimposed at the old reference centres? What difference is there between the perpetual dynamism of the Shakta and the beginningless and endless Avidya of the Mayavadin? Thus it comes to this that Mayavadin's liberation is not in any way more permanent than that of the Shakta and both systems are equally

open to the same criticism in this respect.

But the critic of the Shakta Tantra makes a tremendous mistake when he says that the broken up centres reappear under the stress of perpetual dynamism. *They* do not; once liberated there is no reappearance, there is disappearance once for all. What appear

are new reference centres. The whirl or the bubble that broke up does not appear again, though new bubbles and new whirls might come up exactly in the same old place and perhaps be made up of the same material of water, but they are never the old ones whose emancipation once achieved is achieved for ever.)

RELIGION OR HUMANISM—WHICH ?

By Suresh Chandra Sen Gupta, M.A.

THE tendency present in many quarters to discuss whether religion or mere humanism is to be our ideal shows that man is no longer willing to accept the dogmas or teachings of his faith as they have come down to him from the remote past. He is now anxious to sift every question to its bottom. The Hindu no longer believes blindly in the words of the Rishis, the Christian does not believe blindly in the Gospels, nor does the Mahomedan in the Koran. The outlook of man has changed, he is rational and will not be content with any belief which does not satisfy his rigid standard regarding what he calls truth. Not very long ago we saw Soviet Russia closing down as many as 2,000 churches to turn them into hospitals or educational institutions. Religion is a mere will-o'-the-wisp to mislead man from his true interests of life. We are only to improve our material prospects on earth by educating the intellect, getting the mysteries out of Nature's laws and then harnessing them to our own needs. Art, science and philosophies should be vigorously pursued; and once their sublime mysteries have been comprehended, there would no longer be any need for the belief in any extraneous power. The belief in God, in other words, is a sign of the mentally deficient who need

a support to help their weakness. The intellectuals may easily hold their own and by their services advance human progress. The church, the mosque and the temple have been so many woeful hindrances in our way.

This in brief is the modern tendency; and an educated man today prides himself on his want of faith, as if this in itself is a virtue. He forgets that unbelief, like belief, may equally be blind, he forgets that there may be dogmas even in him. He is sure that his laws will take him safe through life, though cases, so many of them, are daily happening round him to show how he has miscalculated. In spite of the miraculous achievements of science, we are still groping in the dark, in spite of our radios and electricity we are unable to prevent wreckages and catastrophes, in spite of a Voronof men still die. The facts we have woefully misread the true purpose and meaning of human life, and also taken a very illogical view of the aims that guide us. It is true we are to advance intellectually, to love and worship the object of beauty on earth. The sweet faces of our fellow-beings are not certainly to be treated as the Devil's tempting baits; we are not to repress or suppress our healthy instincts or passions. But in remembering all this we

must not forget that our loves and hatreds, our desires and passions, our ambitions and aspirations, our pleasures and joys are not ends in themselves with out any beyond or hereafter. They are real but only as parts of a bigger whole, the seen and felt are real as parts of the unseen. The unseen is to be regarded as a spur to regulate and widen our activities more and more. Without this perspective, our efforts to promote the cause of our fellow-beings will end in confusion. If we believe that our individual energies are not so many isolated, unprotected aimless forces scattering themselves in this or that direction, but are only the gifts of the Highest power, the manifestations of a Supreme Energy behind us all, that our individual minds are all concatenated in a mighty chain—will this not help us only the more to get on in life and help one another? If the air we breathe be true, the force behind us all is no less so, and this faith promotes the cause of humanism much better than when it is left only to itself. It is religion to serve and love others, but to serve and love our fellowmen alone does not constitute religion. There is no relationship of opposition between the two alternatives. Religion embraces humanism but humanism does not exhaust religion. If you remember your logic you know the proposition 'All men are mortal' when converted would be 'Some mortals are men'. If we put the question under discussion in the logical form 'All humanism is religion' and converted it, the converted form would be 'Some religion is humanism'. Religion is a much wider concept, though it does not shut out humanism. The sense of the infinite must inspire our endeavours; for the narrow boundary of men and things human does not exhaust the truth. We shall have to gaze deep, and forward and find that we

live as parts, infinitesimal parts, of a whole and are not as wholes in ourselves. If we believe in God, we shall be better able to serve men, for our efforts then will be truly blessed and sweetened. Life will then not be a mere drudgery but a joy buoyed up with the belief that our activities have a meaning and an aim. If God be left out of our calculation, our outlook will be too narrow and cribbed. If while serving our brothers we do so from mere sense of duty or even from love, will not our sense of duty or feeling of love gain in majesty and power if we remember our common Father? It is this belief in a common Father which must energise us onward. It is an active and dynamic force which pushes us on and on in all our higher efforts.

We must have religion—without it, life loses its ballast. A living and true faith in God alone may make us really steady in this ocean of life with its awful waves and hidden rocks. Individual lives, great or small, societies, states, civilisations prove themselves to be so many nine days' wonders without the steadying influence of a practical religious faith.

We must remember that we are not mere victims of a blind or capricious destiny, a heartless life-force, but that our career is being watched by a Mighty Captain who will not surrender our little boat to wreckage but will help us out of the surging waters around. It may excite a sneer in the modern minded man to believe in such a Captain, it may take away from his vanity to put faith in a power greater than his. But it is this want of faith which has made life the sport of every random gust in this age, making us look for our saviours now here, now there, like so many disinherited children casting about for support, as if the old faiths, the saviours like Buddha, Christ or Mahomed are

all so many myths no longer standing us in good stead.

The ballast which is supplied by mere theories or ideas is after all undependable. They must be enlivened by the highest faith, the faith of faiths that we are not left to grope hopelessly and helplessly in a world of alien or adverse circumstances, but that our struggles have been pre-ordained by an all-merciful Providence to bring out the best in us in a world of beauty and joy testifying to Divine goodness. We must not regard our sufferings as pointing to the futility of creation, as if our Maker had bungled somewhere, or to the cruelty of the plan behind all the evolutionary products. We are to accept our hard lot as a necessary condition of the higher type of existence, proving unquestionably the wisdom and goodness of Divine Providence. This is not a dogma but well reasoned faith. Is it rational or logical to believe that we have come out of nothing or out of a mere accidental cell of matter trying to develop itself in ways blind and abortive? On the contrary, does it not show more reason, supported by the facts of our inward experience—an unbiased consciousness—to believe in the

Highest Wisdom and Goodness as the Originator of this cosmos?

A sincere religious conviction does in no way hamper the progress of our intellectual career. Idols and dogmas may; but a steady, honest faith in God helps rather than hinders our intellectual pursuits. Making our moral life pure—for immorality and religion can never go together—it only gives added strength and stability to our intellect. This stability is what is most important. Our intellectual life is darkened by atheistic creeds, as it misses the full import and significance of the vastness and infinity of creation. In conclusion, let us remind ourselves that we must not only see truths with eyes open but we must also shut them at times to dream of higher truths. Let us not lose faith in dreams of the spirit. It had been the glorious privilege of our ancestors to dream. Let us not forget that it belongs to us by the right of inheritance. Let our eyes in fine frenzy rolling see ahead, and let not matters merely mundane blur that vision of ours. And so let us live, move and have our being in God and rest assured that this is the greatest gain man may aspire to.

CO-OPERATIVE AGRICULTURE

By E. S. Sunda, B. A., B. L.

Conservativeness

THE South Indian Co-operator is essentially a conservative. Newer ideas are rather hard for him to digest. He would allow the Central Bank to finance the primaries only, and the primaries in their turn to finance the individual. The joint effort, the joint genius and the joint resultant have not been experienced hitherto. The present phase of co-operation, when closely analysed, is seen to leave the individual to him-

self. Except for the cheap rate of interest, he is the old being! Why so? The credit side of co-operation has not been still closely entertained with the non-credit activities of the movement. It is regrettable that even the stalwart co-operators have not taken pains to study the part the credit side would play if only it combines the non-credit side of the movement too.

An instance may not be out of place. The poor ryot wants money during the

sowing season or during the non-paddy-selling season. The Central Bank through the primaries may give him money. Once he receives money, he goes about like the old solitary individual; he is to make his own bargain for the seeds or manure. He experiences the difficulties like an ordinary private person in a market. Just imagine the rural society with the joint loan amount of all its members going and purchasing seeds and manure for its members. Will it not be cheap? Will it not be a double gain? Will it not conduce to greater joint enterprise and harmony?

Credit and Non-Credit Activities in Land

This kind of combination is essential in case of all co-operative enterprises, especially those relating to land. In the case of lands, we are having several problems. Several of them are unproductive, several are productive but stand the risk of losing their yielding capacity. Some have to be brought under cultivation and the yielding capacity has to be kept up. In fact the *problem hereafter will be one of facing the Law of Diminishing Returns*. Certain experts have suggested newer type of crops that may flourish on the poor soils. But there is still the question of a diminishing return in such cultivation too. The question again is the same: How to face it and maintain the yielding capacity?

One ought to concede that in spite of the opinion of the expert, there is a limit after which the soil-force ceases to act. After all, the force of soil is the resultant of a mixture of several life-generating, energy-giving elements. A huge flood may add to the capacity of the fields by the incoming of the silt in the river. But this is not a daily occurrence in the case of every field. In fact, a flood with silt is also

dreaded. The reclamation process is dangerous. So the steady, silent addition to reproductive capacity should be got at. That is manure, fertilizer—why, everything that adds to the soil.

The first improvement is, as I said before, that the Central Bank should cease to be conservative. It should shake off its lending mentality or the money lender's outlook of a purely commercial bank but should actively co-operate with all enterprises which mean less cost, greater productivity and greater profit to the poor ryot. It should start manure or fertilizer co-operative societies, or make the rural primaries take greater interest in the work of providing cheap manure, and all kinds of fertilizers. It shall not allow a village in which it is situate to go to and have dealings with an unco-operative speculative business magnate of the nearest city.

The District Development Board

In this connection, one is apt to be critical of the methods pursued by the heads of several Departments. The District Officer of Co-operation thinks that his task ends with the audit of the co-operative societies' accounts. He issues the audit certificate and is least mindful of the inner workings of the societies except in writing a remark here and there that a thing is against this or that bye-law. The Deputy Director of Agriculture inspects his farms and offers a suggestion or two to the Farm Officer or those that approach him. The Veterinary Officer issues his bulletins, inspects his hospitals, if any, and talks of how best to avoid the diseases of animals. So also the Health Officer, and the Educational Officer. The heads of local bodies too camp and go. The irony of the whole game is that several times these officers would be camping in the same DakBungalow but without knowing

their temporary neighbours or even if knowing, without any *idea of co-ordinating their work*. This kind of "departmental work" of various departments has been the *cause of our uneconomy, if not of our inefficiency*. So much so that the Madras Committee on Co-operation¹ has found it necessary to suggest that the motor vans now used by the Agricultural Department should work in collaboration with the Co-operative Department, and Mr. K. T. Paul, O. B. E., one of the members of the Committee, deliberately suggested a permanent Development Board wherein he gave places to the heads of the co-operative institutions and local bodies along with the district heads of the nation-developing departments.² *The farmer's problems do not arise in isolated compartments; they arise as a complicated whole*. Their solution is seldom effective when attended to by isolated agencies. Where the man is intelligent enough he is able to co-ordinate for himself the services of various departments in his own way, but the average Indian ryot is unable to do so. *When he has saved himself from Scylla it is not often that he escapes Charybdis*.

Co-ordination Necessary for Agricultural Prosperity

Co-ordination of all departments is necessary for the future of Indian agriculture. An agricultural chemist should always move with an industrialist whose funds should flow from the Co-operative Bank. A discovery or a plan to increase the yield of a village is a triumph for the industrialist as it is to the financing bank. Thus the co-operative money will *industrialise*, will *agriculturalise* the whole country.

¹ Page 95. Report of the Madras Committee on Co-operation, Government Press, Madras.

² Page 138-140. Committee on Madras Co-operation, Govt. Press, Madras.

This is not possible unless the Agricultural Officer is a bit of a co-operator, and the Co-operative Officer is fairly a good agriculturist. It is good, and will be more effective, if a Co-operative Officer says that a particular plough or fertilizer is good for a society's members. This is really much more than the dull auditing. This borders on real nation-building service.

▲ newer and easier type of plough, cheaper and better seedlings, a productive fertilizer should be as much the concern of the Agricultural Officer as it is of the Deputy Registrar of the Co-operative Societies and of the Co-operative Financing Bank. A co-operative society should soon develop into an experimental centre and be able to recommend or condemn any suggestion put forward, say, regarding agriculture or cottage industry.

One hears very often of agricultural exhibitions. Nowadays we see agricultural exhibits in co-operative conferences too. But we have yet to see any remarkable number of co-operative societies availing themselves of the knowledge of agriculture and trying to harness the agricultural operations of any little village. Machine contrivances are there, but has any society ever put its hands to them?

Department's Apathy

It is true that the Department too thinks really more of the credit side. In spite of a separate Joint Registrar, the non-credit activity is still on the *hope* of becoming something! The difficulties of credit co-operation are not less than those of non-credit. But still the dangers of one do not deter many from taking to that. The fault is that of the non-officials too who are not prepared to spend more time and energy in this "merchandise co-operation".

Agriculture and Non-Credit

Any way there is the feeling that modern agriculture means new contrivances, greater economy of space and time. Speedy profits mean also speedy decay of the soil, which imperatively tells us of the great dangers ahead if we do not reimburse the soil with nutritious elements. We see several commercial companies with different types of fertilizers. We have yet to see a departmental recommendation of a particular fertilizer through the co-operative Department. Is it a sin if they should get the information from their sister Agricultural Department and impart this instruction to the societies? It is true that certain circulars and pamphlets are passed on. Has any Veterinary Officer cared to exert his influence through the co-operative societies? Has he informed persons in time that a particular disease could be avoided in a particular way, which would make the cattle healthy?

It is true that the Indian agriculture is different from that of the rest of the world. But that does not mean that Indian agriculture cannot take to machine contrivances. A water-pumping engine is a welcome change. Newer

chemical manures and fertilizers compatible with Indian soil and temperament ought to be acceptable.

Co-operative Agricultural Propaganda

The Madras Committee on Co-operation felt that disinterested *workers with propaganda capacities* ought to be employed in service. That is to a great extent necessary. The old officer and the old co-operator are feeling that gradual move on the old line is enough. But newer discoveries and newer ideas have to be digested and broadcast. In an India which is illiterate, publications are of no use. Winning speakers, attractive cinemas and magic lanterns are necessary. The Propaganda Officers should not have anything to do with administration *but their experience and personal talks with the Co-operative Officers should weigh a great deal in their daily routine*. The model bye-laws should give place to pioneer societies and the District Officers should be given greater facilities to recognise newer schemes of work. All these require District Officers of a missionary type, of social service zeal coupled with practical outlook. This is one of the implied recommendations in the report of the Madras Committee on Co-operation.

SELECTIONS FROM ADHYATMA RAMAYANA

ARANYA KANDA : CHAPTER II

SUTIKSHNA'S PRAYER

[After performing the funeral rites for his father's welfare in the other world, Bharata proceeds to the forest with a view to bring back Rama to Ayodhya. Rama, however, refuses to return as it would be falsifying the words of his late father, and Bharata has to reconcile himself to the idea of ruling Ayodhya as Rama's vice-regent during the years of his absence. After Bharata's return, Rama proceeds to the Dandakaranya where he meets a large number of Rishis. They show him a huge pile of bones, the relics of the innumerable ascetics consumed by the wicked Rakshasas who infested that forest. Rama thereupon takes a vow to destroy the Rakshasas and free the Rishis of their fear. He then repairs to the hermitage of the great sage Sutikshna, the disciple of Agasthya. After according a fitting reception to Rama, the devoted Sage addresses the following prayer to him:]

त्वन्मंत्रजायहमनंतगुणाम्पूमेय-सीतापते शिव-
रिचिसमाश्रिताग्रे ।

संसारसिंधुतरणामलपोतपाद रामाभिराम सततं
तवदासदासः ॥ २७ ॥

हे अनंतगुण O Lord possessed of
countless attributes अपूमेय O
boundless one सीतापते O Lord of
Sita शिवरिचिसमाश्रिताग्रे O Lord at
whose feet Siva and Brahma
have taken refuge संसारसिंधुतरणामल-
पोतपाद O Lord, whose holy feet
are like a ship for crossing the
ocean of Samsara रामाभिराम O
Rama endowed with supreme

beauty त्वन्मंत्रजायी devoted to the
repetition of Thy name अहं I सततं
always तव Thy दासदासः servant of
servants (भूयां may become).

O Rama, Thou Sita's Lord endowed
with grace supreme, boundless is Thy
nature and limitless Thy glory. Siva
and Brahma have taken refuge at Thy
holy feet, which, like a ship, enable men
to cross the ocean of Samsara. O Lord,
may I, who am always engaged in re-
peating Thy name, grow devoted to the
service of Thy servants.

मामद्य सर्वजगतामविगोचरस्त्वं त्वन्मायया सुत-
कलत्रगृहांधकूपे ।

मग्न निरीक्ष्य मलपुद्गलपिंडमोहपाशानुबद्धदयं
स्वयमागतोऽसि ॥ २८ ॥

सर्वजगतां by all beings in the
world अविगोचरःunseen (अपि though)
त्वं Thou मलपुद्गलपिंडमोहपाशानुबद्धदयं
whose mind is in bondage due to
the ties of attachment towards
the lump of faeces, flesh etc., (i.e.
attached to the body) मां me त्व-
न्मायया by Thy Maya सुतकलत्रगृहांधकूपे
in the dark pit of son, wife, fami-
ly, etc. मग्नं merged निरीक्ष्य seeing
अद्य now त्वयं Thyself आगतः (असि)
hast come.

Though invisible to the beings of
this world, Thou hast at present come
here in person out of pity for me who,
overpowered by Thy Maya, remain
attached to the body and in consequence
lie sunk in the dark well of family
life.

[It is hereby meant that the Lord shows His boundless mercy to those who have completely surrendered themselves to Him and blesses them with His holy vision.]

त्वं सर्वभूतहृदयेषु कृतालयेऽपि त्वन्मंत्रजाप्य-
विमुखेषु तनोषि मायाम् ।

त्वन्मंत्रसाधनपरेष्वपयाति माया सेवातुरूपफलदो-
ऽसि यथा महीपः ॥ २६ ॥

सर्वभूतहृदयेषु in the heart of all beings कृतालयेः dweller अपि though त्वं Thou त्वन्मन्त्रजाप्यविमुखेषु in those who are averse to the repetition of Thy name माया Maya (deluding power) तनोषि dost bestow त्वन्मंत्रसाधनपरेषु in the case of those who are devoted to the practice of repeating Thy name माया Maya अपयाति moves away यथा in what way महीपः the king (सेवातुरूपफलदः bestower of rewards that are commensurate with service rendered भवति is तथा in the same way) त्वं Thou सेवातुरूपफलदः bestower of rewards that are commensurate with the service rendered असि art.

Though dwelling in the heart of all beings¹. Thou dost cast the spell of Thy Maya on those who are averse to the repetition of thy holy names (and thus make Thy holy presence invisible to them), but Maya departs from those who repeat thy sacred name at all times. Verily Thou art like the king who rewards his servants according to the service they have rendered².

[(1) By the deluding power of the Lord's Maya worldly minded persons are not able to feel His presence even though He resides in the innermost heart of all ; but when the delusion caused by Maya is removed by the practice of devotion, the Lord's presence is felt. (2) This refers only to the way in which He distributes the

fruits of their work among his creatures. But to those who have surrendered themselves to Him He shows His grace the bestowal of which is not bound by any condition.]

विश्वस्य सृष्टिलयसंस्थितिहेतुरेकस्त्वं मायया
त्रिगुण्या विधिरीशविष्णु ।

भासीश मोहितधियां विविधाकृतिस्त्वं यद्वरविः
सलिलपात्रगतोऽनेकः ॥ २७ ॥

विश्वस्य of the universe सृष्टिलयसंस्थितिहेतुः the cause of creation, preservation and destruction त्वं Thou एकः one (एव alone) त्रिगुण्या consisting of Three Gunas मायया by Maya विधिः Brahma, the creator (इति as) ईशविष्णु Siva and Vishnu, the destroyer and preserver (इति as) भासी dost shine हे ईश O Lord यद्वत् in what manner रविः sun सलिलपात्रगतः having entered (shining in) water vessels अनेकः as many भाति shines (तद्वत् in like manner) (मोहितधियां in the intelligence of the ignorant) त्वं Thou विविधाकृतिः in various shapes भासि dost shine.

Though Thou the cause of the creation, preservation and destruction of the universe, art only one, Thou appearest as Brahma, Vishnu and Siva by virtue of Thy Maya having the three qualities (of Rajas, Sattva and Tamas). O Lord, Thou the One without a second dost shine as many in the mind of the ignorant just as the one sun is reflected as many in vessels containing water.

[This Sloka is very characteristic of the Adhyatma Ramayana which is unique for the harmony it effects between the highest Bhakti and the highest Gnana. In the previous and in the succeeding Slokas the sage sings about the Lord's mercy, His concern for the devotees, and the beauty of the

Lord's form: thus Bhakti is their predominating note. But in this verse the Adwaitin's doctrine of the unity of existence is emphasised by means of the famous Vedantic simile of the water pots and the sun. On looking into a number of water vessels kept in the sun, we see as many suns as there are vessels. But if these vessels are all destroyed one by one, all the suns too disappear one by one, except the original sun of which all others were only reflections. So also the sun of Brahman shines as many in the Upa-

dhis or the limiting adjuncts that constitute our individualities, but when on the dawn of Gnana the Upadhis are destroyed, the reflected sun or the Jeevatman disappears without leaving any trace of its previous existence and the sun of Brahman alone remains in place of the once existant individuals whose Upadhis have been destroyed. The other pots may however continue to exist, and reflections may be visible in them. But all of these reflections proceed from Brahman.]

NOTES AND COMMENTS

RURAL PHILOSOPHY

At the present day many public spirited men are devoting a good deal of thought to the problems connected with India's rural life. The current issue of *Trivoni* publishes an article entitled "Suggestions for a Rural Philosophy" by S. V. Ramamurthy, M.A., I.C.S., in which are to be found some valuable ideas with reference to this subject. Mr. Ramamurthy is of opinion that there are three types of democracy—political, economic and scientific, of which the authors are Rousseau, Raffeisain and Einstein respectively. Political democracy without economic democracy, and economic democracy without scientific democracy can become neither real nor stable. Facism and Bolshevism have appeared in Europe because of the failure of political democracy which in turn is the result of a defective economic system. "There is an alternative way to Facism and Bolshevism by which a democracy can be both economic and political. This involves an organisation of life which is both rural and religious. That such an organisation would be stable is instanced by India and China—India even more than China.....It seems to me that the longevity of the system of life that is Indian is due to two chief beliefs—a belief in the Earth and a

belief in God. Man is derived from Earth and is to be merged in God. Man is becoming bounded by two beings—Earth and God. A civilisation which keeps itself in touch with Earth and God cannot lose its bearing." In the modern world, however, under the false cloak of political democracy there is an economic hierarchy of capitalistic organisations that negate the very spirit of the former, and they in their turn are made possible because the democratic spirit has not yet been extended to the region of applied science. Applied science has sold itself into the hands of the moneyed classes who, through the ingenious device called patenting, have utilised the inventions of the scientist for making themselves more wealthy. The result is a defective economic system that has culminated in such ugly manifestations as Facism and Bolshevism which seem to threaten the foundations of democracy in as much as they are based on the idea "that power in order to be effective, should be in a large and concentrated form."

As an alternative to this is "life that is rural and religious." "Let agriculture be the primary occupation of men. The majority of men live in villages. Let every industry which can be worked on a cottage industry scale be so worked. Then let the rest of industry which can be worked as minor indus-

tries be so worked. Let only the balance which can be worked only as a large scale machine industry be so worked. This is just the reverse of how men are now economically organised. It may be asked, is this possible with the enormous pull which applied science gives to the large scale machine industry? I put it to you that applied science gives such a pull because men have let it do so. But that is not necessary. Authors used to write books mainly to please princes. They no longer do so. They now use their ability to please the six-penny and shilling reader.As with authors so with scientists. There is no reason why scientists may not apply their knowledge to help primarily the large number of small producers who can each benefit but little, but in the aggregate achieve a large gain for the nation. Such small men use small machines—machines with little or no power derived from coal or oil, machines perhaps run mainly with hand-power. Why should not scientific intelligence be used to improve hand-driven appliances, so that each worker may gain a little more than he does and the whole group get sufficiently more to make it worth while to the scientists to apply their science for its good?.....There is no *a priori* reason why large scale industries run by a few men should on the whole produce greater gain than small industries run by many men. That they have done so in the past is, I think, a historical accident due to scientists keeping applied science on the side of steel kings and bacon kings, just as priests have kept applied religion on the side of political kings.

Men flock in towns because the machines are there and the machines gather in the neighbourhood of what feeds them—namely, coal and oil. It has indeed been held that European civilisation has been built on the surplus energy furnished by coal and this process has been called the 'Coming of Coal'. We in India have little coal and oil on which we can build our civilisation. But the one category we have in large quantities is men. It is not unreasonable to hope that as God spent more time in making

man than he did in making coal, some engineer may yet arise who will evolve from man his hidden energy as engineers have evolved the energy hidden in coal. It seems to me that the service which man renders under an ethical and religious impulse is a form of energy which corresponds to the heat given out by coal. I venture to think that an access of fresh energy to India may yet result from the 'Coming of Man'. If men are sources of energy even as coal and oil, men may evolve it where they are, in villages, instead of clustering in towns round where coal or oil is.

Religion gives not only stability but also stature to life. A civilisation which is only rural and not also religious is like a floor with pillars and walls but no ceiling. It does not last long. A civilisation which is religious but not rural is also unstable. A civilisation which is rural and religious but has little of energy which tries to connect man from the Earth to God is restricted in scope. A house without pillars can but be small. I imagine for India a civilisation with a maximum of agriculture and cottage industries, a moderate amount of minor industries, and the minimum of large scale machine industries. The political life of such a people may be democratic, its economic life co-operative.....It has been said democracy is a vast dissolution. But then it is equally true that religion is a vast synthesis. A religious democracy is indeed a mighty rhythm of analysis and synthesis. And a democracy that is not only religious but is also rural makes of man a rhythm between Earth and God. Within our design of a rural and religious life, let us, with the help of science, develop a democracy that is both political and economic. We shall then not only keep to the genius of our national life, but also utilise the implements and methods which Europe has forged."

In the light of these remarks, rural reconstruction proves noithor to be a 'fad' nor a 'movement of despair on the part of men who could find no place in the economic life of towns'. It is only the revival of an instinct that

has kept us alive for more years than men can often count. The widespread movement in favour of Charka and hand-spinning too is not a sign of atavism in industrial life as many economists generally suppose. It is perhaps the beginning of a new stage in the world's industrial life that may ultimately lead to the democratisation of applied science. If mechanical skill can be applied to the Charka in such a way that it can be made to stand successfully the competition of power driven machines in point of economy and productivity, without at the same time making the price of the machine prohibitive for a poor man—it may be said that a beginning has been made in breaking the rich man's monopoly over applied science and in making it equally serviceable for all alike. If successfully worked out in one field, there is no reason why it should not succeed in other branches of industry also. Who knows it is not India's mission to give the lead to the world in a new form of industrial organisation?

RELIGION AND THE STATUS OF WOMEN

In an interesting article entitled "Women in Tamil Land" appearing in the Sri-Dharma, Sri Sumati Bai, B. A., L.T., points out that women enjoyed equal privileges with men in the Tamil land of ancient days, and that her present position of inferiority is due to the machinations of interested priesthood that came to usurp all social power in the progress of time. She says: "If the echoes of literature and the voice of history should be believed, the status of women in Tamil land was once—unlike today—of a very high order. 'How then the present degradation?' is a laudable query to answer. From the proof of archaeological research it would appear that the Tamil country was once the territory where once ruled the so-called 'Asuras' and 'Rakshasas' including the mighty Ravana himself. These Asuras were all devotees of Siva..... Their religion was extremely individualistic and they had therefore no necessity for priesthood. On the other hand the Asuras became notorious in 'Puranas' for

obstructing priestly rites and 'Yagnas'. In a society with a religion of that type, there was no such distinction as inferior and superior sect or even sex. Men and women enjoyed equal rights and privileges and there was the same moral standard for both the sexes..... The Asura women were free to choose their partners and also to remarry when the husband died. Further the Asuras being a warlike people, there was always the uncertainty of men returning safe after battle and the right of inheritance therefore tended to be matriarchal. Woman had to be on a par with man to manage affairs either in his absence or on his demise. (The "Marumakkathayam" in Malabar is by many historians believed to be the remnant of their ancient matriarchal system). She was therefore highly honoured and dignified in society (*vide* 'Tamil Archaeological Society Series')."

The writer then proceeds to trace the gradual stages by which women fell in the social scale. The battle of Lanka and the defeat of Ravana marked a decided stage in the spread of Aryan culture which gradually absorbed or eclipsed the culture of the Dravidians. The introduction of Brahmin hierarchy and caste system, the dwindling of matriarchal order and the triumph of patriarchal rule, and the consequent limitation of the woman's sphere followed one after another. Yet the Tamil rulers of this period showed a high regard for their literature and in the Tamil academies of Madura poets and literateurs were given more prominence than priests. Women too were not denied their legitimate place in the field of learning. "It should be said to the credit of Tamil land that woman was not denied a place even in the Tamil syndicate (Tamil Peeta) of Tamil University (Tamil Sangha). It is said that the famous poetess Avvai was a prominent member of the Syndicate."

"The next period marks the degenerate days of Tamil rulers. Priesthood got the upper hand and religious feuds were set afoot. The Tamil land became the bone of contention of various priest-made cults, 'Saivism' and 'Vaishnavism.' Then was the death knell of free learning tolled. The priests became the pri-

vileged patrons of learning too, and chances of education, were denied to 'Stree' and 'Sudra' (women and labourers).....The once free and dignified woman of the Tamil land was in the name of blessed religion degraded to a chattel. The priests became the keepers of her conscience and dictated to her what they, in their own interest, thought was good enough for her. She lost the opportunities of education: she lost freedom of thought; and she lost freedom of choice even in her own marriage. She was deceived to believe in false standards of morality which but reduced her to a serf, duty-bound to serve her master—man. Today the status of woman in the Tamil land is very deplorable. Her servitude the religion of the land has guaranteed..... Any movement or step to better the condition of woman is violently opposed with the cry 'religion in danger'. Perhaps freedom of woman and religion are incompatible! *It is the so-called gods, the priests and their sycophants that have prostrated woman in the Tamil land and they should be set at naught if even she should regain her lost status.*"

As the writer has pointed out, it is probable that matriarchate was the predominant form of social organisation among the ancient Dravidians, and women must have certainly had all the privileges which a such system ensures. The instance of Malabar, a country which by its insular position has been able to keep the ancient traditions intact, certainly adds weight to this supposition. The introduction of patriarchate, while giving greater security to woman, must have also meant a corresponding curtailment of her original freedom. But whether the direct influence of Aryan culture had an adverse effect on the social status of women, is a question more difficult to settle than the writer presumes; for unlike in the Indian society of middle ages, women enjoyed a great measure of freedom among the early Aryans, as the Vedic literature amply shows. This is however a historical problem regarding which it will be better to hold that much can be said on both sides.

How far religion was responsible for lowering the status of woman is a point on which we wish to make some comments. It is a notorious fact that in the man-made moral codes different standards have been fixed for men and women often in the interests of the former, and that women have been taught to be subservient to the stronger sex. While remembering the selfish intentions of man in this respect, we must however in fairness to him take into account the other social influences that made him adopt such an attitude. The comparative insecurity of life in ancient societies brought the superior physical endowments of man into prominence and made him the chief bread winner as well as the sole protector of his tribe. Woman therefore was naturally reduced to a position of dependence on him both from considerations of her own safety as well as the well-being of the race. What is interpreted in religion as standing against woman's cause are these crystallised social opinions and practices of the past that came to take shape in response to peculiar social needs. Religion, as we find it today, besides being the repository of man's spiritual wisdom, has also been the museum of his age-long prejudices and archaic social theories. It is by confusing the latter for the essential feature of religion that people have been led to regard religion as incompatible with woman's freedom. What is really incompatible with their freedom is not religion but social disorder and the consequent loss of economic independence by women. Wherever they have won the substance of freedom in modern times, all such gain has depended upon the measure of economic independence they have been able to secure and not on the disappearance of religion from society. Religion as a reflection of social opinions and religion as a store-house of spiritual truth should be clearly distinguished. The latter is its true character, while its other aspect is of a changing and non-essential nature. When the reactionary elements cry 'religion in danger' at every measure adopted for freeing the society from the unhealthy influence of antiquated ideas and practices, they are committing the same mistake as the writer has in mind in the

concluding sentences of her essay. They are mistaking the non-essentials of religion for its essential features, and are arguing that the removal of a diseased or superfluous tissue will endanger the very life of religion. It

is highly necessary in the interest of general well-being that both the champions as well as the critics of religion should divest their minds of this confused idea with regard to the nature and function of religion.

REVIEWS AND NOTICES

RENASCENT INDIA (2ND EDITION):
By K. S. Venkataramani, *Svetaranya Ashrama, Mylapore, Madras.* Price Rs. 1.

Among the many Indians who have attempted to write books in English Mr. K. S. Venkataramani is one of the few who have attained real success in their literary adventures in this foreign language. Some of his sketches, musings and novels like *Paper Boats*, *On the Sand-Dune* and *Murugan the Tiller*, have earned a world-wide reputation. As he says in the preface, he 'laid aside pretty dreams and fancies' (said with reference to his above mentioned works) and 'began to think of the live problems' of his Motherland, and the result is *Renascent India*, a book that combines in itself profundity of thought, keenness of observation and literary skill of a high order. The many problems of modern India are herein analysed and interpreted, and valuable suggestions are given for their solution. The author traces the origin of Indian Renaissance to hunger on the material plane and a passionate longing for freedom as birth-right on the moral plane. He is not however a believer in the efficacy of mere politics and regards that government according to Indian tradition 'is a minor and to a considerable extent, an immoral adventure of man on this planet, however necessary the adventure may seem to be for the moment.' While we agree that the modern tendency to exalt politics over everything else goes against the cultural genius of India, it is doubtful whether our ancients regarded politics as an immoral adventure; for as the *Mahabharata* would show, even Bhishma, the best representative of ancient Indian culture, regarded Rajadharma as the basis of all other Dharmas.

The author argues strongly against the military expenditure of our present Government and regards that even if the army should be quickly cut to nothing 'India would incur no risk greater than it had incurred in these five thousand years.' But though the present expenditure on the army is too high for India to bear, our experience of these five thousand years' certainly seems to indicate that India does require a strong army, at least till the psychology of her northern neighbours undergoes a revolution.

The author rightly believes that the chief import of Indian Renaissance is cultural. It is his firm conviction that if the renaissance urge should reveal its full significance and work out its cultural mission, India's village life should be restored to its former health. In his treatment of the problems of India's village life, the high idealism that animates his writings is seen at its best. He has shown in a very convincing manner the full significance of this village revival, without which India's national genius would never be released to the fullest extent. The scheme he gives in the last chapters for village organisation, and the general administration of the country are as profound as they are striking and original, and it would be well if the leaders of our country pay some attention to the suggestions embodied in those chapters. He has correctly diagnosed the malady of India in recognising our chief weakness to lie in our inability to harness our abundant domestic virtues for national and civic purposes. He relies on the idealism of Indian youth to direct the renaissance urge through healthy channels and to work it out to its fullest possibilities. Young men of India

should produce a new order of Sannyasins devoted to public service, who would turn away from their clerical pursuits and once more settle in villages to work out the fine scheme of rural reconstruction given in these pages. The writer has clothed his precious thoughts in sensitive and graceful English which often rises to the level of true poetry. A book of this kind, remarkable as it is for its literary merits as well as for the originality of thought and sublimity of its idealism, is of utmost value at the present time of national regeneration.

Tolkappiyam Vol. 1: *By P. S. Subrahmanya Sastri, M. A., Ph. D. Published in the Journal of Oriental Research, Madras. Price Re. 1.*

The volume before us deals with phonology. The transliteration of the original Sutras is followed by a short paraphrase in English, and suitable examples have been given to illustrate the rules where necessary. Wherever the commentators have differed in the interpretation of the Sutras, the author has pointed out their respective views and has added his own comments thereon. The notes are evidently meagre but the author shows in his preface how a study of the particular section of Tolkappiyam dealt with in the treatise sheds much light on the condition of the Tamil language in the ancient period. The book is published with a view to help "the English educated scholars" (does this mean English knowing foreigners?) to learn the earliest extant work on Tamil grammar easily.

NEWS AND REPORTS

The Ananda Vihara, Bombay

A distinguished gathering of ladies and gentlemen was present at the Bai Yamunabai L. Nair Charitable Hospital, Byculla, on the occasion of the opening ceremony of the Ananda Vihara and to consecrate the memory of Bhagawan Buddha's 2555th Thrice Sacred Day on Saturday the 2nd May. H. H. the Maharaja Sahib Gaekwar of Baroda was to have opened the Vihara; but in the unavoidable absence, on account of sickness, of the Maharaja, the opening ceremony was performed by the Rev. Ottama. Mr. M. R. Jayakar, Barrister-at-law, presided over the function. Among the distinguished persons present were Sir M. Visweswarayya, lately Dewan of Mysore, Sir Lallubhai Samaldas, Dewan Bahadur V. T. Krishnamachari, Dewan of Baroda, Dewan Bahadur K. M. Javeri, Mr. Madgaonkar, Ex-judge of the Bombay High Court, Counsel-General of Yugo Slovakia, Rev. Iao Kai of China, L. R. Tairsee, R. Nana Shankar Seth and many distinguished Indian, Burmese, Ceylonese, Chinese and Japanese personages.

On the request of Dr. A. L. Nair the President of the Buddha Society, Rev. Ottama declared the Vihara open. Dewan Bahadur Krishnamachari then

read a message from the Maharaja, that dealt with the great teachings of Lord Buddha. The substance of the message is given elsewhere. Many distinguished gentlemen addressed the meeting while the messages from others who could not be present on the occasion were read out. Rev. Ottama delivered a sermon on Buddha's life and teachings. Mr. Jayakar in the course of his presidential address remarked that the greatness of Buddhism lay in the fact that it was spread without the sacrifice of a single life or the spilling of one drop of blood. The great features of Buddhism that made a direct appeal to people were its simplicity, its conception of life that it was a gift to every living being whether man or beast for self-expression and self-development, and lastly its freedom from ritualism and superstition. These characteristics made it simple, accessible and practicable. It was a God blessed religion, because it did not recognise a separate God and beloved each man or woman to have God in him or her.

Dewan Bahadur K. M. Javeri, on behalf of the Society, thanked Sjt. Jayakar for presiding at the gathering. Dr. A. L. Nair, the President of the Society, garlanded Sjt. Jayakar and the meeting came to a close.

R. K. Mission Famine Relief Work

AN APPEAL

From our previous reports the public is aware that we have opened a famine relief centre at Phulchhari in the Rangpur District. From the latest reports of this centre it appears that the condition there is gradually assuming a graver aspect. Unless there is a speedy rainfall the early rice crop will be totally destroyed, with consequences which are easily imaginable. The scarcity of cloth is being keenly felt. Women can hardly stir out of their houses even to receive their doles from our centre. Unless this is promptly remedied, many of them will be driven to committing suicide.

We have had to increase our area twice, for we simply could not refuse the piteous appeals for help from the adjoining villages which are in as deplorable a condition. In the week ending 31st May we distributed 136 mds. of rice among 2695 recipients belonging to 39 villages. And in the week ending 7th June we distributed 163 mds. 26 srs. of rice among 3273 recipients belonging to 52 villages. Even if the rice crop is successful, which depends on timely rain, we shall have to continue our relief work for about three weeks at an average expenditure of Rs. 750 per week. We have already informed the public that our funds have dwindled down and need promptly to be replenished. On behalf of the starving thousands of the Rangpur District we earnestly appeal for help from the sympathetic public. We firmly believe our appeal will meet with an immediate response. Contributions, however small, will be thankfully received and acknowledged at the following address: The President, Ramakrishna Mission, Belur Math P.O., Howrah Dt.

(Sd.) SUDDHANANDA,

Secretary, Ramakrishna Mission

Flood and Loot Relief in Sind

Towards the close of July, 1930, several districts in Sind, particularly Larkana and Sukkur, were heavily flooded by an abnormal rise of water in

the Indus. About 300,000 acres of arable land were inundated and about 40,000 souls rendered homeless. This was followed by some more unfortunate occurrences, plunder and pillage of hundreds of Hindu villages by Mahomedan hooligans who perpetrated every possible kind of atrocities on the person and property of their helpless victims. The Ramakrishna Mission Branch in Bombay promptly undertook relief measures in those parts of Sind where people were badly in need of it. The relief operations were carried over an extensive area of about 125 miles in length, comprising 136 villages, through six centres — Nasirbad, Shikarpur (Khanpur), Rohri, Pano, Akil, Ghotki and Ubauro. Of these, 41 villages belong to flood affected and 95 to loot affected areas. In all, 4143 persons of 1598 families were helped with corn, cash, cloths, seeds, utensils, warm blankets and housing materials, and 873 bullocks with fodder. 1019 mds. 27 sers. of corn, 5660 cloths, and Rs. 1472-10-6 by way of pecuniary help, were distributed among the afflicted people. The total expenses amounted to Rs. 19,411-10-6 and receipts to 19,639-10-9.

The Ramakrishna Sevashram, Shyamala Tal

The 16th annual report of the Sevashram shows that it rendered medical relief to 1731 out-patients and 9 in-patients in the year 1930. The total receipts of the institution including the previous year's balance was Rs. 406 0-9, and the total expenditure amounted to Rs. 370-1-3. The Sevashram has nearly completed the construction of a new building to house the hospital at an expense of Rs. 1482-3-0. The institution however requires a sum of Rs. 592-3-0 to clear the debts incurred for building purposes as well as Rs. 300 to meet the additional expenditure for completing the building works. For this amount as well as for the daily expenses of the hospital, the Ashram authorities appeal to the generous public. It is to be noted that this institution, being situated in the Himalayan jungles, is of great use to the poor inhabitants of the neighbouring places, who

have no other means of medical relief within 30 miles.

Sri Ramakrishna Anniversary at Baliati (Dacca)

The ninety-sixth birthday anniversary of Sri Ramakrishna Paramahansa Deva was celebrated with great pomp and eclat in the Ramakrishna Mutt, Baliati, on the 24th May, 1931. More than 3000 Bhaktas and Daridranarayanans were sumptuously fed. In the afternoon a meeting was held and prizes were given to the boys and girls of the Free Schools of the Sevasram. The function came to an end with the performance of Bange Bargi and Gairikpataka by the Bhaktas of the Asram.

Vedanta Society, Providence, U. S. A.

The Vedanta Society of Providence, Rhode Island, U.S.A. consecrated a \$ 40,000 temple under the leadership of Swami Akhilananda on January 29th, 1931 with special worship and other ceremonies. A few intimate devotees joined in the ceremony.

The Chapel was dedicated and opened to the public on the birthday of Sri Ramakrishna, February 22nd, 1931. The building is located near Brown University and is known as the Hindu Temple in Providence. Swami Akhilananda conducted the service. Swami Prabhavananda from Hollywood, California, Swami Bodhananda from New York and Rev. F. Wilmot also took part in the consecration service. Swami Akhilananda explained the nature and object of the Vedanta Society in U.S.A. giving the history of the work. The visiting Swamis and Rev. Wilmot spoke on the life of Sri Ramakrishna and universality of religion. Many ministers of different denominations were

also present. About 250 attended the dedication and many could not gain entrance due to lack of space. After the service, Prasad (offered food) was served to all people. On the following day a Hindu dinner was given to 50 friends. After dinner, speeches were given by the Swami and friends. The presence of the two visiting Swamis added joy to the glorious event.

The birthday of Swami Vivekananda was celebrated on January 11th with a special service. Swami Akhilananda and Rev. Wilmot spoke on the message of the immortal Swami. Christmas was fully celebrated with a special service. Extra services were conducted on Good Friday and Easter Sunday.

Many churches invite Swami Akhilananda to speak. He spoke on the various aspects of Hinduism to an association of foreign missionaries, and at Trinity Methodist Church, Universalist Church, Woonsocket, and Church of Mediator, Providence. He is invited once a month to the Universal Club of Brown University, Providence. Many Christian ministers and a Rabbi visit him frequently.

Services and classes are conducted by Swami Akhilananda every Sunday, Tuesday and Friday, in the evenings. Interviews are given by appointment. The work of Providence has been incorporated in January, 1931. The Vedanta work is spreading to Washington, P. C., where Swami Akhilananda delivered a series of lectures in April 1930 and has since then been giving monthly discourses and interviews to persons interested in Vedanta. The lectures which were suspended due to the increased activities of the Providence centre were resumed in April 1931, and will be continued till a permanent centre is organised there.



“ Let the lion of Vedanta roar ”

Let me tell you, strength is what we want and the first step in getting strength is to uphold the Upanishads and believe that “ I am the Atman ”.

—Swami Vivekananda

THE VEDANTA KESARI

VOL. XVIII]

AUGUST 1931

[No. 4

PRAYER



त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी ।

त्वं जीर्णो दण्डेन वंचसि त्वं जातो-भवसि विश्वतोमुखः ॥

अजात इत्येवं कश्चिद्भीरुः प्रतिपद्यते ।

रुद्र यत्ते दक्षिणं मुखं तेन मां पाहि नित्यम् ॥

O Lord ! Thou art woman, Thou art man, Thou art youth,
Thou art maiden ; Thou art the old man tottering on a staff.
Thou verily art born everywhere.

“Thou art unborn ”—uttering these words, one afraid of
birth and death seeks refuge in Thee. O Thou Giver of
Knowledge, may Thy gracious presence protect us for ever !

THE SWETASWATARA UPANISHAD

SOME LESSONS FROM OUR PAST—I

THE world we live in is indeed a very strange place. It strikes our mind with awe and wonder to think of the mysterious forces that regulate its position and course in the solar system, mould its face into hills and dales and evolve life on its surface. Even more so is the feeling that overtakes the human mind when it tries to peep through the gloom that overshadows the rise of civilisations and catch a glimpse of the struggles and strivings of man in the past, of the spectacular march of nations from the darkness of legendary epochs into the lime-light of history and their eventual decay and absorption into the ravenous body of time. But surpassing even this is the bewilderment caused in our mind on considering the inscrutable workings of moral law with reference to the life of individuals as well as of nations. By temperament as well as training we are prone to regard the calm, the inoffensive and the righteous as deserving more of happiness and success in the world, while in actual life it is not unoften that we come across cases where the virtuous suffer at the hands of the wicked, and subtle cunning and heartless cruelty seem to get the upper hand over mildness, mercy and meekness. As if to verify this truth experienced by many in daily life, the classic examples of a Sita, a Yudhishtira or a Christ stand out in the pages of history showing how virtue and innocence have suffered at the hands of wickedness, their opposite. The agonised souls of men holding passionately to the belief in a beneficent deity feel hard oppressed at these violations of moral law while the sneering smile of the wicked in their triumph mock them in their face. Man stands

aghast with his mind divided between the teachings of religion regarding the supremacy of moral law on the one hand and the Darwinian law of struggle for existence and survival of the fittest on the other.

Such are the feelings that arise in one's mind when one thinks of the past and present of this unfortunate motherland of ours. Compared with other nations our national life has been the least bloodstained and our people are noted for their mildness of temper and sobriety of disposition. Aggressive kings like Chandragupta Maurya or Samudra Gupta are to be met with in the annals of our land also, but even their military enterprises were directed towards the unification of the territories within the Indian frontiers and not to the enslavement and plunder of neighbouring nations. On the other hand India had been from time immemorial sending out currents of spiritual thought that gave peace of mind to generations of men abroad, while the products of the labour and handiwork of her industrious sons nourished and beautified their bodies. But in return what has India received? She had in the past been rewarded by visitations in the shape of repeated inroads by warlike tribes from the north-west, who, attracted by India's fabulous wealth and encouraged by the mild temper of her inhabitants, gushed forth from time to time through the Himalayan passes carrying fire and sword through the peaceful plains of Hindustan. In the passage of time all these invaders have been completely absorbed into the general body of India's population except perhaps the Muslim hosts from Tartary and

Afghanistan. Even they have learned long ago to look upon themselves as the children of India and not her conquerors. But hardly had this fusion begun to take place when India was threatened again from the seas by groups of mercantile adventurers from the West into whose hands the reins of Government ultimately passed. This record of subjection and humiliation makes us pause and think whether there is not something radically wrong in our national temperament that we should suffer so much in spite of our piety and goodness.

In considering this rather enigmatic problem the first thought that comes to our mind is that man is neither all body nor all soul. We are not making this statement with any metaphysical meaning in view, but only from the standpoint of common sense which regards man as a soul embodied in a physical frame. Man being thus a combination of body and soul, his well-being in this world depends largely upon the harmonious balancing of the interests relating to these two counterparts of his being. It may be possible in the case of specially gifted individuals to devote all their attention to the cultivation of their soul without paying sufficient regard for the well-being of their body. But if men of ordinary calibre attempt to do this they will only hasten their physical break-down and thereby frustrate the very purpose for which they launch upon a course of reckless mortification of the flesh. The middle course recommended by the Bhagavan in the Gita is well worth remembering in this connection. The observance of this law of balance is of even greater importance with regard to the life of nations than with that of individuals. The Darwinian law regarding the struggle for existence and survival of the fittest has as much

truth in it as the moral law which religions have preached to mankind from time immemorial. Life in this world is really a struggle for existence and only those who are strong and well-adapted for the struggle can come out successful in it. But while in the lower orders of life the type of strength and resourcefulness required is purely physical, a higher force in addition to it comes into play in the case of human society. In common parlance it is called soul-force, moral life or spirituality and is the outcome of man's other counterpart, the soul. Everywhere in human society we find these two forces at play either raising man or lowering him in the scale of civilisation. In the physical aspect we see man as a descendant of the brute and a product of the cosmic process engaged in a deadly struggle with his fellow-beings for the good things of life, and mercilessly trampling over his weaker brethren in the mad rush after the means of a vigorous physical existence. In the civilised societies of today we find it in its gross manifestation as what is called exploitation in its threefold form, *viz.*, the exploitation of nature, the exploitation of the animal kingdom and the exploitation of the neighbour. In its higher manifestations we call it by imposing names like adaptability, progressiveness, efficiency and practical wisdom. Selfishness, greed, lust and thirst after life are the motive forces in this brutish aspect of man's life, and competition, cruelty, oppression and suffering are its products. In contrast to this stands the spiritual side of man revealing his kinship with the Divine. Under the influence of the spiritual impulse man shows a disregard for the keen delights of the senses, and a tendency to devote himself to the quest of knowledge or to the service of God and fellow-beings. It is manifested in society in the shape of

true religion, morality, humanitarianism and philanthropy. Devotion to God, fellow-feeling and love of truth are the guiding principles that actuate men in this field of life, and what springs from it are renunciation, purity, self-sacrifice and realisation of the Divine. In the discussion following, for the sake of convenience we shall call this spiritual aspect of man as morality and his brutish side in contrast to it as 'cosmicity.'

These two qualities, though contradictory, are mixed in different proportions in the life of most individuals and of all civilised societies of the world. They are both essential for the vigour and vitality of a society. It is the balance effected between the cosmic and moral elements in man that determine the growth, decay and downfall of civilisations. The one divorced from the other leads to social disease or cultural death. Society may be compared to a tree whose roots run through the dirty soil below, while its branches are spread in the pure air above basking in the life-giving light of the sun. The tree is sure to die if its roots or branches are cut off. Similarly society, while it is rooted in the brutish life of this material world, receives its life-giving energy from the light of the Supreme Spirit. Cut off from either the social organism decays and sometimes even dies. By an exclusive attention to the physical life, nations become materialistic in outlook. Materialism may, while a people maintain the vigour and vitality of their racial youth, lead to the enrichment of society for a short period. But its methods of exploitation and the attachment to the senses that it breeds eventually lead to the demoralisation of society and the destruction of those very qualities that once gave it efficiency in the battle of life. Such a race loses all its vitality and is swallowed up by more virile people in the end.

Similarly in the case of nations whose culture is predominantly spiritual a tendency often arises in course of time to look upon the life of the body as antagonistic to the life of the spirit. This outlook is reflected in the negligence that the generality of men begin to show in the matter of keeping their society up-to-date and 'efficient' in its methods of organisation, on the plea that by altering the time-honoured customs and institutions they would be transgressing the principles of their religion. They fail to see that religion has got its spirit as well as its shell, the genuine spiritual principles that form its core as well as the social conventions that are associated with it at particular times to serve the needs of particular stages of social evolution. Any alteration in their social institutions and habits of daily life are viewed by them as violations of the teachings of their religion, and though misfortune may dog them as a consequence of their failure to adapt themselves to changing social needs, they still fail to perceive their mistake in confounding conservatism with spirituality. They develop an insane regard for external ceremonies and ritualistic observances which gradually fill the main hall of their heart occupied before by burning faith and sincere devotion. They begin to glorify the past with the perverse view of demonstrating the degradation of the present and the hopelessness of the future. The golden age to them is a bygone period of which the present generations of men are only degraded products. Religion ceases among them to be a matter of enlightened faith, ennobling thought and vigorous action, and degenerates into cults of exclusive dogmatism, enfolding sentimentalism and unprofitable idleness. Losing all sense of the time spirit and of changing environment

they take shelter in blind conservatism as a means of protecting their cultural integrity. Religion degenerates in their hands from a force that binds people together, co-ordinating their wills and fostering brotherhood among them, into an institution that perpetuates conflicts of castes and cleavages of communities that go to intensify the hatred of man for his brother-man. Strangled by such conservative and reactionary forces and devitalised by obtuse notions of orthodoxy and meticulous adherence to various observances in the name of purity, the social organism gets stunted in growth, and finds itself incapable of proper adjustments to the needs of a changing world. It cannot however help feeling the impact of the world forces at work and the aggressive advance of more virile communities, but in place of responding to such stimuli by internal adjustments in keeping with the time-spirit, the decadent society seeks to shield itself from foreign influences by raising the protective wall of exclusivism with the fabric of popular prejudice against association with the alien. Cut off in this way from all the progressive tendencies working in the world abroad, the society gets antedated in its principles of organisation; and cribbed, cramped and confined on all sides by the forces of conservatism, it passes into a state of decadence—a state in which, as Swami Vivekananda has said, men mistake Tamas for Sattwa, weakness for goodness, and sheer inertia for spiritual calm.

But its fate however differs in a significant way from that of a society based predominantly on the cosmical principle of life. We have indicated that the loss of vitality results in complete annihilation in its case. With regard to a society of the second type,

however, this does not happen. The flame of life though rendered dull by the action of time and the perversity of man, yet remains unextinguished in its entirety. It remains smouldering under the ashes of its spent up fuel retaining within it the potentiality to set ablaze a fierce conflagration. What has happened with it is that its life has been atrophied, but not entirely extinguished. The great traditions of spiritual and moral life remain with it and continue to find expression in the life of a few individuals, although such traditions have to a large extent ceased to shine in all their glory in the collective life of the nation. Even in the midst of conservatism and superstitious zeal for antedated customs and social usages, the masses continue to show a genuine appreciation of the great principles of spiritual life as they find them exemplified in the lives of holy personages. In spite of physical degeneration, wide-spread ignorance and economic break-down, they maintain a standard of personal purity and devotion for God. These basic characteristics of the people, though suppressed and rendered dormant by the weight of oppressive circumstances both from inside and outside, maintain the heart-beat of the race, however attenuated it may be under the anaesthetic of inertia and superstition. When powerful races from outside hammer continuously at the bulwark of exclusivism behind which they have taken shelter in their decadence, the walls, however strong and well-guarded they be, are bound to break down and leave them open to the influence of healthy ideas from outside. When this confluence between the old and the new has taken place, when new blood and energy have been infused into the feeble arteries and palsied nerves, the old and enfeebled race that till then

had been leading a sort of vegetating existence gets rejuvenated and renews its work as an active contributor to the sum-total of human culture.

The truth of these generalisations can be verified if one glances over the history of the great races that built up the world's civilisation in the past. As types of people whose culture is essentially materialistic in outlook, we may take the case of ancient races like the Egyptians, Babylonians, Persians, Greeks and Romans. There were periods in the world's history when each of these nations seemed to threaten the liberty of other races inhabiting the earth. It is now however long since the pyramid builders of Egypt and the conquering races of Babylon and Persia have bid good-bye to the world. As long as their racial vigour and youth lasted they did mighty things in the world. But on the decline of these as a consequence of their wicked national life they became a prey to more virile races from outside. With the loss of their national freedom the whole edifice of their culture collapsed like a house of cards and their populations became thoroughly amalgamated with their conquerors, forgetting even their ancient traditions which are of greater interest today to the archaeologists and the antiquarians than to their racial descendants. The fate of the Greeks and the Romans, those two wonderful races of ancient Europe, is also similar. As long as the Grecian love of liberty bordered on religious fervour, and the Roman sense of reverence and adherence to law and constitution could keep away the generals, the politicians and the people of the Republic and the Empire from usurping political power and from general corruption, the moral and the cosmical life of these races had a sort of balance effected between them and the vitality of the people remained

intact. But when even that very small strain of idealism of the worldly type disappeared from their social life and the cosmical tendencies alone remained active, these races began to give themselves up to the unrestricted enjoyment of the senses. Luxury, lust and corruption consumed their vitality and the highly civilised nations of Greece and Rome succumbed completely to the onslaughts of the vigorous 'barbarian' races from abroad. Eventually they disappeared completely from the face of the world, leaving their achievements in the field of science, politics, and organisation to be perfected further by the European races of the modern world.

Of the other type of people whose outlook is predominantly spiritual, the best and perhaps the only examples are the Chinese and the Indians. Among all the early nations of the world who were pioneers of civilisation, only the descendants of these have maintained the continuity of their ancestral culture. They too had to pass through tremendous vicissitudes in the shape of political subjection and cultural invasions, but with a miraculously tenacious hold on life, they have escaped the fate of their other sister civilisations. But while thus preserving their life, they have however been shorn of all the glory of the virile period of their youth and have until recent times been forced to occupy the dishonourable back-benches in the council of nations. The dormancy of their national life had reached such a degree of inertia that they were treated virtually as dead nations by the more progressive peoples of the world. But that they were not dead is proved by the fact that their ancient traditions continue to inspire their modern descendants and that at the touch of the new world forces at work they are showing unmistakable signs of re-asserting

life. The points relevant to the question we are discussing, however, are (1) that these cultures have degenerated from their original state of vigour, (2) that this degradation is due to their failure to harmonise the cosmical principle of life with the spiritual aspect of it and (3) that unlike the

predominantly materialistic races of the world they retain the principle of life and potentiality for a revival even in the most degraded periods of their history. In the next part of this essay we shall try to show in what respects we in India had failed to harmonise the moral and cosmical principles of life.

THE PLACE OF SERVICE AND WORSHIP IN ADVAITA VEDANTA

By Dr. Mahendranath Sarkar, M.A., Ph. D.

It is widely thought and generally contended that the fundamental conceptions of Advaita are not consistent with the life of service and worship. Advaita Vedanta declares in no uncertain terms the truth of the One and the illusoriness of the many. And since the desirable consummation is emancipation with the knowledge of the One, the urges of service, love and worship can have no meaning for the aspirant after truth. Advaitism solves life's problem by cutting the gordian knot by denying personal life, the very basis of service and worship. To seek life you must deny life. To attain calm you must deny the masterful urges which make life rich in experience and enjoyment, which make humanity aspire after their fulfilment. It takes away from humanity all its concrete support and all that has endowed civilisation with charm, delicacy, attraction and values. If life awakens only to be lulled into an unending sleep, it should not have at all risen into consciousness. Life pushes itself out of the indefinite background to have its play, to chisel out the fine expressions in beauties and sublimities. It rises high to drink deep from the perennial fountain of wisdom. It scatters itself around to

help civilisation, to feel the pulse of cosmic humanity, and to realise the high delight of cosmic love and service. The Advaita Vedanta in declaring the foundation of the concrete self and civilisation as illusory is charged with taking away the zest of life and pushing it to the inaccessible but the unwelcome height of a calm which refuses to answer the most urgent and even the most piteous call of life. Silence it may give, calm it may inspire, but it refuses to move life's urges to life's satisfaction. It may satisfy the intellect in the search after the Absolute, but it dries up the heart, the centre of all gentle virtues, radiant feelings and noble impulses. By denying personality it denies the joys of service and the inspiration of religion.

Advaitism stands thus charged by its opponents. At times it raises doubts amongst its adherents too, as it is supposed to be more consistent with the negative attitude of denial than with the positive attitude of affirmation. (And does not life find more of itself in affirmation than in denial?)

An adequate answer to the above question requires a distinction between Advaita as a theory and Advaita as a discipline. Every philosophy has its

theory and discipline. It is true of all systems of thought in India, for in India philosophy has a definite promise in the ideal it offers, and this definite promise is realised by the discipline it enforces. Life and philosophy have never been separated in India, for philosophy is thinking about life. Thought inspires faith and dictates methods to enable life to attain its highest possibilities and reach its greatest destiny.

Advaitism as a philosophical doctrine negates the concrete hold of life; it displaces the individual by the universal, the concrete by the abstract, the determinate by the indeterminate, the dynamic by the static, the urges by the calm. (As an intellectual discipline it has its logic which denies the relative and establishes the great truth of *Tattwamasi* (That Thou art) by denying the restrictions of space and time in the life transcendental.)

But this truth does not shed its lustre all at once upon the initiate and the seeker. The seeker has to rear in himself a particular *attitude* before he can even dream of realising the great truth of Advaita. This particular attitude enables us to view the whole life in all its aspects from the Advaita standpoint. This particular attitude cannot be established all at once. It takes at times the discipline and the effort of a whole life.

Advaita is not, therefore, a mere philosophy; it is also the art of realising truth. Its theory aspect has been the target of attack for its opponents in as much as it denies the common and the usual gratifications of life and seeks to install itself at a height which the few among the spiritual adepts can dare to think of, far less can approach.

The Advaita as a method of thinking and as a art of realisation is essentially intellectual. It presupposes a cul-

tural and spiritual evolution of a higher order; and only a few therefore can be fit for direct initiation into its supreme and ultimate goal. The final realisation awaits the discriminative sensibility of the highest order, for this alone can distinguish the truth of the relative from the truth of the absolute. But this discriminative talent does not come at once, as it is not merely the surface discrimination of the true from the false. Real discrimination attends the finest development of life and consciousness, for it is not merely differentiating thinking but differentiating *perception*. The finest intuition in transcendence presupposes a penetrating intelligence. The trained *Buddhi* (intelligence) can see and feel directly the illusoriness of the given and the reality of the transcendent. Transcendent intuition presupposes such discriminative perception. It cannot be vouchsafed unto the seeker unless he possesses such a penetrating intelligence. The adept in the logic and philosophy of Vedanta may not possess this fineness of intelligence, for he may not rear up the right attitude in the discriminative meditation about the reality of *Atman* and the ideality of the empirical life.

Hence a distinction is to be drawn between intellectual understanding and spiritual perception. A dissertation in Advaitism may equip us with the tenets of its faith but it does not help us in the least towards the attainment of its truth. The seeker must seek through his entire being, and this means something more than acquaintance with the theory of Advaita. Truth-perception is the highest awakening which means that the inertia of our being and thinking must be set aside. Where the soul is not attuned to the universal life it cannot attain at once the Advaitic transcendence. Thinking can indicate the end of the search but it cannot help

us in the realisation unless the fibres of our being are pure and free from all forms of inertia and obstructive thought and activity. Advaitism cannot overlook the very law of life and therefore as preliminary training it must prescribe the finest rhythm and harmony for the seeker in his inner being and outer adaptation. (The quiet in transcendence follows the highest rhythm in life. Rhythm instils into us the harmony of the universal life, and the more we become receptive to the cosmic harmony, the more is the possibility of the removal of the restricted sense of the self and the easier becomes the access into Silence. Life has its origin in Silence, it is fostered in Silence, it withdraws into Silence: Silence is its being. The noise has been created by partialities of visions, by the undue insistence of these partialities, by objectifying them and by calling them truth. The rigidity of the relative life and thinking and the relative adjustments of values must be broken up before life can aspire to taste the delight of the calm. The theoretical training seeks to give a direct lead across the ocean of darkness, the realm of Maya, by generating true understanding. But it should not be lost upon us that understanding helps life and life helps understanding. And in fact where there is not this mutuality, there must be the dismal failure in the life of realisation. The illusion produces stiffness in the heart and creates an intellectual blindness. The removal of the latter cannot leave us untouched and unaffected. Spiritual illumination when it comes cannot leave us cold in any part of our existence. The intellectual appreciation of the Advaita has an effect upon the heart. The heart can no longer beat with its ego-centric impulses. Similarly the right training of the heart cannot but have an effect, though

remote, upon the intellectual appraisal of this Advaitic truth. The culture of the heart has the invariable effect of attuning life with cosmic sympathy and divine harmony. The former gives service and the latter religion. And both of these deny the egoistic self and invite the cosmic self as manifested through humanity and divinity. The end of true service and true religion is to break the fetters of self-centred egoism and to be receptive to the wider selves of humanity and divinity. This receptivity and its attendant perception of the embracing Immanent Self are great helps to the ultimate realisation.

The leap from the immanent to the Transcendent Self may be a great leap. It may come to lose its meaning therein; but for the initiate and the seeker this expansion has a value. The perception of Truth in transcendence must follow the perception of Truth in immanence, if life is not dead and heart is not dried up. Indeed in the case of the exceptionally fit the intuition of the immanent may not be an essential requisite, but such souls are rare.

In Advaita Vedanta service and worship have peculiar meanings. It is not service nor worship of something different from the self. If the tuning of the heart be in the perfect spirit of Advaita the seeker must come to feel the common self in all and the self-same self in Divinity. Service like worship establishes not only a community but an identity of spirit. The better we realise the identity the greater delight we feel in service. It gives us the joy of expansion. The least sense of difference takes away the delight of service. Service in the spirit of fraternity has not that experience of the depth of love and affinity of being which is experienced when it is fulfilled in the sense of identity. The latter bestows

the highest blessing of sympathetically appraising the identity of being through the opening of the heart. This kind of sympathetic feeling removes the traces of egoism and helps the seeker to realise the unique delight of the all-embracing life. It is the realisation of the Universal Spirit immanent in humanity. It makes life smooth in society. Love and service change their colour in this spirit. It rises from the humanistic impulses to the expression of the cosmic life. Love denies duality. It denies distance. It sees the same self in all. It is the focussing of the identity through the heart. Society and civilisation have been possible because of this identity. The more it is established with the inward perception of the immanence of self the

more will it be stable and beneficent to humanity. The occasional discordant note that disturbs the equilibrium of the social being arises from the failure of perception of the identity of interests and values established on the identity of being. The egoistic self creates the jarring note, and civilisation suffers from the tension of its being and cannot perceive the harmony and rhythm in the delight of the expansive vision of the self. The future of civilisation will be sure and secure if humanity is inspired by the truth of identity. It chastens our being, it raises our outlook from the instinctive sympathy to the conscious feeling of the widest commonalty of existence and utmost expansion of our being.

(To be continued)

KARMA AND RE-INCARNATION IN CHRISTIANITY

By An Observer

THE doctrines of Karma and re-incarnation have been very much misunderstood and criticised by the Christian propagandists. It may be that the true import of these doctrines is not properly comprehended by many Hindus themselves. But this is no justification for the alien missionary, who as a critic should know better, to misinterpret them in order to support his own.

Karma is usually held by the evangelist to be identical with fatalism. But nothing can be further from the truth. Karma means both work and its fruit. When rightly understood, the doctrine signifies that each work done must bear its fruit, good or bad, according to its nature. Believing in this cosmic law, the Hindu holds that his present is the result of the past, just as his future is going to be moulded by his present

strivings. As such, the law of Karma is the greatest incentive, not to morbid inactivity as is wrongly supposed, but to intense self-effort. It does not make man subject to the fiat of a whimsical God, but urges him to be the architect of his own fate and to take up the full responsibility for his actions. If it asks him to reconcile himself to his present lot without worrying over affairs on which he has but a limited control, it inspires him at the same time to put forth fresh efforts for improving his future to the best of his ability. Whatever may be the false notions of those who take shelter under the doctrine of parasitic salvation, Karma includes both destiny and self-effort of which the latter is more important. Says the Hindu scripture, "Know that destiny is the result of one's own action performed in another bodily existence. Hence the

wise call man, *i.e.*, his efforts, superior. For even an adverse destiny is vanquished by manly efforts of people engaged in auspicious acts and constantly exerting themselves."

The doctrine of re-incarnation proceeds directly from the law of Karma. It presupposes the belief in the potential divinity of man—the undying and imperishable Atman, and with it the necessity of human evolution through which the soul has got to pass in its progress towards perfection. Unlike the average Christian, the Hindu does not accept the doctrine of the creation of a new soul along with the body. He believes, on the other hand, not only in its future life but also in its pre-existence—its previous life and activities, and to these are to be attributed the habits and tendencies with which it is born. And until the dawn of the highest knowledge, which puts an end to ignorance—the cause of man's attachment to the world of life and death—the soul may undergo repeated births in order to gain fresh experiences, as declared in the Bhagavad Gita—"Even as a man casts off worn out clothes, and puts on others that are new, so the embodied being casts off worn out bodies, and enters into others that are new."

Is man then eternally bound in the trammels of Karma and re-birth from which there is no possible escape at any time? No, reply the Hindu scriptures. Regulated self-effort prepares the soul for the highest knowledge and devotion that reveal the glory of the truth. In the words of the Upanishad—"The fetters of the heart are broken, all doubts are solved, and all works and their effects perish when the Self is realised." Sri Krishna puts the same idea in a different language when he declares in the Bhagavad Gita, "Reaching the highest perfection and having attained Me, the great-souled ones are no more

subject to re-birth, painful and ephemeral. All the world is subject to return, but after attaining Me there is no re-birth." There is thus in the Hindu conception of life and salvation scope for both personal striving and divine grace.

The attitude of the average Christian missionary towards the doctrines of Karma and re-incarnation is positively antagonistic. He denies soul to the animal, and believes in the presence of the soul only in the human being, and that by no means before its union with the body. Man is born, according to him, with "original" sin inherited from Adam, his first ancestor. He is allowed to live only one life on earth. When it is over he, though born in time, continues to live eternally, in heaven if he believes in the redemptive power of Christ, or in hell if he proves to be an unbeliever. The Christian theologian does not recognise, as was pointed out by Fichte, "that the claimed post-existence of the soul necessarily implies its pre-existence." Nor does he understand why Lessing asks with a deep feeling—"Is this hypothesis so laughable because it is the oldest?..... Why should I not come back as often as I am capable of acquiring fresh knowledge, fresh experience? Do I bring away so much from once that there is nothing to repay the trouble of coming back?" The belief in re-incarnation was prevalent in the ancient Greek faiths, as is clear from the writings of Pythagoras and Plato. It has been common to the followers of numerous religions from the Hindus to the Druids." Naturally, therefore, does Professor Urwick observe in *The Message of Plato* with reference to this wide-spread belief—"The wonder is that it was ever allowed to drop out of the Christian faith."

In every religion there are evils and superstitious, both gross and refined.

This is true especially of the popular forms of all religions. The higher aspects, however, should be in accord with reason and in keeping with the sense of justice. Judged by this standard, higher Hinduism with its doctrine of the eternal Atman, its law of Karma and re-incarnation is more appealing to reason than the tenets of higher dogmatic Christianity. It is no wonder, therefore, that in this respect some modern students of comparative religion in the West look upon Hinduism to be decidedly superior to the Christian faith. Mr. Axel Idestrom—a Swedish author of repute—makes this point clear in his thoughtful article "Hinduism and Christianity" contributed to *The Indian Social Reformer* of Bombay. And in this he voices the opinion of an ever-increasing number of men and women in the West, who have become dissatisfied with the Christian dogmas of the soul's creation with the body, and its life in eternal heaven or hell after a single earthly existence. Speaking of the doctrine of Karma and pre-existence, says the writer—"That doctrine is just the opposite of the Christian doctrine of salvation. What a man sows, he shall also reap. That's right! It forces people to take care of their doings. It teaches responsibility. The Indian doctrine is more logical, more scientific. All beings grow by evolution.....The doctrine of Karma satisfies the sense of justice. It does not permit any one, just in face of death, to throw sins and crimes on the shoulders of another, and then by a short ritual act get entrance to eternal bliss...I think, if we are able to try what is really the fact, the scientific fact, it is pre-existence and evolution, it is the Karma."

Materialistic ideas are spreading everywhere, in the East as well as in the West. When the Christian mission-

ary witnesses this phenomenon among a section of those who are devoting themselves to national works in India, he rushes to the conclusion that they "are estranged from a religion which, as in the deepest convictions of Hinduism, finds this moral effort to be an illusory thing and points the good man's step towards a quietism which is practically acquiescent with the world as it is". By misrepresenting the Hindu ideal and philosophy of conduct, the Christian apologist wants to make a case for his religion, and justify the existence of the evangelical missions in India. But is not materialism or loss of interest in religion making headway in the propagandist's own land also? Is not organised Christianity "falling rapidly into the final stages of decay" in England and other countries? Matters seem to be worse in the West than in India. The *Unity* of Chicago speaking of a "sensational article" in the *Harness Hook* observes, "Religion has practically disappeared from the life of the Yale undergraduate." "If the Yale chapel should be closed altogether," says this remarkable article in the *Harness Hook* "no one outside the small undergraduate religious organization would know that anything had happened." One may naturally ask—Is not this "collapse of religion in the colleges" in the West due to some intrinsic defect in the Christian faith? If the present day Hinduism repels people, does not dogmatic Christianity turn men away from religion? Comparing the two religions Mr. Idestrom points out the superior claim of Hinduism—"Hinduism has its strength in its central doctrine of evolution by Karma, but the Christian religion has its weakness in the doctrine about heaven or hell as the result of our attitude towards the salvation by the blood of Christ, in the sense it is set down in the Christian

dogmas. The risk to push away people and turn them into materialists is less to Hinduism, and it provides a more secure ground to morals."

In spite of the Christian missionary's denunciation of Karma and re-incarnation, the doctrines are decidedly gaining ground in the West. An American Oxford scholar declared a decade back—"The West, especially America, is rapidly discarding church doctrines. The wonderful reception accorded to such Hindu missionaries as Swami Vivekananda and Swami Ram Tirtha, is a clear indication of this revolutionary movement in Western thought. Today the two great doctrines, Karma and re-birth, supported, as I personally know, by many of the first men of science, have already changed the whole tone of Western speculation and even Western literature."

The truth of the above assertion is realised when we consider the fact that many of the modern poets and thinkers have given expression to their belief in the doctrine of re-incarnation as told in detail by Swamis Vivekananda and Abhedananda in their articles and lectures respectively on re-incarnation. Wordsworth spoke of the soul that "hath elsewhere its setting and cometh from afar." Tennyson believed in coming "through lower lives." Emerson held that "there are stairs below us which we seem to have ascended; there are stairs above us, many a one which go upward and out of sight." The great German philosopher, Schopenhauer, observed, "Every new-born being comes fresh and blithe into the new existence, and enjoys it as a free gift: but there is and can be nothing freely given. Its fresh existence is paid for by the old age and death of a worn-out existence which has perished, but which contained the indestructible seed out of which the new existence has arisen; they are

one being." Even Professor Huxley speaking of the doctrine said, "None but hasty thinkers will reject it on the ground of inherent absurdity. Like the doctrine of evolution itself, that of transmigration has its roots in the world of reality."

The doctrine of re incarnation is not new in the Christian world. There are passages in the Christian Gospel, which unmistakably speak of belief in re-birth, although they have been interpreted differently by the theologians. John the Baptist was believed by Christ to have been the prophet Elias when he said, "This is Elias, which was for to come." And Christ again was held by some to be the incarnation of "one of the prophets." Some of the early Fathers of the Christian Church believed in the doctrines of Karma and re-incarnation. Origen, one of the greatest of them, held—"Divine Providence disposes each according to his tendency, mind and disposition. I think this is a question how it happens that the human mind is now influenced by the good, now by the evil. ...The cause of this I suspect to be more ancient than this corporeal birth." Many of the early Christian sects also held these doctrines which were suppressed by the Christian Church by passing in the Council of Constantinople in 538 A.D. a law that anathematised those who believed in "the mythical presentation of the pre-existence of the soul, and the consequently wonderful opinion of its return."

It has been already seen that the law of Karma and the doctrine of re incarnation, based as they are on the cosmic law of causation and evolution, are finding a growing number of adherents in the West. Even a section of liberal Christians is coming to believe

strongly that the doctrines formed part of "the essential teaching of Jesus" but were unfortunately "expurgated from dogmatic Christianity by the Council of Constantinople at the time of condemnation of Origen, who held them and whose right for holding them has now been established by recent results of scholarship." A writer in a recent issue of the *Divine Science Monthly* tries to trace these doctrines to the teachings of Christ and St. Paul. He holds that Jesus gave expression to his knowledge of the law of Karma when he asked the question—"Do men gather grapes of thorns, or figs from thistles?" St. Paul is said to have believed in this doctrine when he said, "Be not deceived. God is not mocked: for whatsoever a man soweth, that shall he also reap." Observes the writer, "The doctrine derives its chief importance from the fact that it shows how the acts of the individual in one incarnation affect for good or bad his destiny in succeeding lives....It is the same with thoughts and emotions. 'As a man thinketh in his heart so is he.' The Karmic effect of the thought of murderous hate is not so great as the act of murder but such thoughts ultimately lead to violence, and so build a bad Karma. Jesus indicated his profound insight into this fundamental law, when he said that whatever is done in secret shall be proclaimed from the housetops."

The law of Karma and the doctrine of re-incarnation are in accord with modern science and modern thought. By their intrinsic merit of satisfying human hopes and aspirations, they are finding greater and greater response in the hearts of those weary of believing in the dogmatic Christian creeds. How they are being appreciated as compared to the dogmas of the Church may be realised from another quotation from the *Divine Science Monthly*—"Contrast

this natural doctrine with the purely artificial Christian dogma of vicarious atonement—one man suffering for the sins of another—and the absurd correlative conception that if you refuse to believe that Jesus died to save you from your sins and of the effect of an evil life, you will spend eternity in hopeless and awful punishment. To the thinking person this contrast alone is enough to turn the mind for ever away from fundamentalist Christianity."

It is indeed revolting to think that according to the "orthodox" Christian theory of one birth and vicarious atonement, all "unbelievers" are condemned to eternal hell, and they include even the prophets and saints of other religions, who flourished before the advent of Christ, as well as those who, though born after him, had no faith in his redemptive power. There were eminent Christian theologians who could not subscribe to this irrational view. Origen who supported the doctrine of re-incarnation, refused to accept the theory of eternal damnation, and believed in the final redemption of all. John Scotus Erigena—the precursor of Scholasticism—also held that all beings will ultimately return to God. Peter Abelard—one of the boldest of the theologians of the Christian middle ages—considered it unjust to people hell with the great "pagan" thinkers whose teachings, according to him, differed in nothing or very little from the Christian religion. No wonder that these intrepid theologians had to suffer the disfavour of the Church and see their "heretical" ideas condemned by it. But the new spirit of revolt against dogmatism cannot be so easily suppressed.

In all countries irrational dogmas and superstitions are estranging the younger generations from religion. The old ideas of sin and punishment

no longer appeal to their hearts' yearning for a new order. They can by no means be forced into the orthodox religious folds through fear. It has ever been impossible to make all men and women truly religious. What was impossible in the past is not going to be possible at present. But a new conception of religion and the demonstration of a living religion in the lives of living men may yet draw the attention of many towards religious truths. While the foundation of religion—viz., the mystical consciousness, or the experience of the immanent and transcendent Being—will remain intact, the superstructure of forms and dogmas need a thorough overhauling. Some of the old materials are to be rejected altogether, while others freed from incrustations and excrescences, may be used in the reconstruction. But as these will prove insufficient, new materials are to be found. In this age of mutual exchange and assimilation of ideas, no religion should hesitate to take this bold step. Hinduism should assimilate into its system some of the healthy expressions of practical Christianity and other

religions, which it has not developed sufficiently. The doctrines of the potential divinity of man, of Karma and re-incarnation—the eternal possessions of the Aryan faith—should be fully understood and applied by the Hindus themselves. And as to institutional Christianity it should accept these rational doctrines which are appealing to a steadily growing number of liberal men and women both inside and outside its fold. The Christian Church should no longer remain blind to them. It should give up its present policy of evading these momentous conceptions by laying inordinate stress on the "unique" personality of "the only-begotten Son of God" to the neglect of the Divine Principle and the fundamentals of religion. Western Christianity may continue to look upon them with disfavour as it has done throughout the nineteen hundred years of its existence. But will they be accepted by Indian Christianity which is coming into being and seems to be moving towards a new expression in keeping with the heritage of India? The answer to this question lies in the womb of the future.

CONSCIENCE AND CHARACTER

By Sister Devamata

[Sister Devamata is one of those Americans who have come under the influence of Vedantic thought. She is an ardent champion of the Vedanta movement in America. Several years back she had been to India and had the rare privilege of moving closely with some of the great disciples of Sri Ramakrishna like Swami Brahmananda, Swami Ramakrishnananda and others. She is the author of several books, the more important of them being "Days in an Indian Monastery," "Sri Ramakrishna and his Disciples," "The Open Portal" and "The Habit of Happiness." The writings of the Sister give a faithful representation of Indian life and Indian thought as they appear to a close and sympathetic observer and student of them. Fluency of style and sublimity of thought make her writings as interesting as they are elevating. The present article is a chapter from her forthcoming book on "Character". We hope to publish more articles from her pen in the coming months. Ed. V. K.]

THERE is something in our consciousness that acts like a high place in the road—it gives us a jolt every time we pass over it. It prods us to action and again it holds us back. It troubles our peace and disturbs our sleep, yet it brings great peace and induces sound sleep. The world calls it conscience; but that is merely lending it a name, it does not tell us what it is. What is it?

It cannot be the body, because it disciplines the body, it is not the mind because it regulates the mind; nor can it be the moral sense since it governs all ethical action. It cannot be the ego, for it is at perpetual war with ego; and it is not the character because it stabilises character and provides it a firm base. What is it then? What is its place in the human organism?

Conscience is as much of man's higher or soul-nature as he has made acquaintance with. If we can picture an overcast sky with a rift in it through which a shaft of light pierces, that shining rift represents the conscience. As the rift widens, the moral standard lifts and the demands of conscience grow louder. Behind that veil of cloud lies a limitless clear sky; beyond the

greyness a great sun is shining. When the rift has lost itself in space and the sun's light shines unimpeded, conscience turns to vision, mind and moral sense are flooded with illumination, and the character becomes unassailable.

Every human being possesses a higher nature, every human being has a conscience. However laden the sky, however dense the cloud, the rift is always there with its beam of light, giving promise of shining heavens behind. We have only to read the records of crime to find proof of this. There is something besides the law that the criminal flees from; something that haunts him by day and by night, and leads him to declare that wrong-doing does not pay. Conscience cannot be killed or silenced. Man cannot ignore or destroy the foundation of his being, his soul. It is indestructible and will not be suppressed. Its voice may sound faint and far, but ever it calls. Even the most degraded of human society perforce hears and in shame slinks into the shadow.

To say of a man that he is dual is regarded as an offence, yet all men are dual. They manifest in two spheres of activity, known commonly as lower and

higher nature. Sometimes they expression in one, sometimes in the other; and this accounts for the inconsistencies and contradictions evident in their actions. It is not that they deny their previous standpoint. It is merely that they have moved to the other plane and their character is not sufficiently co-ordinated to join the two into a consistent harmony. This does not apply to the petty inconsistencies due wholly to whim and capricious self-will, but to those larger inconsistencies of genius and of big minds and hearts. Men of more heroic stature do not misrepresent themselves in such inconsistencies; they represent only one part of their being.

In speaking of higher and lower nature we must guard against attaching a locational and an ethical significance to the terms. Lower does not mean reprobate. There are men and women who lead the noblest, most admirable lives, yet their consciousness has not awakened on the spiritual plane. They are wholly unaware of the great realm of spirit, and its language sounds to them visionary and abnormal. Their higher nature is unexplored, except as they touch it through the conscience. Virtue, not vision, is their aim. People of this type are most often rigid and unbending. They listen obediently to conscience, but they interpret its dictates according to preconceived ideas derived from a self-made ethical code. Conscience governs their coming and going, but it makes them more puritan than saint. This is the natural outcome of a purely ethical standard. One feels in it the lack of the softening touch of spirit.

The lower nature does not carry all the way. It is the lesser part of man. It includes the physical body, the senses, the mind, the intellect, the moral sense and the sense of "me and

mine" or the ego. It is the portion of man that grows, evolves, changes, is born and dies; whereas the higher or soul nature is birthless, deathless, unchanging. The lower nature is heterogeneous, multiple, frequently at war with itself. The higher nature is homogeneous and one only, hence ever peaceful.

Geographically one pictures the lower nature as the base and the higher nature as the crown; in reality, however, the higher nature is both base and crown. It is that on which man's being rests, its foundation and support. It is also the highest point towards which all his effort tends. The lower nature is the channel of expression through which the higher nature reaches the outer world. That which joins them is the conscience.

Our spiritual unfoldment takes place spontaneously as conscience expands and discloses more and more of our higher nature. When the higher or soul-nature is fully manifest, the purpose of all evolution has been attained and conscience, having accomplished its mission, becomes merged in its source. Along the way to this ultimate goal we pass through two stages. In the first stage, conscience is on one side and we are on the other. Everything that happens seems to create an issue between us. Conscience interferes with our play and interrupts our work; it is an unceasing annoyance and we do our best to eliminate it, but it keeps steadily on with unperturbed persistence, reminding us of the higher laws of our being.

Gradually it breaks down our opposition and wins us. Then we pass to the second stage of our spiritual evolution, in which we are on the side of conscience and our higher nature, and struggling to subdue our lower nature. We long to express that which is lofty

and noble in us, but constantly we are trapped and overcome by old habits and tendencies. This period of our unfoldment requires greater patience with ourselves. We are eager to press forward and escape from the trammels of the little self, but it still entangles and pulls us back.

We must not be disheartened. We are fighting a winning battle. We are on the side that cannot fail to gain the victory. Nothing can withstand the power of spirit. If we are brave and fervent and hold fast, all the odds are on our side. Conscience and character allied with spirit are sure to conquer.

THE UTTARA MIMAMSA

By K. S. Ramaswami Sastri, B.A., B.L.

THE last of the six Darsanas is known as the Uttara Mimamsa or the Sariraka Sūtras, or the Brahma Mimamsa or the Brahma Sūtras or the Vedānta Sūtras. Each of these names brings out one important aspect of the system. This system is the culmination of orthodox systems of philosophy; it is the system devoted to an exposition of the nature of the soul and Godhead (Brahman): and it is the crown and glory of the Veda and gives us the essence of the Upanishadic doctrine. The Sūtras are five hundred and fifty five in number and have been commented upon by many great men. The greatest of the Bhashyas on the Sūtras are those of Sri Sankaracharya, Bhaskaracharya, Sri Ramanujacharya, Sri Nilakantacharya, Sri Madhwacharya, Sri Vallabhacharya and Vijnanabhikshu. The Sūtras refer often to the Gita. They combat *in extenso* the tenets of the Charvakas the Jains and the Buddhists, and also the untenable portions of the Samkhya and Yuga doctrines, and the Vaisheshika system. In the first Adhyaya or chapter we have proofs that the principle of Samanvaya (reconciliation) shows that the Vedic statements refer to Brahman as the ultimate Reality and the cause of the universe. The second

refutes the rival systems and proves that the world is dependent on God, is created by Him and reabsorbed into Him. It also shows the nature of the soul. The third chapter is called the Sadhana Adhyaya and deals with the means of attaining Moksha or liberation. The fourth chapter is the Bhala Adhyaya and describes the nature of liberation.

The Brahma or Uttara Mimamsa is the summation and apex of the orthodox systems of Indian philosophy. I have shown before how the Nyaya and Vaisheshika Schools established the reality of objects and of the souls and of Godhead, and thus delivered the Indian mind from the tyranny of materialism and subjectivism and nihilism. But they failed to give perfectly convincing accounts of creation or souls or Godhead or liberation. The Samkhya system brought in the idea of evolution but failed to give the doctrine of Godhead or affirm the bliss aspect of the soul. The Yoga system brought in Godhead but gave God quite a subordinate place. The Purva Mimamsa stressed Dharma and Veda but failed to bring in Godhead. But all the systems stopped the disintegrations of materialism and subjectivism, atheism and nihilism and rehabilitated the Veda.

thus enabling the full reintegration of the Vedic doctrine in the Uttara Mimamsa. In the Uttara Mimamsa there was a perfect proof of the validity of the Veda. In it there was a complete refutation of materialism and there was also a confident and clear affirmation of the soul. It showed that the world is a reality and not a void or a mere figment of the mind, but showed at the same time that it is a dependent and not an independent reality. It showed how God is the material cause as well as the efficient cause of the universe. It showed the inter-relatedness of soul and over-soul in a state of identity or in a state of union, and thus resolved the plurality of souls into a unity. It showed the true nature of the soul as Satchidananda and affirmed that liberation is a state of positive and eternal and infinite bliss.

Sankara's Advaita Doctrine

As the Uttara Mimamsa has been interpreted authoritatively by Sri Sankaracharya, Sri Ramanujacharya, Sri Madhwacharya and other great saints and seers, it is best to deal with each school of thought separately, as such a method will lead to clarity of presentation. These schools of thought are living schools of thought to the present day and have been attacked and defended with the warmth and zeal which may be expected in regard to living systems of religious philosophy which deal with matters of vital moment to the soul of man.

The date of Sri Sankara is one of the puzzles of scholarship. The date usually assigned to him is 788 to 820 A. D. In my monograph on Sankara I have shown the untenability of this view and I have attempted to prove that he must have belonged to the first century B. C. He was the disciple of Govinda Bhagavatpada, himself the disciple of Gaudapada, the first syste-

matic formulator of the Advaita system of philosophy. The essence of the doctrine is contained in the famous line :

ब्रह्मसत्यं जगन्मिथ्या जीवो ब्रह्मैव नाऽपरः ॥

(Brahman is Real ; the world is not real ; the Jiva is Brahman itself and not separate from it.)

Sri Sankara was undoubtedly the supreme exponent of a great and ancient traditional philosophy in this land, and was not an innovator or a propounder of strange doctrines. He emphasises again and again the value of Sampradaya (philosophic tradition). He calls his teacher's teacher Gaudapada as Vedantarthasampradaya-vid (a knower of the traditional meaning of Vedanta). He says in his Gita Bhashya : सर्वशास्त्र-विदपि असंप्रदायविन्मूर्खवदुपेक्षणीयः (One who, though he knows all the scriptures, is not aware of their traditional import, should be rejected as a fool). In his Taittiriya Bhashya he bows to the line of his *Gurus* :

यैरिमे गुरुभिः पूर्वं पदवाक्यप्रमाणतः ।

व्याख्याताः सर्ववेदान्ताः तान्नित्यं प्रणतोऽस्म्यहं ॥

In his Bhashya on the Brihadaranyaka Upanishad (II—1) he says : अनुकंपनीया आगमार्थविच्छिन्नसंप्रदायबुद्ध्यः ॥

It is hence not right to say as Dr. Radhakrishnan does, "Sankara's modesty makes him say that the doctrine he is expounding is nothing more than what is contained in the Vedas. He thinks that he is voicing an old and weighty tradition which has been handed down to us by an unbroken series of teachers". The integration of thought in the Upanishads had a re-integration in the Gita, and later in the Vedanta Sutras and in Sankara's system of philosophy.

If is further important to note that Kumarila criticises the Advaita doctrine. He was anterior to Sri Sankara. This shows that the Advaita doctrine is older than Sri Sankara. Bhartrihari,

who was anterior to Kumarila, expounds the doctrine in his Vakyapadiya. The author of Vyasa-Tatparya-Nirnaya points out that when contemporary sages criticise Vyasa they describe his doctrine in terms of Advaita. This also shows that the Advaitic doctrine has not been read into the Brahma Sutras by Sri Sankara. In fact if we study the Upanishads with care and minuteness, we come across many places therein where the Advaita doctrine is formulated with uncompromising precision and thoroughness. The eternally famous declarations *Tat-twamasi*, *Ahambrahmasmi*, *Ayamatma-brahma*, etc., are some of those final and consummate utterances which sum up the supremest realisations of the human spirit.

Sankara was a relentless critic of the Buddhist schools of thought. It was his acute criticism that led to the final overthrow of Buddhism in India, though the sages of the Shad Darśanas (Six Systems of Philosophy) had powerfully contributed in that direction. He took his stand firmly and unshakably on the Veda and the Vedic theory of the Atman. He accepted the acceptable and Vedic portions of the Darśanas and rejected the unacceptable and un-Vedic portions. His was a penetrating and at the same time wonderfully catholic and synthetic mind.

His strength lay in the fact that he began from the Atman. The Atman (Self) is the deepest reality in all of us. Even if we doubt the self, the doubter is the self. The self is the knower and not the object of knowledge. The Upanishad has declared : विज्ञातारं को विजानीयात् । (who can know the knower?) His famous Bhashya on the Brahma Sutras begins with the declaration that subject (self) and object are as diverse and disparate as light and darkness :

तमःप्रकाशवद्विरुद्धस्वभावयोः ।— The self is identical and immutable in all the three states of waking and dream and deep sleep. In the words of Vidyaranya's Panchadasi नोदेति नास्तमेत्येका संविदेका स्वयं प्रभा—(The self-awareness is self-luminous and does not rise or set and is of the nature of oneness) .

Sankara then proceeds to point out that by Adhyasa (super-imposition) we are ignorant and unaware of the true nature of the self and identify it with the non-self in various ways. Some import the characteristics of the body, others of the senses, and others of the mind, in their conception of the Atman. He says that to remove such error (Avidya) and to attain a realisation of the Atman as one, the Vedanta has to be studied and meditated upon and experienced, in full measure.

एवमयमनादिरनन्तो नैसर्गिकोऽध्यासो मिथ्या-
प्रत्ययरूपः कर्तृत्वभोक्तृत्वप्रवर्तकः सर्वलोकप्रत्यक्षो
ऽस्थानर्थहेतोः प्रहाणायाम्बैक्यविद्याप्रतिपत्तये सर्वं
वेदान्ता आरभ्यन्ते ।

Thus here we have an affirmation which shows the hollowness of the prejudiced statement by his critics that he is a crypto-Buddhist (Prachanna Buddha). The materialists identify the soul with the mind and the senses and the body. The Buddhists denied the reality of the soul and the reality of the universe, and stated that we have only a series of fleeting mental states. But both the theories are wrong. The soul is not identical with the body as it is conscious of the body, and the subject and the object cannot be one and the same. Nor can the self be identified with the senses. Then we shall have a plurality of selves. But such is not our experience. We have an unfailing sense of personal identity (अहं प्रत्याहम्भव). If the combination of the senses

be the soul, we should have a simultaneous presentation of sight and sound and smell and taste and touch. That is not our experience.

The doubt or denial of the soul is absurd as either the doubter or the denier himself is the self. The flux of mental states implies a permanent background with reference to which alone flux could exist and would have a meaning. If we peel layer after layer of empirical consciousness what is left is nothing but pure consciousness (Chit or Chaitanya). Iswara is Mayavachinna chaitanya (Brahman in a state of relation, i.e., the relation of overlordship to Maya) and Jiva is Avidyavachinna-chaitanya (Brahman in a state of relation to egoism). If we eliminate the related states we have only pure being. Brahman or Atman is being and consciousness and bliss (Satchidananda). Nay, it is really indescribable and is beyond speech and thought as it is beyond name and form. यतो वाचो निर्वर्तन्ते अप्राप्य मनसा सह (from which words, along with the mind, turn back without attaining it)—is the declaration of the Sruti (scripture). Sri Sankara says about it in an oft repeated and famous phrase—नित्य-शुद्ध-बुद्ध-मुक्त स्वभावः eternal and pure and conscious and free being).

How is the existence of the Atman known? In our present state of Avidya we are but dimly aware and conscious of it. The means of right knowledge are perception and inference and scripture (Pratyaksha, Anumana, and Sabda). The Advaita writers as a whole accept, like the Purva Mimamsa writers, six sources of right knowledge, viz., the above three, and comparison, implication, and non-existence (Upamāna, Arthāpatti and Anupalabdhī). The real and complete knowledge of the Atman comes to us only from Sabda or Scrip-

ture. Our right reason can only supplement such a declaration and remove the confusion and sophistry caused by erroneous reasoning.

Does it follow from this that the world is unreal or non-existent? Granted that there is only one Atman and that it is Satchidananda, does it follow that there is no God or Jiva or the universe? If there is God, what is His nature? It is in the consideration of these questions that the strength of Sankara's philosophy is most clearly felt. He says that reality is of three kinds, viz., (1) *Prathibhasika* (apparent or illusory) like the world of dreams (2) *Vyavaharika* (phenomenal or relative or practical) like the world in the waking state and (3) *Paramarthika* (noumenal or absolute). The first has the transiency of an illusion or a mirage; the second has the transiency of the ever-changing finite; but the third has the permanence of a changeless and eternal infinite. Sankara proclaims that in phenomenal perception the object is a real and vital factor. He affirms the objectivity of what is apprehended in external perception. The material object in external perception is not a mere subjective projection upon a void or a formless chaos. He says: ज्ञानं तु प्रमाणजन्यं । प्रमाणं च यथाभूतवस्तु विषयं । अतो ज्ञानं कर्तुमकर्तुमन्यथाकर्तुमशक्यं । केवलं वस्तुतन्त्रमेव तत् न चोदनातन्त्रं नापि पुरुषतन्त्रं । (Knowledge is the result of Pramaṇa or source of knowledge. The source of knowledge is dependent on the object of knowledge as it is. Hence knowledge cannot be made or unmade or altered as we please. It is purely dependent on the nature of the object, and is not alterable by command or human volition.)

Thus in the phenomenal plane we have perceiving selves and perceived objects. Nay, there is God who

is the creator, pervader, sustainer and destroyer of the universe. Sri Sankara declares that the Veda proclaims that Brahman, who is the same as the Atman, is Nirguna (trans-relational) in itself and is Iswara with infinite auspicious attributes in relation to the world. He says in his Bhashya on the Vedanta Sutas I, II, 12 :

द्विरूपं हि ब्रह्मा गम्यते नामरूपविकारभेदोपाधिविशिष्टं तद्विपरीतं च सर्वोपाधिवर्जितं ।

(Brahma is realised in two modes, i.e. as qualified by the differentiation of name and form and manifestation, and as free from all differentiation.) He, however, unwaveringly and uncompromisingly affirms that there is a *Paramarthika* state and experience and realisation where there is no dichotomy of subject and object and which is of the nature of Satchidananda.

What is there illogical in such an affirmation of such an experience vouched for by scripture and by the experience of gods and sages, saints and seers, like Indra and Vamadeva ?

Such an experience is not stultified at all. The Bhamathi says that *Pramana* is that which brings about an experience which is not stultified by another valid experience, is not attainable by any other means, and which is not vitiated by doubt or error. अवाधितानधिगतासदिग्धबोधजनकत्वं हि प्रमाणत्वं प्रमाणानां । The scripture affirms such a truth and the realisation of pure and liberated souls affirms such an experience. That we have such corrective experiences is clear in the world of empirical and phenomenal reality. The straight stick appears to the eye as being crooked in water. But we learn by touch that it is straight. The sun and the moon are affirmed by the eye to be of a small size and the earth appears to be flat, but reason gives us the correct apprehension. The classical instances of the

rope and the snake, the mother o'pearl and the silver, have been given to us to have an apprehension of a real and correct and corrective experience. The affirmation of such a supreme reality which is of the nature of a supreme experience cannot be negated by any reference to the manifoldness which forms the content of all empirical knowledge. There cannot possibly be a stultification of the noumenon by the phenomenon. Such a noumenal reality in which subject and object are a unity is the supreme affirmation of philosophy. Caird says : " If knowledge is the relation of an object to a conscious subject, it is the more complete, the more intimate the relation, and it becomes perfect when the duality becomes transparent, when subject and object are identified, and when the duality is seen to be simply the necessary expression of the unity,—in short when consciousness passes into self-consciousness." Dean Inge says in his *Outspoken Essays* : " Complete knowledge is the complete unity of the knower and known, for we can in the last resort only know ourselves."

According to Sankara, Avidya or Adhyasa is Bhavarupa (an existent thing) and not Abhavarupa. By the removal of Avidya by Vidya or Jnana we attain the noumenal experience which is described by Sankara by the words Avagathi and Anubhava. When such experience is attained the scriptural declaration of the oneness of the Atman becomes a matter of realisation. That is why Sankara declares that it cannot be said that the world is or that the world is not. Relatively speaking it is ; in relation to the Absolute, it is not. It is this aspect that is emphasised by the term Anirvachaniya (indescribable) which is only one of the many ways of describing Maya or Avidya. Maya conceals the real and hence has

got what is known as the Avarana Sakti; and it projects the phenomenal world and hence has got what is known as the Vikshepa Sakti. When we have regard to its being the material cause of the universe, it is called Prakriti. When we have regard to its stultifiability by Vidya or Jnana (knowledge of Brahman), it is called Maya.

The fact is that Sri Sankara's doctrine of Anirvachaniya Khyathi does not contain any metaphysical subtlety and does not amount to any unwillingness to face facts. The real puzzle of life is how the One becomes the many. To say that it did so by its own will or desire is not a much more intelligible explanation than to say that the many-ness is only a relative reality, the oneness being the sole Absolute Reality. Mr. Bradley says: "The immanence of the Absolute in finite centres and of finite centres in the Absolute, I have always set down as inexplicable.....To comprehend it is beyond us and even beyond all intelligences." Mr. Green says in his *Prolegomena to Ethics*: "The old question why God made the world, has never been answered nor will be. We know not why the world should be; we only know that there it is." All this roundabout statement is expressed by the short word Maya which is used by the Advaitins.

It is not possible to continue this discussion and exposition further here. The doctrine of Para Vidya and Apra Vidya harmonises the noumenal experience and the phenomenal experiences. According to Sankara, Brahman is the Upadana Karana (the material cause) as well as the Nimitta Karana (the efficient or instrumental cause) of the universe. The cause and the effect are one (Karyakarana-abheda), but the cause is a higher order of reality than the effect. The Vivartavada implies that

the substance of Brahman continues changeless while relative changes go on on the phenomenal plane in the shape of evolution of names and forms in relation to the unilluminated mind which is under the sway of Avidya. Let no one think for a moment that the Advaitin has lowered the concept of Iswara or God. A well-known stanza says: ईश्वरानुग्रहादेव पुंसामद्वैतवासना i.e. a taste for the Advaitic realisation is generated only by the grace of Iswara. Sankara's devotional poems are among the finest and most fervent and passionate in all literature. He affirms that Iswara is the cause of the universe and is the omnipotent and omniscient ruler and teacher of the universe and distributes the fruits of action in accordance with the law of Karma. The creation and evolution of the cosmos is due to His will, is His Leela or sport, and is caused by His Kripa (mercy), as He desires to give embodiments to Jivas to enable them to work out and transcend Karma and attain liberation. Without God's immanence and transcendence and will, Prakriti (the involved condition of the cosmos) cannot be evolved into the manifested universe. Thus Prakriti is not an independent principle at all. God is not affected by the launched energy of change just as a magician is unaffected by the creation of his power.

Not only has Sankara stressed the indispensableness of Bhakthi Yoga but he has given a highly honoured place to Raja Yoga and Karma Yoga as well in his scheme of Sadhanas. Professor Deussen has said well that the Advaita is the strongest support of pure morality. No doubt Avidya can be overcome only by Vidya or Jnana culminating in Avagathi or Anubhava (realised experience). But the supreme Jnana can be generated only by righteous action and meditation and devotion. So long as the Upadhi or limitation exists, so long

as the Jivabhava (self-hood) persists, so long as the noumenal experience (Aparoksha-sakshātkāra) is not reached, the disciplines of the soul fitting it for the supreme realisation are real and valuable and necessary. न कर्माणि त्यजेद्योगी कर्मभिस्त्यज्यतेत्यसौ (the Yogi should not abandon actions, they themselves will fall off from him).

A system so complete and comprehensive certainly commands our admiration. It is hence surprising to see that Dr. Radhakrishnan—I take him as a type of critics—says: "The Absolute of Sankara, rigid, motionless, and totally lacking in initiative or influence, cannot call forth our worship... Sankara's view seems to be a finished example of *learned error*...The world is said to be an appearance and God a *bloodless Absolute*, dark with excess of light." We can appreciate the criticisms of Sri Ramanuja and Sri

Madhwa in respect of Sri Sankara's doctrine from the point of view of scripture and from the point of view of reason, but it is difficult to comprehend the above criticism or characterise it other than as *learned error*. The Absolute is not claimed to be an object of worship nor is it dark or bloodless. The soul's awareness of its identity with the Absolute is said to be the attainment due to a life of strenuous purity and service and renunciation and meditation and devotion leading to the grace of Iswara who confers the bliss of the noumenal experience by the illumination of the Mahavakya (the supreme declaration). Dr. Radhakrishnan says: "He (Sankara) declares that to save oneself is to lose oneself in the sea of the unknown." The soul does not lose or merge itself but realises itself as the undifferentiated bliss (Akhandā Sat'chidananda or Nirguna Brahman).

*PURITY

By Mahatma Gandhi

I am being inundated with letters on Brahmacharya and means to its attainment. Let me repeat in different language what I have already said or written on previous occasions. Brahmacharya is not mere mechanical celibacy, it means complete control over all the senses and freedom from lust in thought, word and deed. As such it is the royal road to self-realisation or attainment of Brahma.

The ideal Brahmachari has not to struggle with sensual desire or desire for procreation; it never troubles him at all. The whole world will be to him one vast family, he will centre all his

ambition in relieving the misery of mankind and the desire for procreation will be to him as gall and wormwood. He who has realised the misery of mankind in all its magnitude will never be stirred by passion. He will instinctively know the fountain of strength in him, and he will ever persevere to keep it undefiled. His humble strength will command the respect of the world and he will wield an influence greater than that of the sceptred monarch.

But I am told that this is an impossible ideal, that I do not take count of the natural attraction between man and woman. I refuse to believe that

the sensual affinity, referred to here, can be at all regarded as natural; in that case the deluge would soon be over us. The natural affinity between man and woman is the attraction between brother and sister, mother and son or father and daughter. It is that natural attraction that sustains the world. I should find it impossible to live, much less carry on my work, if I did not regard the whole of womankind as sisters, daughters or mothers. If I looked at them with lustful eyes, it would be the surest way to perdition.

Procreation is a natural phenomenon indeed, but within 'specific limits. A transgression of those limits imperils womankind, emasculates the race, induces disease, puts a premium on vice and makes the world ungodly. A man in the grip of the sensual desire is a man without moorings. If such a one were to guide society, to flood it with his writings, and men were to be swayed by them, where would society be? And yet we have that very thing happening today. Supposing a moth whirling round a light were to record the moments of its fleeting joy and we were to imitate it regarding it as an example, where would we be? No, I must declare with all the power I can command that sensual attraction even between husband and wife is unnatural. Marriage is meant to cleanse the hearts of the couple of sordid passion and take them nearer to God. Lustless love between husband and wife is not impossible. Man is not a brute. He has risen to a higher state after countless births in the brute creation. He is born to stand, not to walk on all fours or

crawl. Bestiality is as far removed from manhood, as matter from spirit.

In conclusion I shall summarise the means to its attainments.

The first step is the realisation of its necessity.

The next is gradual control of the senses. A Brahmachari must needs control his palate. He must eat to live, and not for enjoyments. He must see only clean things and close his eyes before anything unclean. It is thus a sign of polite breeding to walk with one's eyes towards the ground and not wandering about from object to object. A Brahmachari will likewise hear nothing obscene or unclean, smell no strong, stimulating things.

The smell of clean earth is far sweeter than the fragrance of artificial scents and essences. Let the aspirant to Brahmacharya also keep his hands and feet engaged in all the waking hours in healthful activity. Let him also fast occasionally.

The third step is to have clean companions, clean friends and clean books.

The last and not the least is prayer. Let him repeat Ramanama with all his heart regularly every day, and ask for divine grace. None of these things are difficult for an average man or woman. They are simplicity itself. But their very simplicity is embarrassing. Where there is a will, the way is simple enough. Men have not the will for it and hence vainly grope. The fact that the world rests on the observance, more or less, of Brahmacharya or restraint, means that it is necessary and practicable.

THE PHILOSOPHY OF BHAGAVADGITA

By V. Sethu Rao

THE Bhagavadgita form part of the Bhishmaparva of Mahabharata. At the time of the battle between the two parties of the Kauravas, it seems irrelevant to give philosophical discourses, but the teaching is thoroughly relevant considering the situation in which Arjuna was placed and his human weakness. The purpose of Sri Krishna was to teach a universal philosophy to mankind in general and to Arjuna in particular. Gita is not a system of philosophy, but it supplies abundant material for constructive philosophical systems, viz., Yoga, Sankhya and Vedanta.

The style is plain and simple and it is full of aesthetic merit.

It is purely a Vaishnava theistic and monotheistic treatise, in which are inculcated the ethical principles of life. As it is pre-eminently ethical in its nature, it is of the highest practical value to those who wish to improve themselves and their environment. It contains hidden truths which become manifest to one proportionately to one's knowledge and love of God.

Briefly three things are taught thoroughly: (1) Knowledge and meditation of God which lead to the salvation of the individual. (2) The importance of Karma or action, i.e. one's duty to God and mankind. (3) Means of attaining knowledge, of which Bhakti (Love), is considered the most important.

Of all the systems of philosophy that exist in India, Uttara Mimamsa or Vedanta is held in highest esteem on account of the high development reach-

ed in it of the conception of one Almighty Brahman, and His relation to the universe. This system is mainly founded on the Upanishads, Brahma Sutras and the Bhagavadgita. Brahma Sutras are mainly a commentary on the Upanishads. They try to explain all apparent contradiction in them. Then remains the Bhagavadgita whose author, after a careful analysis of the Upanishads, and other systems of philosophy that then existed, has composed this excellent piece of literature, in order to satisfy the religious minds of the time. It is true that these teachings came from the mouth of Sri Krishna to induce Arjuna to proceed with his task, but the authorship of the piece of literature which goes with the title of Bhagavadgita is ascribed to Badarayana Vyasa, the composer of Mahabharata—the encyclopaedia of Indian Literature—and of a great many Puranas. Judging from an internal evidence from the Mahabharata, it is quite evident that the author is no other than Vishnu Himself, who came down to us as an Avatar. All the ideas, lying scattered in the Upanishads are collected in a synthetical way in the Gita. "A polish of inspiration and a finish of emotion are given to the philosophical ideas regarding Brahmatma theory to please the religious mind of the people." Subordination of man to God and His actions is ably and convincingly taught.

Scholars who have made a chronological study of Indian Literature place Gita between the fifth and the third century B. C. Some of the western scholars who advocate Christian influence on the Gita place it in the

1. This is an interpretation according to Sri Madhva, the founder of the Dvaita System of philosophy.

second or third century A. D. It is not our object to enter into this controversy, but it is, however, necessary to investigate whether it has been presented to us in its original form or it has undergone any changes. It is said that the Gita is the outcome of the Bhagavata religion treated in a philosophical way, and that the philosophical aspects are later expansions and interpolations due to the influence of the Sankhya, Yoga and other systems. This is entirely unfounded. It is certain that it has undergone no change since the time of Sankara.¹ There are one or two commentaries now available, which are older than Sankara's, a study of which will prove that for the last two thousand years it has undergone no change.

"Oh! Arjuna, now is the time for you to proceed to battle. It is your duty, and it will be the stepping stone for your eternal happiness. If you fail to do it, you will be condemned for neglect of duty and will lose your fame." It appears strange that this philosophy of *Karma* or action should be preached so emphatically while the renunciation of *Karma* is so pre-eminently taught in so many philosophical works of India. Man's duty to God and mankind is a sacred duty and highly pleasing to God. Krishna urges on Arjuna to do battle because it is his sacred duty befitting his *Varna* and *Ashrama*. Whoever satisfies that Highest Atman by performing his duties attains highest bliss. He further says, "Follow the path trodden by your elders, thereby you will win fame. Why should you make efforts to follow the course not meant for you? It will lead you to trouble." Arjuna is the

most qualified to receive the sermon, the secret sermon preached by Sri Krishna, because he loved his disciple on account of his true devotion. Krishna says, "Concentrate your mind on Me, meditate on Me, and worship Me; you will surely attain Me. Give up actions that are not pleasing to Me and surrender yourself to Me. Then, I shall save you from bondage and sin. I cannot be approached by means of mere recitations of Vedic chants, nor by meditation nor by charitable deeds, nor by 'Sacrifice' (यज्ञ) but mainly by means of intense devotion." Intense devotion and love of God are the prime means for the attainment of eternal happiness. The rest of them are but vehicles for devotion. It is devotion that helps one to see the Supreme Atman in one's own self, to know Him and then to enter into Him. Arjuna might say that he would like to give up the tedious battle and follow the path of devotion but Krishna impressed upon him the importance of man's duty over all other things.

Nature of God, Soul and Matter

God is the creator and destroyer of the whole universe which takes its origin from matter or Prakriti :

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव । Entering
the water He manifests in it as its sweet-
nose. He is the generator and the exhibitor of light in the sun and the moon. It is on account of His powers that the world possesses its essence and all things their natural quality. He is all-powerful-यत्नं यत्नयतामस्मि । Although He exists in matter, He is unaffected by qualities of matter. He is the knower of all :

वेदाहं समतीतानि वर्तमानानि चार्जुन ।

मयि ध्यायि च भूतानि मां तु वेद न कश्चन ॥

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।

¹ Sankara has been placed by a few scholars in the eighth century A. D. Some scholars place him even in the fifth century B.C.

He pervades the whole Universe. He has limbs everywhere. He is said to be full of the qualities of Gnana and Ananda and also is devoid of material Gunas. Thus the super-human nature of God is asserted. It is beyond our imagination to think of the all-sided qualities of Brahman.

Although He exists everywhere, He does not manifest himself to human senses. He has His existence in everybody, He guides the human soul, but still He is not bound by the natural laws: शरीरस्योऽपि कौन्तेय न करोति न लिप्यते । The sun, the moon and the stars owe their powers to Brahman.

No other proof is necessary to prove the unimaginable qualities of Brahman than Sri Krishna's words to Arjuna: न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा । दिव्यं ददामि ते and so on. Thus Arjuna had to be endowed with supernatural powers to see the form of God. It is only a significance of the most extraordinary nature of the lustre and splendour of His form. How Arjuna has extolled the form of Krishna can be understood in true spirit only by going through the few verses of the eleventh chapter. That Krishna is an incarnation of Brahman, or Paramatman is clear from the following verse :

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

In the tenth chapter important representative things are mentioned, of which Sri Krishna calls himself the highest and the best in order to substantiate the divine existence in them.

That Brahman is different from Prakriti or Maya, the material cause of the universe is clear from the verse—

भूमिरापोऽनलो वायुः खं मनो बुद्धिरिव च ।

अहंकारः ऽयं मे भिन्ना प्रकृतिरग्रे ॥

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ॥

—Matter (Prakriti) which consists of earth, water, fire, air, ether, mind, intelligence, &c., is different from Me.

The presiding deity over matter upholds the whole universe and it is the material cause of the world. God creates the world out of nature or Prakriti.

That which is not subject to the limitations of birth and death is generally called अचर and the rest चर. There are three kinds of अचर, viz., अपराचर; मध्यमाचर and परमाचर. Paramakshara is Brahma. Inert matter is Aparakshara. Madhyamakshara is the presiding deity over matter.

Without further discussion we can arrive at a decision by carefully understanding this verse :

द्रविमौ पुरुषौ लोके चरश्चाचर एव च ।

चरस्सर्वाणि भूतानि कूटस्थोऽचर उच्यते ॥

All the beings whose bodies are destroyed and are born again are said to be चर while Prakriti is called अचर because it is permanent and unchangeable (कूटस्थ). He, who is supreme over both these, is called Paramatma or the Highest Self and He is distinct from the rest.

So there are two Prakritis, Jada or unconscious and Ajada or conscious: the former is unmanifested Prakriti and the latter is Lakshmi or Sri, the presiding deity over the former. The Gita accepts the Sankhya theory of the evolution of the manifold from the homogeneous indeterminate matter determined by the presence of spirit or Purusha. The world created by God out of Prakriti is real and the changes that take place around us always are also real. This is supported by the verse—

अत्ययमप्रतिष्ठं ने जगदाहुर्नीश्वरं ।

अपरस्परसंभूतं विमन्यक्कामहेतुकम् ॥

—which includes those holding the world to be unreal among people endowed with demoniac nature. Iswara is the Father of the world in as much as He is the creator and preserver and destroyer, while Lakshmi, His consort, takes the place of the Mother, because She presides over matter or Achit-prakriti, out of which the world is made. The three qualities of Prakriti are Sattwa, Rajas and Tamas. Man's bondage to the body is due to the influence of those qualities over the Jivas.

विकारांश्च गुणांश्चैव विद्वि प्रकृतिसंभवान् ।

प्रकृतिं पुरुषं चैव विद्वन्नादी उभावपि ॥

Matter and spirit (Prana or life essence) are beginningless. Material effects and qualities have their origin in matter. This verse establishes the difference between matter and spirit which are two different independent entities.

The dualism of spirit and matter seems to be the doctrine of Gita: कार्यकारण कर्तृत्वे हेतुः प्रकृतिरुच्यते। Matter is the material cause of the body and organs; soul (or spirit) is the direct enjoyer of happiness or misery. So the enjoyer should be different and separate from the enjoyed and from the means of enjoyment. Here it is clear that the author of the Gita explains the dualism of subject and object.

With regard to the ultimate reality there are a few remarks to be made. The tendency of modern philosophers is to think that there can only be one ultimate reality from which all the rest emanate at the time of creation and into which they re-enter in the end so that all the effects or Karya-Prapancha are only relatively real and cannot be said to be ultimately real. Regarding this point it appears as though in Madhwa's system there are said to be more than one ultimate

reality. In the writer's opinion it seems that Madhwa never advocates several *independent ultimate realities* (ultimate in the sense that they are supra-relative). Even the Chethanaprakriti (Lakshmi) finds her permanent abode in the Supreme Atma. She cannot be considered as one thoroughly separate from the Supreme Atma; She is said to be नित्यावियोगिनी। However, this is a point on which much more scrutiny of Madhwa's original work is necessary.

The soul is eternal, unborn and undying. It passes from one body to another. The change which is experienced by the soul is only due to the destruction of one body and the possession of a different one. These changes do not affect the nature of the soul. Nowhere also is the eternality of soul so clearly explained as in verses 20 and 21 of the 2nd Chapter of the Gita.

न जायते म्रियते वा कदाचि-

न्नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो

न हन्यते हन्यमाने शरीरे ॥

These epithets clearly support it. A practical example is set forth to explain the same thing. Just as a man wears a new garment after throwing away the old one the soul assumes a new body on the separation from the old one. This eternality of the soul is emphasised by saying that no weapon can cut it, that fire cannot burn it, water cannot wet it and wind cannot dry it.

Jiva is said to be the reflected image of God. God, being the original, is accepted on all hands to be eternal. Naturally the reflected image also should be eternal. The medium or उपाधि is the Swarupa Deha or the inseparable body of the soul. All these three are eternal, unborn, and undying.

There are contrary views held by different philosophers: (a) The Buddhist says that the soul is momentary knowledge, being born and dying instantaneously. (b) The materialist (Charvaka) recognises no distinction between body and soul and says that they are one and the same. (c) Some, though they recognise the distinction of body and soul, say that the soul is born and dies with the body. In contradiction to all the above views the author of the Gita has very clearly emphasised the eternality of the soul and the thorough distinction of body from soul. The inevitable birth and death of the body has been well discussed. Everything that is born should die. None is capable of avoiding universal laws. The chief cause of Arjuna's grief is due to his attachment to his relatives. When he becomes free from this evil, he has nothing to grieve over. The taking of several bodies by the soul one after another plays a very important part in Indian philosophy. Experience is gained birth after birth and knowledge becomes ripened by many births. The gradual development of knowledge due to several births and deaths eventually becomes the chief cause of divine knowledge. Throughout this development the subtle body consisting of mind and senses is always attached to the soul. The natural distinctness of one soul from another and of God from the innumerable souls is real:

न त्वेवाहं ज्ञातुं नासि न तं नेमे जनाधिपः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥

The three Gunas of Prakriti wield great influence over the Jivas. Sattwaguna increases the discriminative power and knowledge which become the source of real eternal happiness. Rajoguna increases desire and attachment and induces men to do good and evil. Ignorance and want of discri-

mination are the result of Tamoguna. This Guna increases idleness and dullness. When this Tamoguna preponderates even the senses become dull and fail to perform their functions. It is only Sattwaguna that develops the human mind, and produces divine knowledge and love. Those who can overcome the influence of Gunas by equanimity of mind, absence of desire for wealth and by true devotion to God, can hope to attain human perfection.

The influence of these Gunas extends even to worldly objects other than Jivas. Sattwika food gives longevity, strength and health in body and mind. Sattwika Yagna is the action performed without expecting any reward. Selfishness due to the influence of Tamoguna is the cause of misery and miserable state after death.

Complete dependence of Jiva on God for its actions, is explained clearly by Sri Krishna. He says to Arjuna "You are not the master of your actions, you are only a puppet in My hands and entirely in My power." The Jiva has to do actions according to circumstances. Action is inevitable. The nature of the result does not depend upon the doer but upon God :

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ॥

Although the Supreme Soul (Paramatma) and inferior soul (Jivatma) are eternal, Paramatma knows everything that happens in and out of the world while the knowledge of man is limited according to the capacity of each. God is the Jivana or the Life Giver. He is the object, of which all the souls are reflected images. For every action there should be (1) body (2) doer (3) organs of the body or senses (4) different kinds of action and (5) superhuman power. Whoever thinks that he himself is the master of his actions is not a wise man. If he

understands that he is doing them under the directions of God, he overcomes empirical bondage.

Immediately a doubt arises as to the obligation of soul to Karma. But so long as an individual does actions with full knowledge and is conscious that he is the doer, he is fully responsible for the fruit of his actions. God plays the part of a witness and influences the man to do actions good or bad according to the nature of the conserved actions of previous births. "Man becomes directly responsible for his actions to the extent of his liberty. One is one's own friend and one's own foe. To teach how to turn work to advantage and how to work out one's own salvation is the special aim of Karma Yoga. Our choice lies not between work and no work, but between drudgery and intelligent work. This choice, again, depends on the nature of the soul, according to the particular Guna to which the soul becomes subdued on account of nature's bondage."

So, there are three kinds of knowledge, Sattwika, Rajasika and Tamasika according to the proportion of the different material Gunas existent in soul by nature. He who sees the Almighty everywhere and understands Him to be one, although He may appear in different forms at different times in different places, his knowledge is Sattwika, or we may say righteous quality predominates in his thoughts. So also there are three kinds of Buddhi which are responsible for the power of discrimination. Tendency to do meritorious acts and to avoid doing harm is Sattwika Buddhi. In everyday life he who is perfectly capable of discrimination between good and evil possesses a Sattwika conscience. The happiness enjoyed by the soul at the time of realisation of the relationship between itself and God is Sattwika pleasure. *Rajasa* or *Tamasa* pleasure is pleasure only for appearance and ends in misery in the long run.

(To be concluded)

WHERE ARE WE ?

By Swami Nirlepananda

WE are all at an acute, psychological moment, a crisis-stage of our lives. Now is the best time to take stock and analyse our social and national structure, brick by brick. Let us *test* ourselves—our materials,—the social and individual Units of which the national whole is to be made up.

From artistically set city-esplanades we come to the natural, rural tracts or maidans; from closed stone or brick walls to mud-made huts, mud plinths, thatched porches, mostly; from parks to the open fields; from the book, the

sword and the purse-powers of the estate to the plough-power of the country-side, chiefly; from electric-fitted, reinforced concrete town school building corridors to the unassuming, simple, village *Pāthsālās* with their raised mud-platforms and straw-roofs; from untold, organised, philanthropic bodies to look after the surrounding sufferers to friendless, helpless, totally uncared for, neglected masses; from filtered Municipal tap-water to District Board wells and village tanks; from practically sufficient medical facilities

to a state of absolute lack of medical or dietary arrangements; from electric fans to palm-leaf punkhas; from towns attuned and knitted with all lands and literally flooded with newspapers to whole series of villages secluded, segregated by hills and dales, having in some cases a single or no newspaper at all and thus practically out off from communication with the outside world,—in one word it is a much-needed march from urbanism to ruralism.

It must be mentioned beforehand that western Bankura, where the present writer has the privilege to live among villagers, is perhaps the healthiest part in the whole province of Bengal. Mother nature has endowed these places with a bracing climate—with invigorating, pure air and water. But the human-folk are marring it all. The air is polluted by the nauseating smell of the refuse matters of lac factories. To the villagers some of their superstitious, insanitary habits are of much more importance than their physical well-being. The Sanitary Department of the District Board is trying its level best to cope with this situation, to inculcate a sense of health in the village as one of the best of Dharmas to be pursued and practised with all the religious intensity of the race. It is trying to prevent a chronic habit of polluting village tanks by pouring over them all manner of dirt, filth, excreta, etc. It is moving to reserve in every village one or two tanks at least for drinking purposes. For, obviously there must be other reservoirs for the washing of the cattle and such other unavoidable but necessary, rough purposes.

A few villagers of Khatra were gathered together in a small shop one evening. The President of the Union Board was there. We were talking of how best

to continue a practical, inexpensive method of preventing our womenfolk's bad habit of polluting drinking water tanks. Somebody suggested the excellent plan of inducing them, through their male guardians, to take home earthen pots filled with water for washing purposes. It would not be expensive for any body. But the sense of untouchability was the main objection raised against adopting it. After they take their bath in the tanks they would no more like to touch those pots. So each time they will have to destroy a pot. Further reply to it was that even their sense of untouchability would remain untouched and could be preserved intact, if they take the trouble of coming home once more before they take their dip, leave off those pots and then finally go in for bath, which they have to do if they care to maintain and preserve their health. There is no other alternative to it. But who takes so much trouble? Rather, they would sacrifice their valuable health than bid good-bye to their idleness. Bad, old habits are very hard to die and very difficult to give up.

It requires not much of intellectual capacity to understand the present situation we have just described and to get out of it by adopting healthier habits. In trying to solve very many of the problems we are constantly faced with in India, and in allocating the causes of the various ailments we are suffering from, men are seen to jump from one domain to another. Regarding the above social evil for instance, we sometimes say that lack of education is responsible for it all. And finally, everything converges to a political point. We say, we cannot solve our economic, cultural, religious and aesthetic problems because we are politically handicapped and hampered. We do not really know to what an extent this is

true. We know, too, that life has no water-tight compartments in it. But sometimes we are prone to shirk our responsibility and justify our neglect by saying it has. We are rather tending to believe that simultaneously we ought to try to eradicate defects in every realm. No department of national well-being can eternally wait for any other. All have to move together. For we know it to be a demonstrable fact before the modern world that even the politically free countries are still suffering in other aspects of their respective national lives. Every domain of collective life is a part of a single organism and it is essential for the benefit of the totality that they should all work together with full understanding and appreciation of one another.

The rural part of Bengal we are speaking of is one of its poorest parts too. I am incidentally convinced of the fact that if India's villages must flourish and bloom out again, the sinews must be mostly supplied from towns and outside quarters, if possible. But not entirely. The flourishing big village merchants, if any, must also be tapped to pay their share.

The fetters of the West first came to the Indians through our towns. At the first stage, these alluring snares were almost jubilantly hailed. And the town people, the *advanced* section of the community, *must* show and as a matter of fact *are* showing us, the other way about. At the present moment of Indian history they have become the most ardent and enthusiastic supporters of Indian industries, Indian fine arts, healthy Indian manners and customs. And the enthusiasm to revive a good old simple life is coming from the same quarter. In the very nature of things, therefore, it is highly satisfactory and interesting to note the rising tide of nationalism emerging from the restive, quivering

bosom of the townsfolk. But it must not stop there. It ought to touch and transform real India—the villages, seven laes in all, as some body has calculated.

It is a matter of modern Indian History that so far as Bengal at least is concerned, a handful of Calcutta Old Hindu College boys zealously aped European manners and customs in every detail of their lives—in food, drink, dress, smoke, walk—and what not? They took a strong fancy, almost a solemn vow, to be suddenly changed into *sixteen annas Burra Sahibs*. They hated everything *native*. They began to call the British Isles their dear *home*. But the table turned. The warning of Time—the irresistible Nemesis, arrived. It became again, and is still becoming, otherwise. The new leaven is working slowly but surely.

It is again living history almost, that some of the torch bearers of Indian nationalism of the Bengal School—social, religious, political and economic—have come out from certain lanes of the self-same second city of the British Empire, Calcutta, or spent the best part of their lives there. Think of the Brahmo movement with its different ramifications. Raja Ram Mohan, Devendranath, Keshab Chandra, Shivnath, may all be remembered in this connection. Think of Ramakrishna, whom western culture could not touch at all, who was totally bereft of it and whose whole life was entirely in keeping with what was best, highest and dynamic in our national spirituality—he had to come down from his native village and live to practise severe austerities and penances in the suburbs of Calcutta—the citadel of western glammers and power. He specially fitted a Calcutta boy with all his spiritual fervour and national fire. And that is still working, slowly burning up all our dross, all that

is rotten and stale in us. Think again of the Home Industry Movement in the now famous Partition Days of Bengal. And lastly, think of the present day political workers such as the immortal Yogi Jatindra Das, belonging to big Indian cities, who are pursuing and doing their best to fructify their ideal.

Governments in other lands recognise full well the importance of maintaining well-furnished, healthy, educated villages by practically allotting huge amounts towards that end in their respective national budgets. It is a most lucrative state-investment for turning out a better type of men and women. Amelioration of villages on the very face of it, is of paramount importance in a land like India, specially. We all know that the northern part of Italy and the Panama zone in the New World were hot-beds of malaria. Italy righted it clearly and wholesale as soon as she shook off her Austrian fetters. And the huge expenses in the Panama Canal scheme cured the New World of its hateful curse. Bengal, specially Western Bengal, is malaria's special domain. The Geneva League of Nations' malaria experts and specialists recently trotted over us. Let us wait and see what they can do when the hour arrives for practicalising resolutions by hard cash. In India conditions are different. There is much truth also, in what once one of our city national workers told the present writer. He said, just at present, situated as we are, we have primarily to fight out our problems and adversaries at the city-ends. And then finally, when actual power comes in our hands, we will have the chance of showing our practical sympathy for the maintenance and upkeep of India's dilapidated villages by sufficient and equitable expenses towards that end. Otherwise, just at present we find no good in merely stopping town activi-

ties to a great extent and returning to the villages almost wholesale, without money in our hands—to act there merely as helpless, effeminate eye-witnesses to the thousand and one woes, troubles, difficulties, miseries and sufferings of our village folk without the capacity to remove away any one of them.

The present political movement is mainly a *bourgeois* one. The proletariat is slowly (and that only in big mill and factory towns) rising—but that again distinctly under the lead of the former. We do not deny that there must be efforts in towns towards an enhancement of more governmental or official expenses for the villages, so far as efforts are of any avail. This side of the situation has to be taken into consideration. But we must not stop non-official private charities and expenses towards village improvements, material, moral and spiritual. We must not be like the prodigal son of the Bible. The little seed of good that is in each one of us, has to be carefully sown and nurtured in the ground of our realistic life. Then it is sure to grow up gradually. And we must remember that that little will be taken away from us which we neglectfully leave off uncultured and uncared for.

Let us, by the way, mention here what a saint once told a young lad. Swami Turiyananda was then nearly sixty. He was still young, buoyant and very vigorous in spirit. He had then undergone several operations without being chloroformed. His body was under extreme suffering. But each day his face shone up in exuberant brilliance and lustre. It remained *red* always. It was full of illumination. It was courage-provoking. It spoke hope. A young man who had had health and was sickly almost from boyhood had been complaining to him that he could

not pursue any ideal worth speaking of, solely on that ground. He felt sinking and helpless every moment at an age when he ought to have been full of ardour and growing zeal every day. The Swami patiently heard everything. But he would not be convinced. Pessimism was unbearable to that monk who had fought for and won the treasure of spiritual success. He could not brook depression. And almost Ramakrishna-

like, he began to repeat—Forward, Forward, Forward. With a strong lion-like Vedanta voice that seemed to bospeak rage the Swami said: But in spite of that, you *must* try your bit. Rest assured, power will come. Conditions will be improved. The Mother sees *sincerity*, and adjusts accordingly.*

Read before the Saradananda Lyceum, Khatra, Bankura, Bengal.

SELECTIONS FROM ADHYATMA RAMAYANA

ARANYA KANDA: CHAPTER II

SUTIKSHNA'S PRAYER

(Continued from last issue)

पूयत्ततोऽद्य भवतश्चरणारविंदं पश्यामि राम
तमसः परतः स्थितस्य ॥

दृष्टुपतस्त्वमसतामविगोचरोऽपि त्वमंत्रपूतहृद-
येषु सदा प्रसन्नः ॥ ३१ ॥

राम O Rama तमसः परतः beyond darkness or ignorance (i.e., in pure Sattwa) स्थितस्य abiding भवतः Thy चरणारविंदं lotus feet अद्य today प्रत्यक्षतः visible to the physical eye पश्यामि I see. त्वं Thou असतां to those who are not virtuous दृष्टुपतः to the eye अविगोचरः अपि though not visible त्वमंत्रपूतहृदयेषु to those whose hearts are purified by repetition of Thy holy name (त्वं Thou) सदा ever प्रसन्नः (भवसि) dost manifest Thyself.

31. O Rama, my fleshy¹ eyes have today the privilege of seeing Thee who ever abidest in regions beyond Tamas. Though Thou never appearest before those who are not virtuous, Thou dost always manifest Thyself to all whose hearts have been purified by the repetition of Thy holy name.

[1. During his regular meditations Sutikshna has been seeing Rama's form with his mental eye.]

पश्यामि राम तव रूपमरुणिणोऽपि मायाविडम्बन-
कृतं सुमनुष्यवेषं ॥

कंदर्पकोटिसुभगं कमनीयचापवाणं दयाद्रहृदयं
स्मितचाखवक्त्रम् ॥ ३२ ॥

राम O Rama अरुणिणः अपि though without form मायाविडम्बनकृतं created through the intervention of Maya सुमनुष्यवेषं in the guise of an ideal man कंदर्पकोटिसुभगं surpassingly handsome (lit. like a crore of Cupids) कमनीयचापवाणं with comely bow and arrows दयाद्रहृदयं with heart melting through compassion स्मितचाखवक्त्रं of face beautiful with a smile तव Thy रूपं form पश्यामि I behold.

32. Though formless, Thou appearest before me today in the guise of an ideal man,² holding a bow and quiver of arrows in hand, with a smiling form surpassing Cupid himself in beauty, and

a heart melting through compassion (for all creatures).

[2. It is by the doctrine implied herein that the Adhyatma Ramayana harmonises Gnana and Bhakti. The Supreme Being is in reality formless and attributeless; but He assumes various forms endowed with supreme beauty and other auspicious attributes for the benefit of the devotees. In this aspect He is capable of being adored and propitiated with the fervent prayer and devotion of the Bhakta, although when conceived as the Absolute such human sentiments have no meaning with reference to Him. When the devotee has progressed far in this relationship of love towards His personal aspect, He also grants him Gnana or the knowledge of Himself as the Absolute. Thus according to the Adhyatma Ramayana, Bhakti is the means for God-realisation, Gnana being the necessary development of mature Bhakti.]

सीतासमेतमजिनावरमप्रवृध्यं सौमित्रिणा नियत-
सेवितपादपद्मम् ॥

नीलोत्पलबुद्धिमनंतगुणं प्रशांतं मद्भागधेयमनिशं
प्रणमामि रामम् ॥ ३३ ॥

सीतासमेतं accompanied by Sita
अजिनावरं wearing antelope skin
अप्रवृध्यं incapable of being injured
or overcome सौमित्रिणा by the son
of Sumitra (Lakshmana) नियत-
सेवितपादपद्मं whose lotus feet are
worshipped with due rites नीलो-
त्पलबुद्धिं resembling the blue lotus
in hue अनंतगुणं whose qualities are
infinite प्रशांतं of supreme calmness
मद्भागधेयं the blissful property which
has come to me through my good
fortune रामं (Thee) O Rama अनिशं
always प्रणमामि I salute.

33. Always do I salute the calm
and blue coloured Rama, who is accom-
panied by Sita and served duly by
Lakshmana, who is dressed in antelope
skin and endowed with countless

virtues, and who is, as it were, my very
good fortune manifested in human
shape.

जानंतु राम तव रूपमशेषदेशकालाद्युपाधिरहितं
घनचित्प्रकाशम् ॥

प्रत्यक्षतोऽद्य मम गोचरमेतदेव रूपं विभातु
हृदये न परं विकांक्षे ॥ ३४ ॥

राम O Rama अशेषदेशकालाद्युपाधिरहितं
utterly devoid of superimposi-
tions beginning with space and
time घनचित्प्रकाशं of the brilliance
of pure consciousness तव Thy रूपं
form (अन्ये योगिनः other Yogis) जानंतु
let (them) know and realise (किंतु
but) अद्य today प्रत्यक्षतः face to face
मम to me गोचरं visible एतत् एव this
alone रूपं form (मम my) हृदये in
heart विभातु may (it) shine (अहं I)
परं supreme or formless aspect,
(वाङ्मनसयोः अगोचरं beyond the reach
of speech and mind) न नो विकांक्षे
desire.

34. Let other Yogins know and rea-
lise Thee, O Rama, as radiant pure
consciousness, transcending time and
space: but let there shine in my heart
only this form of Thine which has
appeared before me face to face today.
For, the Supreme and the Formless I
desire not.

[3. This is the characteristic attitude of
true devotees. Though they have the know-
ledge of God as the Absolute, they do not
desire like the Gnani (knowledge-seeker) to
realise their identity with the Supreme. On
the other hand they desire like Satikabha to
retain their personality in order to contem-
plate on His forms of Beauty and Love and
continue their attitude of devotion to Him.
Sri Ramakrishna beautifully expressed this
idea, so dear to the heart of all devotees,
when he said that he would rather like to
eat sugar than become sugar.]

NOTES AND COMMENTS

COMMUNAL RIOTS

For well-nigh a decade the life and property of people living in the big Indian cities have become insecure owing to the frequent outbreak of communal riots. These riots are often seen to break out with such suddenness and violence that the quiet going citizens who are the worst sufferers on such occasions find themselves unprepared either to defend themselves or to move away from the scenes of violence to localities that afford greater security. They have been the despair of both the Government and the leaders of the national movement since they form a serious obstacle in the work of both in the country. Various causes have been attributed to these outbreaks. The Government have felt the national movement to be at the root of the trouble; in addition politicians in England mention also the religious fanaticism of the Indian masses, among their causes; and people having nationalist leaning are prone to lay the blame at the door of the Government itself. In an instructive article on this topic entitled *Renascent India* appearing in the July issue of *Aryan Path*, Dr. N. B. Parulekar gives a searching analysis of the causes that are mainly responsible for these riots.

To begin with, Dr. Parulekar observes that higher class Indians are ready to get arrangements made on Indian railways for providing separate refreshment stalls for third class passengers belonging to different religious groups while they themselves, both Hindus and Muslims, have no scruple to sit together and to partake of refreshments provided in first and second class refreshment rooms. So also he notices that among those young-men who gather in the Y.M.C.A. in a city like Lahore for fun, pleasure and partaking of food, persons of all religious persuasions can be met with. "It is possible to recognise from among them the future Civil Service men, barristers, legislators, municipal mayors and men who would collect votes and write communal memoranda. But it is

not so easy to understand just what takes them later to bigotry and communal partisanship." In contrast to the scene of affluence and amity in the Y.M.C.A. he paints vividly the scenes of a dirty and congested slum in Lahore, where Hindus and Muslims alike live under most oppressing and insanitary conditions. Dr. Parulekar is struck with wonder at the scale of values in the mind of a communal leader whom he interviewed. He lived in the above mentioned locality "where street cleaning was a primary necessary of life and political privileges would hardly benefit a people unless shown applicable to relieve the surrounding misery." "Are Hindus and Moslems worse enemies of one another", asks Dr. Parulekar "than filth, poverty, ignorance, epidemics and abject political slavery? How can these apparently educated men think of civil war when human life is pressed to its lowest ebb and so much can be done through co-operation?"

"Is there any religious issue back of Hindu Moslem riots?" he asked people, and the uniform answer he got was, "Not at all". "On the other hand the people uniformly told me that those who are instigating the riots are not at all religious. They mostly come from the educated class, nurtured in non-sectarian schools, good mixers in "Y" programmes, and turned out of universities, certified as having received a liberal education." On the other hand the humble village folk, both Hindus and Muslims, live on the best of terms, calling respected neighbours of other communities as uncle, grandfather, brother and so on, asking each other's counsel and sharing each other's woes."

But what makes the educated classes into violent communalists? Dr. Parulekar's analysis of the problem is as follows. It is mainly the result of rivalry among small groups of the educated for bread and butter. Owing to continuous foreign domination and autocratic rule, Government posts have always carried with them all the public prestige. During the British rule extravagant salaries in excess of those in the U. S. A. or England are paid to officers in higher

grades of service. Till now most of them were reserved for Europeans, but of late as a preliminary to the transference of political power, more of them have been thrown open to Indian candidates. "A scramble for these is in progress *from now on*, and a class of people are anxious to whip up communal feelings to get as many posts as possible reserved under communal auspices, but in reality for themselves and relatives. On the other hand the sons of farmers and far off villagers who make up almost 90% of the country's population, Hindu or Moslem, have as remote a chance of aspiring to any one of these as to the White House in Washington." In the same way lawyers, merchants, contractors, etc., often appeal to the communal and religious sense of the customers, not much through love of religion or community, but with a view to increase the business of themselves or their kinsmen. The greatest among them is the money lender, both Marwari and Pathan, representing Hindu and Moslem. Though he himself remains casteless, colourless and creedless like the capital he deals with, he is clever enough to utilise religious pretexts to promote business. "*To my mind*" says Dr. Parulekar "*the really bigoted and religious fanatic is far less dangerous than these cool calculating money lenders, in fanning communal trouble and keeping them burning.....*" One of them (in this instance a Pathan) started a Hindu-Moslem riot in Bombay by forcibly taking away the wife of a mill hand as part of his unpaid interest." The sins of the usurers are however laid on their religions.

Afraid of the wide-spread unemployment among the educated, "the Government is playing into the hands of the communal leaders by agreeing to take in men, not on the basis of merit but merely because they are members of certain communities. The man who wants to exploit for his own advancement is doubly rewarded in promoting separative elements in religions. He can bargain with the alien Government on the one hand, who want to enlist allies at a time when national forces are against them. Then, on the other hand, he hopes to please his respective electorate, which again is separate for the Hindu and the Moslem, by demanding

concessions and a few posts for the educated unemployed multitude. He does not care if the administration of the country be demoralised by a policy of patronage and men get their heads broken in wild riots. Never was so much premium put on a man for working against his nation.....The records of the communal leaders show.....that in real national service they are either nowhere or only occupy a remote place."

So far with regard to the brains concerned in the nefarious work. "The muscles however are supplied by another set who are neither Hindu nor Moslem but are the products of the industrial system and the busy life of big cities like Bombay, Calcutta, Karachi, Cawnpore, etc...." The (industrial) process has not failed to breed large numbers of Gundas (loafers), Badmashes (gangsters), similar to those in Chicago, New York and other cities of New York and America, playing precisely the same part. *The underworld in India has grown to an appreciable size.* It recognises no religion except that of recklessness, runs brothels, opium dens, and can be hired to do any dirty job. It is no accident that Hindu-Moslem troubles are frequent in those cities where this element is known to have gathered considerable power..... and not in places sacred to Hindus or Moslems where religious fanaticism may be expected to be most rampantEven after the riots (Cawnpore riots of 1931), men arrested on charges of murder and arson had found no difficulty in lodging cash securities of Rs. 30,000 for bail and in one instance an Honorary Magistrate had stood surety for a notoriously bad character. In other words Hindu-Moslem troubles result when profiteers and gangmen have a chance to get together."

Thus the trouble centres mainly round industrial towns, whereas handful of followers of one religion are living in perfect security in villages wherein the majority are of another faith. Hence all talk of the possibility of civil war is mere bluff. The root causes of the trouble lie in the selfishness of the educated classes, and the rise of gangmen in towns. The latter phenomenon, according to Dr. Parulekar is analogous to the rise of the Pindaries

and the Thugs during the time of the transference of political power from Indian hands to the British. Whatever that be, it is clear that neither religion

nor the growth of the national movement are responsible for these ugly manifestations, as interested critics of India allege to be the case.

REVIEWS AND NOTICES

SELF-REALISATION (LIFE AND TEACHINGS OF RAMANA MAHARSHI): By B. V. Narasimha Swami. Published by Sri Niranjanananda Swami, Secretary, Ramanashrama Tiruvannamalai. Pages 242.

Everywhere in India we notice at the present day the distinctive signs of a great awakening. People are becoming more and more conscious of an inner urge, prompting them to transcend the petty limitations of the social or religious groups into which they find themselves born. In their eagerness to overcome such limitations anyhow many are, however, taking a hostile attitude towards religion, as if religion has been all along advocating, instead of combating, the organised greed and cut-throat rivalries which are the root causes of our present woes. In contrast to this there is the school maintaining that India is spiritual and that it is Indian spirituality that should save the West, which it calls 'materialistic'. In the midst of these opinions, arguments and refutations, the earnest seeker finds that a host of real saints are still leading their peculiarly silent lives as of old and sending into this distracted world, with their every breath, powerful currents of thought, which are ever bound to unite men and make their lives worth living. Real saints are above the distinctions of caste, creed or race. Yet particular castes, creeds or races are enabled to raise themselves up to a considerable extent by a healthy pride in the saints they produce. So may South India—to draw the narrowest circle possible—be justly and most profitably proud of this greatest of her living saints, Sri Ramana Maharshi, whose life Srimat B. V. Narasimha Swami has now brought out in a convenient and beautiful form. The author is most eminently fitted for this task. Having been long an active lawyer and politician in his earlier life, Narasimha Swami has had ample opportunities of

moving with men of various types and is consequently not a man likely to be swept off his feet into sentimental adoration of any one by a few instances of dreams or mind-reading or cataleptic fits. In fact, from 1928 he has been making a critical yet reverent study of the Maharshi and his teachings. Through out the book, therefore, we find that facts have been gathered most carefully and presented only after a thorough scrutiny. Many are apt to think, and even to find, that to remain with a silent sage for long is rather dull or embarrassing. But here, in this life, as brought out by the author, the presence of the silent Maharshi, made as intensely real as his actual company could be, carries with it such lively, human interest and spiritual radiance, that on laying down the volume one feels that a blissful "something," dearer to one's heart than life itself, has begun to send forth a thrilling vibration in some innermost recess of one's being, and is giving one a sense of fullness and satisfaction hitherto unfelt. In creating this feeling, the author's literary skill, his apt quotations from various sources and his masterly arrangement of scenes and personages must be greatly responsible. But more than all these, are the sublime personality of the Maharshi himself and the great devotion with which the author's heart has been charged by coming into contact with him. Tiruvannamalai has become doubly sacred today because of the Maharshi's taking up his abode there. We wish this volume a wide circulation, so that more may come to know of his holy life and get the benefit of his contact, while his earthly form is yet in our midst.

SPIRITUAL LIFE: By A. H. Jaisinghani. Published by Ganesh & Co., Madras. Pages 100. Price Re. 1/—

This is a lucidly written book, with a nice foreword by T. L. Vaswani. The author is one of those who have felt keenly that "organised" religions, with their emphasis on outward forms

and creeds, have become organisations of power more than instruments of service. Truth, he says, loses its freshness in being harnessed to a theory. And he forcibly brings out the havoc wrought by the quarrels to establish the superiority of particular theories or "faiths" over others. The rising generation wants to see God face to face, if He exists, or not believe in Him at all. Science can perhaps help to bring about a New Revolution, the realisation of the One God who "is neither Christian nor Mohammedan,

nor Hindu nor Buddhist". But *will she?* How far can the worship of the Beautiful help humanity? These and many other "paths" are discussed and the need for a "tuning" or discipline adequately stressed. With all this, those who set any value upon spiritual life must be in full accord. But while admitting that "as we enter the search we find that all these paths are one", we are unable to see the justification for the immediate, unqualified deduction from it that "it is not necessary to know any one (path)".

NEWS AND REPORTS

Sri Ramakrishna Math Charitable Dispensary, Mylapore, Madras

We beg to place before the public a brief review of the work done by the Sri Ramakrishna Math Charitable Dispensary, Mylapore, during the past half-year (1st January 1931 to 30th June, 1931).

Dr. G. S. Khatre, M.B. & B.S. is in charge of the Institution, and is assisted by two members of the Math as before.

A tabulated statement* from which a comparative study can be made of the number of patients treated during the half-year just over and the first half of the previous year is given in the footnote. As contrasted with 11399 in the first half of 1930 the total number of new cases treated during the corresponding period of this year is 12438. A glance over the other figures also would show to what extent the work of the institution has already grown and is likely to grow before the year is out. We beg to make special mention here of the fact that under the direction of our experienced Doctor over 976 injections were given for various diseases within these six months and 378 minor operations were performed during the same period.

The present shed is quite insufficient to accommodate the Doctor, his assistants, the stock of medicines and the ever-increasing number of patients. Cases

requiring washing and dressing are also growing from day to day, and a spacious walled room, which will prevent the patient under "operation" from being subjected to the gaze of the rest of the people, has become absolutely necessary.

It has, therefore, been proposed to erect a building on a suitable plot of land at an estimated cost of Rs. 10,000 (Rupees Ten Thousand only). Funds are required also to meet the increased recurring expenditure occasioned by the rise in the number of patients and the consequent necessity of engaging fresh assistants to the Doctor. Often due to want of funds to purchase modern appliances and outfits, we are unable to avail ourselves fully of the talents and experience of the Doctor, and this is resulting in denial of service to many a patient.

In view of these facts, we appeal to the generous public, whose ungrudging sympathy and co-operation have been the means of raising this institution to its present state, to contribute their further quota of help and remove its long-standing needs, thereby promoting its noble cause of rendering loving service to the suffering humanity. Any contribution, however small, will be thankfully received and duly acknowledged.

(SD.) SWAMI AMRITESWARANANDA,
President,

R. K. Math and Mission Branch,
Mylapore, Madras.

*Statement showing the number of patients treated :-

| Period. | New No. | Repeated No. | Total. | | |
|---------------------|---------|--------------|--------|--------|-----------|
| Jan. to June 1930 | 11399 | 11444 | 22843 | | |
| Jan. to June 1931 | 12438 | 17938 | 30376 | | |
| | Male. | Female. | Ch. | Hindu. | Muh. Chr. |
| Jan. to June 1931 : | 4119 | 3658 | 4661 | 11994 | 188 256 |



"Let the lion of Vedanta roar"

Let me tell you, strength is what we want and the first step in getting strength is to uphold the Upanishads and believe that "I am the Atman".

—Swami Vivekananda

THE VEDANTA KESARI

VOL. XVIII]

SEPTEMBER 1931

[No. 5

PRAYER

ॐ

नमः पायाय चावार्याय च नमः प्रतरणाय चोत्तरणाय च ।

नमस्तीर्थाय च कूल्याय च शष्प्याय च फेन्याय च ॥

नमः सिकत्याय च पूवाहाय च नमः किशिलाय च चयणाय च ।

नमः कपर्दिने च पुलस्तये च नमः इरिण्याय च पृषत्याय च ॥

I bow to Thee, O Lord, who art beyond the sea as well as on this side of the sea. I bow to Thee who art in large sailing vessels as well as in small boats. I bow to Thee who art in the depths of the sea as well as on the borders of the coast land. I bow to Thee who art in the herbs on the seashore on well as in the foaming waves. I bow to Thee who art on the sands of the seashore as well as in the waters at the mouth of the river. I bow to Thee who art in the small pebbles as well as in the calm expanse of the sea. I bow to Thee, O Lord All-pervading, who art in the barren soil where there is not a blade of grass. And again, I bow to Thee who art in the flowing water courses.

YAJURVEDA

SOME LESSONS FROM OUR PAST—II

IN the previous part of this essay we tried to make clear the distinction between the two types of civilisations and the fundamental laws that regulate their rise and fall. We showed that the vitality of a culture depends upon the balance effected between the cosmical and moral elements of human nature. When the balance is upset in either way, civilisations decline. The downfall of such cultures as are based predominantly upon the cosmical principle stops only in death, whereas in the case of those that are essentially spiritual in outlook it results only in a state of decadence resulting from an undue disregard of the cosmical principle of life. By the expression 'disregard of the cosmical principle of life,' is meant the loss of that practical sense and spirit of adjustment without the aid of which morality and goodness cannot by themselves secure for a nation an assured place in this world of strife. So we find in history the sorrowful spectacle of nations, who, in spite of their freedom from all traces of blood-guilt and moral depravity, are yet dogged by an undeserved fate of suffering and oppression inflicted on them by physically superior races. We shall now proceed to show by an examination of certain aspects of India's national life how it is the disregard of the cosmical principle of life that has led to her downfall.

Indian society was from very early times a conglomeration of cultures introduced by races differing widely from one another in their essential characteristics as well as the stage of evolution reached by them. There was first of all the stream of Indo-Aryans which

came into contact with the Dravidian and the aboriginal elements that were spread all over the land. In the same way the other invading races from the north—the Persians, Greeks, Scythians, Huns, etc.—got adapted to the Indian soil and were eventually amalgamated with Hindu society. These diverse elements were accommodated into our society by their being grouped into different castes on the basis of their racial and cultural differences. The institution of castes or water-tight social compartments saved the more evolved sections of society from the fate of cultural degradation by promiscuous mixing with their cultural inferiors while it was supposed to leave the latter groups in freedom to evolve themselves in time into higher stages of civilisation. In other countries where races with greater colour consciousness have found themselves placed by the side of backward races, the former have always followed a policy of organised slaughter and enslavement of the latter. But the institution of caste discouraged such excesses of cruelty and pointed out a more humane, though rather cold, way of dealing with the backward races. When in the progress of metaphysical and religious thought the system was vivified by the application of the doctrine of Swadharama in its working, it provided for a time a means for combining social efficiency with the spiritual progress of the whole community. Thus a harmony was effected between the cosmical and moral aspects of human nature in the social polity of ancient India resulting in the glorious culture of the past of which we are all proud today.

But this state of harmony and the consequent social health did not however last for all time; for the system had within it certain profound defects which became quite apparent when it came face to face with societies based on more advanced principles of organisation. The ancient leaders of society, in their anxiety to preserve and develop the culture of the more evolved social groups, did not realise the mischievous consequences of watertight social compartments. Though admirably suited to fulfil the purpose for which it was intended and also to protect the backward sections from extermination, it however developed in the minds of the higher classes an attitude of neglect towards their cultural inferiors. Neglect in turn developed into contempt and contempt into actual obstruction and opposition. In place of playing the part of an elder brother to the backward sections of their countrymen, the higher classes zealously guarded against the infiltration of the culture that gave them prestige, into the ranks of their more backward brethren. In justification of their exclusive spirit certain quasi-religious explanations were also invented to quail the conscience of those who felt the unfairness of this policy of neglect and segregation. Even the great spiritual leaders of the past could not wholly overcome these traditional prejudices and failed to open the doors of culture unreservedly to all who wished to partake of its riches. The result was that the backward sections remained always backward, practically unaffected by the great cultural movements that were changing and remoulding the lives of other sections of the people. Even today their descendants live practically the very same sort of life as their ancestors did, say a thousand years ago, and if at present there is noticeable any sign of change in their

mode of life it is wholly due to the liberalising influence of modern times. Hence we find in India today the anomalous spectacle of a large section of infant humanity which has been living for centuries, if not for millenniums, by the side of highly advanced and cultured communities that are producing ideal men and women who could stand comparison with others of their kind in any other part of the world. This stagnation of the genius of a large section of people resulted in serious consequences to the national life of India. Not only was the nation deprived of the possible contribution of these people if they were allowed the benefit of free social intercourse and indulgent patronage, but also of the more important service they could have rendered in national defence and administration.

The system of Varnashrama carried the principle of division of labour in social functions to a dangerous extent. It created a state of affairs in which society had to depend exclusively on particular castes for the performance of particular functions. But there are functions of common interest which it is dangerous to set apart as reserved subjects for closed aristocracies as castes tended to become, lest these aristocracies should abuse their power or fail altogether to discharge their duties. The work of defence and administration is an instance to the point. This was a subject specially reserved for the Kshatriyas. It was their Swadharma to cultivate heroism, martial spirit, chivalry and administrative skill and to use these qualities for the defence and proper administration of the country. But power when removed from the light of public scrutiny or allowed to stagnate within a closed circle is sure to become a menace to the general public in course of time. This was exactly what happened with the Kshatriyas,

as will be clear to any close and critical reader of the Puranas and the Mahabharata. They became greedy, tyrannical and aggressive in spirit, and in the language of the Puranas the Lord Himself had to descend to our planet to rid the earth of the burden of its unrighteous kings. And in the Mahabharata war which marked the climax of their aggressive spirit large numbers of them got destroyed in fratricidal warfare, and the country was left without an effective military and administrative organisation to look after its political destinies. The other sections of people like the Brahmanas, Vaisyas and Sudras, brought up as they were in occupations of a peaceful nature, were unfit both by temperament and training to step into the shoes of the Kshatriyas as guardians of the country's peace. The result was that the forces of disruption, once set in motion, completely destroyed the country's political solidarity and exposed it to countless inroads by barbarous tribes from the north-west. The Puranas indicate this period of increasing lawlessness and foreign domination as the accursed age of Kali when the Mlechhas will rule the country. The history of India has only proved this prediction to be too true. It is true that in historical times India produced some powerful lines of kings like the non-Kshatriya dynasties of Mauryas and Guptas and the truly heroic and chivalrous chieftains like the Neo-Kshatriyas or the Rajput dynasties of Medieval India. But the mentality created by the Varnashrama system of social organisation prevented the growth of a wide public sense among the masses. Their vision was confined to their caste duties, the performance of which in the right manner and in the right spirit assured them their daily bread in this world and salvation

after their death. This was all they cared for. The popular adage 'Who cares if Rama rules or Ravana rules?' expresses their attitude exactly. They were practically untouched by the main problems of administration or by anxiety for the fate of their race and their country in the future.

Even the leaders of society did not look at their social system with a critical eye. The fact that it adequately fulfilled both the physical and spiritual needs of the individual and also of the community for a long time made them regard it as a perfect system. But as a matter of fact it could work well only as long as it had not to face the competition of other societies based upon more efficient principles of social organisation. They little saw that it made them socially inefficient, disunited and easily susceptible to the aggression of communities organised on a more unifying and democratic principle. Thus the Varnashrama system failed in the long run to harmonise the ideal of spiritual life with the requirements of an efficient civic life, even as the European society of today has failed to harmonise efficient civic life with the ideal of spiritual life. Owing to certain one-sided notions regarding spiritual life the leaders of Indian society were led to minimise the importance of studying the conditions of society in other parts of the world and of organising their own in a way suited to meet the aggressive tendencies of more ambitious people. The serious consequences of this negligence has all along marred the peaceful progress of Indian national life. The great battle-fields of Indian history whether they be of Hydaspes, Panipat or Plassey, where the antedated tactics and indisciplined manoeuvres of Indian armies received their due reward of ignoble defeat and disastrous rout, form only a dramatic revelation of the

general inefficiency of Indian society and a warning to posterity against the dangers of antedated forms of social organisation.

The domination of social groups of foreign origin had serious consequences on a people having such a keen sense of national pride as the Hindus. Though dominated by foreigners, the Hindus would not give up their ancestral culture, for its basis was still vital although its superstructure had been negligently allowed to dilapidate. But what is strange is the fact that the Hindu society failed to profit by bitter experiences even. The sort of response it gave to these rude stimuli from outside was wholly in the wrong direction. In place of learning the more progressive principles of social organisation from the foreign conquerors, the Hindu society sought shelter behind the wall of exclusivism and rigid conservatism. The rigid caste rules that stood in the way of free social intercourse among Hindus themselves were applied also in their relationship with the foreigners. Although this saved the Hindu society from disintegration during periods of crisis, it was also as a result of this that the Hindus failed to appreciate and to grasp those principles of social organisation that gave greater coherence and strength to their conquerors. What was more, their overstressed and even suicidal rules of external purity rapidly undermined their social strength. The attitude of the Hindus towards men and women converted or defiled by foreigners is an instance to the point. When foreign missionaries, in earlier times Muslim and later times Christian, began to convert large numbers from the backward classes, to many of whom these foreign faiths came as saving factors from Heaven, the Hindus did practically nothing to prevent this process of

social disintegration by improving the status of their long-neglected brethren. Not only did they refuse to take converts from foreign faiths, unlike the Hindu society of more ancient days, but even closed the portals of their society to such persons as were once converted to alien faiths and later on desired to go back to their old society. The treatment especially of women who unfortunately happened to fall into the hands of foreign invaders was even more heartless and disastrous. In some ancient Smritis like that of Devala there are provisions for taking back such unfortunate victims after a simple process of purification. But in later times, and even to some extent at the present day, the Hindus have preferred to leave them beyond their social pale and thus force them to become members of alien societies. For fear of breaking their conventional rules of purity the Hindus never used to sail during the past few centuries to countries of Europe to study at first hand their methods of organisation, industry and marketing, the superiority of which had long been demonstrated to them in battle-fields and markets of their own country. What else could one say of the race but that it had lost all practical sense when it followed such suicidal rules of external purity which, when viewed critically, had no connection with the fundamental laws of spiritual life?

We should however warn our readers in this connection against drawing any inference involving the assumption that the principles of spiritual life and the requirements of social efficiency are incompatible with each other. In fact our thesis is just to prove the contrary. What we wish to make out is that the spiritual principles have to be applied not only in relation to the life of individuals but also with regard to the life of the community at large, and in so doing

the methods of their application in social matters have to be changed in the light of the social experiments carried on by communities in other parts of the world. It is unfortunate that religion stands in the eyes of many of its adherents in direct opposition to the spirit of healthy change. The idea of revelation invariably associated with all religions has often led people to regard even institutions of a semi-religious nature as the quintessence of perfected wisdom, and to look upon all innovations in their workings as amounting virtually to sacrilegious acts. Except some of the fundamental laws of spiritual life, neither religion as organised in society nor institutions based on it are above the need of well-directed change. They do not really stand opposed to change unless their adherents perversely make them do so. In India, as society was based on certain spiritual laws, it was conceived by many that it was in itself a perfected institution and therefore stood above the pale of human innovation. But change everything must in this world, and especially so all social institutions which are the direct product of evolution. If any society perversely puts down this inward urge for change, the only result is that it will be deprived of the benefit of intelligent human direction and be led in the process of nature through travails that could otherwise have been avoided. Thus the Hindu society, deprived of its plastic nature due to the conscious avoidance of even purposeful change, got stuck up in the mire of stagnation and failed to keep pace with the rest of mankind. Hindu society passed through such a state of stagnation and decadence not because of the spiritual principles underlying its social organisation, but because of the perversity of its members and their contemptuous negligence

of the achievements of the rest of humanity. The principles of spiritual life do not really stand against social efficiency. It is only the sloth and conservatism of man that do so.

In fact India has not yet applied all the great spiritual laws embodied in her scriptures in the working of her social destinies. The great Acharyas of old could apply them mostly in the life of individuals only and the society as a whole was left to be guided by age-long conventions irrespective of their merit in the matter of promoting the material well-being of the people. They preached the great Advaita doctrine of the oneness of all beings, but failed to apply it in their relation to the outcasts of society. They preached the doctrine of divine immanence, but did not sufficiently stress the path of salvation through the service of God immanent in society and in all individuals that constitute it. It is the work reserved for renaissance India to achieve this task that was left undone by the great Acharyas of old. Vedanta should no longer remain the preserve of the Pandit or the Sannyasin, but should become the property of the masses also, lifting them up in the spiritual scale, as well as sustaining them in the strife and struggle of life. If the theory of Atman has raised individuals to the heights of spiritual realisation, its potentialities are no less when applied to the workings of society, in elevating the collective life of a people and in providing a solid basis for healthy democratic institutions. The great doctrine of Swadharma, preached in the Gita and applied mainly for the regulation of caste duties in the old Varnashrama scheme, has now to be reinterpreted as a sublime code of civic morality. In the light of the gospel of Neo-Vedanta there is "no distinction henceforth between sacred and secular. To

labour is to pray. To conquer is to renounce. Life is itself religion. To have and to hold is as stern a trust as to quit and to avoid." Remembering the fundamental tenets of Vedanta let New India try to work out on a larger scale the same principles that the Varnashrama system tried to embody in individual lives and the workings of caste organisations. Let it try to avoid the mistakes of the Varnashramites of old and build up an ideal of life in which the requirements of a high spiritual life and of an efficient civic life are harmoniously combined, thus solving a problem which neither the ancient nor the modern world has successfully tackled. For in the memorable words of sister Nivedita "The mind of our civilisation is awake once more and we know the long

ages of theocratic development are perfected, while before us lies the task of actualising those mighty ideals of civic and national life by which the theocratic achievement of our fathers are to be protected and conserved. We are now to go out, as it were, into the waste spaces about our life and build there those towers and bastions of self-organisation and mutual aid, by which we are yet to become competent to deal with the modern world and all its forces of aggression. The bricks lie there, in abundance, for our work. The elements abound in our history, our literature, our traditions and our customs by which we can make ourselves a strong and coherent people. It needs only that we understand our purpose and the methods of its accomplishment."

THE PLACE OF SERVICE AND WORSHIP IN ADVAITA VEDANTA

By Dr. Mahendranath Sarkar, M. A., Ph D.

IF the spirit of service can reveal to us the identity of humanity, the spirit of religion can make us realise the same truth in a wider sense. In religion we transcend humanity and feel the truth of identity through nature and divinity. The seers of the Upanishads have this vision when they feel the presence of the same reality in us and outside us, through nature, society, men and Gods, the Adhibhuta, Adhyatma and Adhidaiva forces.

The undue importance on personality has generated a tendency to think of religion always in terms of fellowship in community of spirits. It encourages a theistic attitude of communion, devotion, resignation, etc. But should it not be pointed out that personal feelings are not the essence of religion? Religion

has its value because it enlightens, because it illuminates. Illumination is its best gift. Devotion may be the attitude of the initiate, but it is not necessarily the end of seeking. Truth and light are the fruits and promises of religion; they can make us free and break our fetters. The expansive life is the attraction of all religions. Can it be said seriously that our spirit can refuse this expansion when the personality is being overshadowed? The attachment to personality is attachment to our orientation and history, and if the promise of expansion and freedom from time sense is before us, can it be maintained on any ground that spiritual expansion is possible only so far and no further? Personality is associated with time-sense and unless the time-sense

is transcended the light of truth cannot be focussed upon the self. The sense of personality, instead of being the secure ground of religious consciousness, is a bar to the height of the realisation of the deep and unfathomable being which overpowers our relative existences with its immensity and transcendence. Bold is indeed the soul that can welcome this immensity of existence in his being. This enlightenment dazzles his consciousness, but it gives freedom from the limitation and the restriction of the self that has to make its progress through time. Immortality which is the promise of spirituality cannot be realised and enjoyed unless the time-sense not only in its discreteness but in its continuous duration is transcended.

Religion begins with the receptivity of our being to the Expansive Self floating all around us. It ends with our complete installation in the Vastness when the sense of relativity has vanished. The right attitude can implant in us the impenetrable depth of being, for it helps the seeker to give up his little self in the surrounding vastness and calm.

The complete relaxation of our "little being" brings the truth near to us, and with the complete resolution of the little self the truth shines in all splendour in the shrine of our being. The self, lost in the Pacific Ocean of Being, manifests the self in its simplest dignity and transcendent purity. The withdrawal of the past and the future into the eternal present, the vanishing of space into the spaceless plenum of being makes the truth appear as the greatest wonder and the most familiar fact. The habitual adaptation of our intellectual and moral being to the order of relative values is a bar to the realisation of truth in its essence. Truth is familiar because it transcends the dis-

tance of space and time. It is intimate because it is the essence of being. The intellect creates division where there is none, and after creating it, it is anxious to break it. It tries an impossibility. In the world of space and time the shadow of truth exists and not its being. And if religious consciousness stirs our deeper being it is only because the little being has been temporarily overshadowed in the immensity of the Immanent Spirit. Religion as the conscious pursuit is the feeling of this unbounded being which becomes greater reality with the withdrawal of the little self from the scene.

Advaita Vedanta welcomes religious instinct, for it cannot be satisfied with the little. It is the seeking of the expanse, of the all-embracing. It refuses to accept that kind of religious consciousness which, neglecting Being in its transcendence and in its immanence, gets its all in personal satisfaction and delight. Advaita affirms that personal satisfaction does not come either in service or in religion. Both make our being receptive to the impersonal or the supra-personal, for that is our being and self. Personality however gentle and sweet, or majestic and vigorous, binds the soul to its littleness and confines it to the world of expression in space and time. It does not give that detachment which allows it the delight of the impersonal and the absolute.

When the Advaitin takes to worship he does it in a special way suited to the Advaitic outlook on life. He does not allow the least distinction between him and the object of worship. He has his concentration upon the identity of being underlying the worshipper and the worshipped. All worship seeks a kind of identity between the two, but of this identity the Advaita Vedantin is more conscious. Worship can have no effect and meaning if it does not remove the

distance between man and God. Of course this method of worship has been prescribed for those that have not got the transcendental bent of mind and cannot take to the philosophic discipline. But this method has the invariable effect of stirring the depth of consciousness, and if the spirit of identity is not lost upon the seeker, it can gradually install him in its truth. In worship the mental being of the seeker gets transformed into the object of worship and the consciousness underlying the mental stuff becomes identified with the cosmic consciousness. Iswara's being is reflected upon the seeker, and gradually his 'I' gets merged into the cosmic 'I'.

And since the outlook of identity is not lost sight of, its truth is reflected in the transformed mental being which becomes more transparent and chastened. In this transparent mental being the truth of the transcendent consciousness in the form of Sakshi, the witness, becomes a fact and a realisation. And the more the detachment and the transcendence of the Sakshi is established, the more the attention is withdrawn from the mental being and its finer working. And the reality of the impersonal becomes evident. Then with an effort of supreme withdrawal consciousness becomes completely free from the vital mental vehicle.

But this consummation cannot come at once. For the vehicle consisting of the physical and mental body exists for a time, and unless its momentum is exhausted through its natural functioning it cannot totally disappear. Knowledge kills ignorance, it cannot kill the energy which the adept's Karma has let loose. Energy must dissipate itself through a spontaneous functioning before it can completely vanish.

Knowledge has the dulling effect upon the new formations, the new crea-

tions of Karma, for the sense of agency is lost. The assertion of determined effort has been displaced by the ease of spontaneity. The self is no longer the agent. Nature's forces find a natural outlet through nature's vehicle in the enlightened soul. The realisation of transcendence takes away all the restrictions of our being and puts the dynamism to a free and unfettered activity. And naturally the fine dynamism of the adept becomes receptive to the wide current of cosmic life. The withdrawnness of the little 'I' and limited personality puts the liberated soul to this advantage. His whole being becomes cosmically vibrative—and that in a natural and spontaneous way—though all the time it enjoys the blessed delight of identity. The adept enjoys a dual nature so long as his mental vital sheath lasts. Strictly he enjoys the beatitude of identity. He is almost indifferent to and semi-conscious of the physical life. Though he is responsive to the wide currents of life and at times unflinchingly reactive, still this responsiveness and reaction are more automatic than volitional. He moves but does not move. He is active but is not active. He lives but does not live. He is alive and dead alike.

This dual nature is indeed a mystery that is in us, and that becomes a fact after realisation, after the psychological transformation of our being through illumination. The elimination of the differentiating sense of the soul and the psyche is the root cause of this transformation. The psyche is no longer alive in the usual sense. It is dead in its individual inclinations though it is fully alive to cosmic aims and purposes. Hence the adept is no longer a person in the ordinary sense. He has no free will, no free action, though he cosmically strives for the good of all. And yet this striving is strictly not his own,

he does not know that he stirs. Such an elasticity of being and movement is possible because of the effulgence of self.

The more impersonal our being is, the more effective it becomes as a civilising force. For it is no longer bound by ethical or spiritual dualism, by any consideration of relative values. Personality implies a limitation and personal creation suffers from the alternatives of choice—good and bad, ugly and beautiful, etc. Personal creation has an external reference and has to meet an opposition. The free personal creation has a realistic beginning and end and a motive. Advaita rejects such an idea and conception. Creation, according to it, is spontaneous. It is not an unfolding of idea or a meaning, it is an ideal projection. The idea of a realistic beginning or end has no meaning and is not consistent with creative evolution. Advaita Vedanta retains the dynamic process in space and time but retains it as a spontaneous process. Brahman exhales, creation begins; Brahman inhales, the cosmic process withdraws. Advaita insists upon this spontaneity and affirms that the more the impersonality of the self is installed in us, the more spontaneous and automatic become our movement and action. It is no action through desire, it is therefore not binding. And since the self becomes free from the limitation of personality, the psyche at once has the force of an expansion, it feels therefore no limitation of the previous personal self. It sees everything reflected in itself and it is reflected in every being. The world seems to be moving in it and the creation seems to be the reflection of its sublime self. The introversion of being, in the inversion of vision cannot remain silent in us. All spiritual vision has a transforming influence upon

our mental being. Hence the Advaitic vision of identity must have eradicated the restrictions of will and the self-centredness of feeling. Will moves spontaneously but cosmically. Feeling becomes all embracing. Love and service are based upon a new basis. They lose the previous meaning of a free self, giving to welcome the wide self and to realise the fine delight. It now becomes the force that welcomes every bit of existence into its being. Love no longer inspires dedication of our self, it invites the whole creation into us. Love becomes knowledge. It loses its passion, it retains its joy: and is love anything other than joy? Service becomes the service of the self, for the whole creation is reflection of self. Love and service become consecrated by the vision of identity.

The human aspect of love and service gets a transfiguration. Love and service become the worship of self. An excessive emphasis is usually laid upon the virtue of indifference and withdrawal in the case of the adepts. Thus it looks as if Vedanta encourages quietism and passivity. *But happily Vedanta is neither passivism nor activism and therefore there can be no forecasting how the adept will behave. He no doubt will follow the bent of his being.* But it must be said that truth-vision has a force of expansion. Hence we find how the Jivanmuktas (the liberated in life) have been moving forces in humanity.

Passivism and activism are relative terms. The one follows the other. And it is a law that the virtue of withdrawn-ness is followed by its contrariety in the virtue of giving out. Creativeness follows withdrawnness. The conservation of our being cannot be destroyed. The stored-up energy in the adept must find its vent in cosmic creative activity.

i.e., in acts of love and service. Nature cannot transcend the law of equilibrium. If energy is stored up it must have its outlet through action. *Vita contemplativa* goes along with *vita activa*. The channel of activity may take many forms. They differ according to dominant aspects of adepts' character. They may be intellectual and spiritual. They may be humanistic, in fact, they may embrace the whole range of duties and activities.

(Concluded)

RITUAL WORSHIP IN HINDUISM

By Swami Jagadiswarananda

SYMBOLISM and ritualism exist in some form or other in every creed. Out of them Hinduism is credited to have evolved a complete yet scientific system in minute detail. In the following account of these rituals as proscribed by Tantra Shastras or scriptures of ritual religion we shall find that they form a grand harmony of Yoga, Jnana, and Bhakti, an infallible science of self-purification and concentration and an efficient art of transfiguring our gross psycho-physical organism into a fit vehicle of supreme illumination and absolute bliss. Ritual worship may be performed to an earthen, wooden or metal image of a deity, to a picture, symbol or an idol, representing some aspect of Godhead. From the Vedic days Gayatri Upasana has been practised with the least rituals but the present day ritualism in connection with the worship of divine incarnations and manifestations of Godhead as Rama, Krishna, Siva, Kali, Durga and Saraswati is post-Vedic and even post-Buddhistic in origin.

At the outset of the ceremony, possibly in the first half of the forenoon, the aspirant, clean-bathed and clean-clad, should take his seat on an Asanam (seat) of Kusa grass covered with a deer skin and a piece of cloth, and arranged in a clean place set apart for the purpose of worship. He must banish all other thoughts which

may ruffle his mind and cheerfully enter the room with mental poise and equanimity, and sit erect as the Gita exhorts, with the trunk, neck and head erect. Before the commencement of actual Puja he has to pass through a series of preliminary preparations for the sanctification of body, place, Mantra, materials (Pujadravya) and the Devata. The aim of such preparatory practices is to realise the worshipper's identity with the worshipping deity and then adore Him; for as the Upanishad says, one must transform oneself into God before one can worship God.

First is Achamana, somewhat like Islamic Aju. It is a sort of washing ceremony of the organs of speech, sight and hearing while uttering thrice Om Vishnu. Our lips are rendered impure by unholy words, eyes by unholy sight and ears by unholy sounds; they must be washed clean before we speak, see or hear holy things. Then a Rik is uttered: The Sages always are able to vision the supreme region of Vishnu as clearly as an eye spread out in the sky. Then a prayer: In all conditions clean or unclean, if one remembers the holy name of Pundarikaksha (Vishnu) one becomes holy within and without. Every ceremony should begin after uttering salutations to Narayana, the Abode of All Good. Then Svasti Sukta: Om, may Vriddhashrava Indra, Visvadeva Pushan (sun), Arishtanemi Tarkshya (Garuda)

and Brihaspati bring good (Svasti) unto us. Then Sakshi-Sukta : Om Surya, Soma, Yama, Kala, Sandhya (the meeting points of day and night—the morning and the evening), all creatures, Day and Night, Wind, Gods of Directions, Sky, birds, and immortal beings—may they all make their presence here as Sakshins (witnesses) under divine guidance. Then the Sankalpa-Sukta : It is my auspicious determination (Siva-Sankalpa) to make my mind absorbed in the Supreme Being, unreachable by waking and dream states of consciousness.

Second is Samanya Arghya. The front-space of the worshipper is worshipped with flower and sandal paste uttering salutations to Adharasakti, Kurma (Divine Tortoise, the second of the ten Avatars), Anantadeva, Prithwi, (the earth-principle), Prakriti (root-meaning is 'executive nature'), and a copper-cup full of water is placed on it. The presence of the holy waters of the seven rivers, the Ganges, the Jumna, the Godavari, the Saraswati, the Kaveri, the Nerbada, and the Sindhu, is invoked in it and that water is worshipped again as their symbol. The Dvara-devata (Porter Deity) of this sanctum sanctorum of the chosen deity is also worshipped. The visible and the invisible obstacles to Puja as Bhuta, Preta, Pisacha, Vetala, Sarisripa are warded off by striking the earth with the heel of the leg and scattering rice around for them, and then they are asked to behold the ceremony from beyond the boundary of the sanctuary. The divine obstacles are also set aside by Divya-drishti and Mulamantra.

Asana-suddhi : Rishi Merupristha was the seer of a Mantra by which the seat is sanctified. The purport of this is as follows : Oh earth, make this Asana pure enough to be fit for divine medita-

tion. The Asana is then also worshipped.

Pushpa-suddhi : The adorable Raja Pushpaketu (Kamadeva), the god of flowers, is prayed to and holy water is sprinkled over the flowers from the Kosha (copper-cup) and the flowers are meditated on as the abode of the Ishta. Poets describe flowers as the divine smile and they are universally regarded as symbols of love and purity and are very dear even to gods. So they are used in all religious ceremonies of all communities. Immaterial flowers of light are imagined in the heart for meditation. Like blessings from the Most High they come to earth solely to scatter fragrance and perfume the sorrowing souls with the aroma of peace, bliss and love. During the performance of Persian magic, they keep fresh roses before them for inspiration. Hindus ascribe to flowers divine beauty and associate with them the divine love of the Creator.

Then by a few claps up and down and sprinkling of water all around, the ten directions are to be thought of as encircled by a wall with roof and floor, made of Chinmaya Jyoty, (light of consciousness) after pronouncing the Vahni bija *Ram*. The morning sun is to be imaged overhead as gradually filling the place with its dazzling rays.

Next is Bhutasuddhi, the most important preparation of all. Bhutas are the elements of which the human organism is composed. Their purification is a highly Yogic process. From the coccyx to the Medulla Oblongata in the brain, through the spinal chord, runs the Sushumna Nadi, within it Vajrahya Nadi, in it again the Om-humming Chitrini Nadi and through this the Brahmanadi as fine as the infinitesimal part of a hair's breadth. Imagine, how our gross mind is refined and thinned by thinking of these fine

concepts. Mind's inflexible rigidity must be made elastic to meditate with ease on the finest as well as the broadest concepts. There are seven Yogic Chakras or centres in that Brahmanadi—the lowest Muladhara Padma, the four petalled lotus roughly at the coccyx, the six-petalled Swadhisthana Padma near the sexual organ, at the navel the Manipura with ten petals, at the heart the twelve petalled Anahata. Anahata literally means unobstructed. In this heart-lotus, the incessant Omkar sound is going on and this is the best centre for meditation for the majority of men. After proper training in concentration this Anahata-Dhwani will be audible to all, both inside and outside. As the whole creation has been projected from Om, the primal creative vibration of the Stable Immobile Brahman, the entire cosmic existence exists in the eternal Om-sound like the Pythagorean music of the spheres. At the throat is Visuddha Chakra with sixteen petalled lotus; between the eyebrows the two-petalled Ajna and finally at the topmost part of the head the thousand petalled Sahasrara on which the Tejomaya Om, the symbol of Para-Brahman resides. These seven centres represent seven Lokas or planes of consciousness. Kundalini or the mysterious Serpent Power is asleep in the Muladhara: *to rouse and lead her through the centres to the Sahasrara and habituate her to that permanent abode* is the goal of this Bhutasuddhi, and in fact, of all spiritual practices. The mind ordinarily rests at Muladhara the region of Bhu-loka giving us concrete earthly (Parthiva) consciousness. When the Kundalini is awakened and it ascends touching successively the centres one after another, all the twenty-four Tatwas (categories) as enunciated by the Sankhya Philosophy involve back to the absolute source. This

Bhutasuddhi is practised by triune Pranayama of Rechaka, Puraka and Kumbhaka. Then follows a meditation. The hideous Dark Purusha of sin is to be thought of as residing in the left side of the chest—black as jet mixed with oil, his head formed of the sin of murdering holy men, his hands of that of stealing gold, his breast of that of wine-drinking, and other limbs of similar sins. This frightful ghost is to be dried by the air principle and then burned to ashes by the Pralaya-fire of the Kundalini and expelled with the out-going breath. Then with the nectar-rain from the divine moon at Ajna centre the divine body of consciousness is to be created. The Papapurusha is the evil-principle in man. It is the Satan of the Christians and the Mara of the Buddhists. With the destruction of this evil principle and the creation of the new divine body the process of Bhutasuddhi is complete. Then by Jivanyasa and Vya-pakanyasa, the Atman, five Pranas, Vak, Manas, Chakshu, Srotra, Ghrana and other Indriyas of the chosen diety are invoked to take possession of this new born divine body of the worshipper and live there happily. This divine transmutation is now to be felt in every way actually by touching the body with palms joined vertically from head to foot and thinking "I am verily the God whom I worship." The Jnanayogis only jump to the direct experience of the Highest Truth at once and say—"I am He." Advaita is in truth the rationale of all rituals. With Advaita every thing is religion and without it every religion is gibberish magio. The greater the concentration on the significance behind rituals, the quicker is the result. Rituals are high-ways of self-purification, of the deepening and broadening of consciousness.

Then Pancha devata—Siva, Sakti Surya, Ganapati, and Vishnu,—Dasa-dikpalas—Indra, Vahni, Yama, Nirriti, Varuna, Vayu, Kubera, Ishana, Brahma and Ananta,—Navagrahas—Aditya, Soma, Mangala, Budha, Brihaspati, Sukra, Sani, Rahu, and Ketu,—Dasa-vatars and the various gods and goddesses identified with the forces working in the cosmic scheme are worshipped and propitiated.

The sum and substance of this worship is to deify every point in space and every moment in time—the two highest categories of generalisation of the universe. The microcosm is one with the macrocosm. But the human intellect finds pleasure in parts and in the finite divisions, and is averse to the feeling of unification with the indivisible whole. So the rituals aim externally at the feeling of expansion and oneness with the visible expanse and internally at one-pointed focussing of the consciousness. By alternate contraction and expansion of consciousness through Agamic rites, the worshipper is rid of all his superfluities and superimpositions.

Next is Guru-puja. Since Guru is considered as the human representative of God on earth he is to be meditated first of all as follows (as dictated by the Mahanirvana Tantra): I meditate on my spiritual Teacher, the fulfiller of my heart's desire, seated on the white lotus overhead, clad in white robes, with merciful serene look and smiling face, garlanded and scented, and with hands raised in the position of benediction and blessing.

This is followed by Guru-Pranama: Salutation to the Guru who shows to us Him who pervades the entire existence of both matter and spirit. Salutations to the spiritual master, who by the light of wisdom brings sight to the disciple blinded by the dark gloom of ignorance. Guru must

first of all be propitiated, for if Shiva is offended he can save us from His wrath, but if Guru's displeasure is incurred even Shiva cannot save us. The Kalyani Sakti of God is present in Guru. So by surrender to and faith in him religious life becomes free from danger. He carries us to God every moment continuously in spite of our reluctance, and guarantees God-vision to us, his spiritual sons. The Guru-Sakti in the form of a seed of the Bija Mantra enters into the mind of the Chela and through the instrumentality of his body and mind accomplishes Sadhana. When surrender is complete, personal effort on the part of the disciple is also unnecessary. Surrender signifies true dedication of body and particularly mind at the feet of the Guru. As soon as King Janaka dedicated his kingdom, material possessions, body and lastly his mind, Rishi Ashtavakra gave him Brahma Jnanam in the twinkling of an eye. So it is said Guru, Mantra and Ishta are one and the same.

Next is Gayatri Upasana. The Vedic Gayatri which is generally followed is as follows: I meditate on the dazzling adorable light of the cosmic sun (Savita) who permeates the septuple planes of creation as Bhuh, Bhuvah, etc. May he enlighten our minds. But Gayatri of other Devas are also current and different aspirants meditate on their respective Gayatris. After Gayatri Upasana, Ishta is to be meditated upon.

Next is Manasa Puja or mental worship. The Shastras say Bahya Puja or outward ritual worship is the lowest in the scale and is only the stepping stone to Manasa Puja. Mahanirvana Tantra describes Manasa Puja thus: Anahata Padma in the heart cave is the Asana for the deity, the ambrosial liquid trickling from the Sahasrara the water to be offered as Padya for washing His feet and mind is the Arghya. The same divine

water is to be offered for Ahamana and Snaniya (bath), the Akasa (blue expanse) as cloth, scent-principle as Gandha, Chitta as flower, five fold Pranas as Dhupa, Tejas as candle-light, ocean of Brahmananda as Naivedya, (food-offering) Anahataadhwani as the ringing of the bell, Vayu as divine fan and mental fickleness and sense activities as Nritya(dance). The deity is to be worshipped with the flowers of non-attachment, non-egoism, non-anger, non-pride, non-greed, non-violence (Ahimsa), self-control, mercy, forgiveness, wisdom and the like. The limitless vault above is to be finally offered as the crown. The goal of ritual worship is to gradually realise the whole universe or rather the multiverse as the cosmic worship to the Parabrahman and the whole process of Nature as the mystic game of the Lord.

Next is the repetition of Mula Mantra by means of the rosary. Japam is current in Islam, Christianity and Buddhism and Vaishnavas are its staunch champions. The author of the Chaitanya movement preached the supreme sermon of the unity of Nama and Nami (name and the named) and made the promise that by Japam alone Siddhi will be achieved. According to all scriptural authorities constant remembrance is the easiest as well as the highest Sadhana. By faithful practice the rosary becomes Chinmaya and living as it were, and as soon as one touches it, it awakens Japam in the mind. Swami Purnananda, the renowned Tantra-Sadhaka of Bengal, discovered that the outward rosary is the way to Ajapa Japam in the Manomala, the mental rosary, which continues in Avasthatraya i. e., awakened, dream and deep sleep states.

Next is Tatwa-Swikara, Tatwa-Suddhi and Bindu-Swikara. The first is for purifying the gross body by the Mantra of vowels, and the subtle and the causal

bodies by the uttering of consonants as Mantra. Bindu-Swikara is done by meditating thus : The Kundalini is the Jyoti Vartma running like a fiery tunnel through the backbone. This fire consumes the body and I am that burning, licking fire. I am Brahma, I am He. I offer myself as sacrifice in my Fire. Tatwa Suddhi is another process of meditation : May my Prana Apana, Vyana, Samana and Udana be purified. I have become Viraja (passionless); Vipapma, (sinless), Jyotiraham (I am Light). May my Prithivi, Ap, Teja, Vayu and Akasa be purified..., and so on. May my Prakriti, Ahankara, Buddhi, Manas etc.,....., then Twak, Chakshu, Jihwa, Ghrana and Vacha....., then, Pani, Pada, Payu, Upastha and Sabda....., then Sparsa, Rupa, Rasa and Gandha....., and then finally may my Vayu, Teja, Salila Bhumi and Atma be purified. I am Viraja, Vipapma, and I am Light. These are some of the best Mantras of the Narayana Upanishad from which the Mantras of the Viraja Homa have mostly been taken. These Mantras are culled from the Viraja Homa Mantras specially. The Viraja Homa is the most sacred of all Homas, performed on the occasion of taking final vow of Sannyasa.

Last, but not the least, is Vishesha Arghya, after which actual Puja begins. It is the process of bringing out by Rochaka Pranayama the indwelling God from within and installing Him in the object of worship. And after the Puja Ho will be taken in by the similar process to His original abode in the Sahasrara. Different Tantras describe different number of Upacharas (acts of service) for Puja as five, ten, sixteen, eighteen, twenty and thirty-six. Generally sixteen Upacharas are customary, which are as follows : Padya, Arghya, Ahamana, Snana, Vasanabhushana (cloth and ornament), Gandha

Pushpa, Dhupa, Dipa, Naivedya, Punarachamana (second Achamana), Tamboola (betel), Arohana, Stotra, Arpanam, and lastly Namaskriya.

Avahana (invocation) Mantra : Oh Lord, vouchsafe to take Thy seat in the Asana specially arranged for Thee by me as long as I worship Thee, whose sight Brahma, Vishnu and other Gods desire. With folded hands I receive Thee humbly ; welcome, welcome unto Thee. I am thankful as Thou, Chidananda, in response to my prayer, hast come to accept my Puja. Excuse whatever is incomplete and defective in my reception and worship.

Padya Mantra : A drop of love for Thee has deluged me in Paramananda. Oh God of gods, the killer of miseries, and the great Lord of the Cosmic Form, I offer Padya (water for washing feet) : do accept this and purify me.

Arghya Mantra : Oh God of bliss, I offer you Arghya with Durva grass, and bel-leaves for freedom from the Tapatrayas, the threefold miseries (Adhidaivic, Adhibhoutic and Adhyatmic). Achamana : Oh Lord of Gods, I offer Thee Achamaniya from the Mandakini, the heavenly Ganges. Accept this and give me peace. Punarachamaniya : Oh Soul of gods, by whose remembrance only, all impure thoughts and things become pure, I offer water for Thee. Snana (Bath) : Oh ocean of Absolute Bliss, who art immersed in Thy Ananda, I offer cold, clear and transparent water for Thee and thy attendants to bathe. Water is poured on the head of the deity and Purusha Sukta of Rig-Veda is sung. In the Mahasnana of Durga Puja it is read : All the gods, Shiva, Vishnu, Sun and moon, Pavana and others, Ghandharvas, Yakshas, Rakshas and other beings, Pan-nagas (creatures that crawl like snakes, etc.) Rishis, Munis; all mountains and oceans, all the rivers Ganga, Jamuna

and Saraswati ; all men, animals and plants—all these pour water for Thy great bath, for attainment of Dharma and emancipation. After bath, cloth of Maya in the form of thread-made cloth is offered to the deity. Abharana (ornament) is then offered saying :—Oh God of Beauty, Thou art decorated with ornaments of solar brilliance and infinite beauty ; how can I satisfy Thee with adequate ornaments ? Next is Gandha : Oh God, by whose Divine fragrance all the four corners of the globe are perfumed, accept my humble scent-offering and besmear it on Thy body, at least on legs.

Pushpa : Oh God, accept my offering of sweet-scented flowers from the Turiya Garden (Garden in the realm of Superconsciousness), which are very beautiful, and pleasant. Dhupa is the offering of incense and frankincense ; and Dipa is that of Light, the Destroyer of darkness, to the God who is both the material and the immaterial light, the Jyoti of sun, moon, fire and stars and the light of light. Next come Naivedya and Paniya, the offering of food and drink. Well-cooked food and well-ripe fruits are first nectared by a Mudra and offered for consumption by Prana, Apana, Samana, Vyana and Udana Vayus of the deity.

The Homa or sacrificial fire gives the finishing touch to the Agamic rites. A fire is kindled and the worshipped Ishta is invoked in the form of the fire and Ahuti (offering) of bel-leaves with clarified butter is made and at last the Purna Ahuti is performed thus: Whatever up till now I have committed by hands and legs, lust and palate, spoken by the lips and thought by the mind, in dream, sleep and awakened states, dragged by the Dharma of Prana, Buddhi and Deha—all those, myself and whatever is mine, are offered as Brahmarpanam to Brahma-Fire.

Manasa Homa is also performed in the Hridaya-Kunda by burning Chit Fire in which the microcosmic and the

macrocosmic existences are offered as oblation and what remains is the Fire of Brahma Jnanam.

SAINT VENKATADRI SWAMI

By M. Gnanasambandham, B. A.

man who takes the vow of Brahma-
 चर्या charya and poverty will realise God sooner than another who does not take the vow, because he despises lust and gold which are the two main obstacles to God-realisation. The truth of this was proved by saint Sri Venkatadri Swami who lived in S. India during the last century. Born about 1807 in the Kistna Dt., in a Brahmin family of Neogi sect, he showed from boyhood unmistakable signs of deep devotion and love of God. He daily visited the Narasimha Swami temple in the village and there sang the praises of God and regularly supplied flowers for worship. A Bhakta and devotee of God, Toomu Narasimha Das, visited the temple, and finding the boy extremely devotional he was much pleased to initiate him in the spiritual path after presenting him the necessary musical instruments with which to perform Bhajana. After a few years, young Venkatadri resolved to go to the famous shrine of Bhadrachalam and left his village even without telling his parents. At Bhadrachalam he worshipped Sri Rama by performing daily Bhajana for five years, singing highly emotional Hari Keerthans. Attracted by a party going on pilgrimage to Conjeevaram, Venkatadri accompanied the party and reached Conjeevaram, visiting Timmalai on the way. At Conjeevaram he took his abode in a small Mandapam near the sacred pool within Sri Varadarajaswami temple and served God by performing daily Bhajana. He was then twenty years of age. He determined to wholly

serve God with body, mind and soul with no thought of self at all, and accordingly planted two flower gardens, watered the trees regularly and made garlands of flowers for decorating the deity. One day while gathering flowers in the garden a cobra bit him and when people offered to treat him by Mantram and medicine, he politely declined all help and said that the serpent which is the vehicle of God Seshasayi will never injure him by its bite. He took a bath in the temple pool without being perturbed in any way and performed Bhajana in front of God by singing and dancing which made him freely perspire and expel the poison from his body. Venkatadri took full refuge in God, believing Him to be his sole support in life and in death. Great indeed is the strength of faith. Actuated by sublime thoughts of serving God in even more substantial ways, Venkatadri began to move about the villages adjoining Conjeevaram performing Bhajana, and with the aid of contributions got from the rich and the poor, he was able before long to repair some old Vishnu temples in Conjeevaram which were in ruins. With the money he collected he also arranged for Sri Varadarajaswami's special worship and Seva and opened a Veda Patasala with boarding accommodation for training poor students. A few local Brahmins growing jealous of this intruder's splendid achievements conspired to spoil his innocence by bribing a dancing girl to tempt him. But Venkatadri got through the ordeal unscathed and converted his enemies into admirers.

The young man continued rendering faithful service to God daily, and after a time God Varadaraja appeared to him one night in a dream and wanted him to make for Him a jewelled golden crown. Venkatadri awoke and thought over the subject of the dream and decided to go to Madras and there sing God's praises without taking rest until he collected enough money at the rate of at least Rs. 10 per day. He took a vow that he would not break his fast on any day on which full Rs. 10 was not collected. He was able by God's grace to collect Rs. 20,000 (twenty thousand) in a few years. With this amount he made the crown and after taking it in procession in all solemnity round the streets of Madras, he brought it to Conjeevaram and offered it to God in Kalayukti year, Vaisakha month, full moon day, and praised God and was all ecstasy. Subsequently on three other occasions he visited the city of Madras on similar errands, and made ornaments and dedicated them to the deities of some of the famous shrines in the south. On every occasion he used to take the vow of taking no food before collecting at least Rs. 10 a day, and it was his great patience and ardent devotion to the service of God that enabled him to succeed in these enterprises involving much labour and risk.

Again and again this remarkably simple and child-like devotee, who wore a petty loin cloth and lived on a handful of boiled rice which he begged from a few, this innocent man of faith and love, was seen to work wonders beyond his human powers—all in the service of God. This was in direct contrast with the wooden nature and attitude of influential men of the world who had abundant means but not the spirit of love to do similar deeds with less trouble. But God's glory must be made manifest. God appears often in the form of the

poor and persecuted to open men's eyes when they grow rich and lose their heads and forget God. Venkatadri's intense faith in the great Creator and his love for Him served as his clear guiding light in this dark and dreary world which is full of doubts and fears. This Bhakta's chief advice to his disciples was to sing God's praise in season and out of season, as long as there was breath lingering in their mortal frames.

The final days of his life were spent in Srirangam. He organised on a permanent basis, allotting adequate funds therefor, the performance of daily services to God Ranganatha Swami. Eventually with the permission of the Deity he took up Sanyasa Asrama when he was sixty, after a very busy life of sacred service. He remained a strict Brahmacharin throughout and had no home of his own. He did not fail to perform his devotional duties even on a single day of his life. He knew his last day on earth even to the minute and he gave directions regarding the manner of disposal of his body just at the right time. He was heard to be saying to himself the sacred Ashtakshari Mantram in the presence of his admiring and faithful followers and was seen in a sitting posture in Padmasana at the closing moments of his life. While sitting in that posture and in a purely devotional frame of mind, he drank the Thirtha Prasadam of God Ranganatha which was brought to him and peacefully and cheerfully breathed his last on the midnight of Monday—Kumbhamasa—Dhatu Samvatsara—(1876-77), surrounded by his ardent disciples who loved him as only faithful sons would love a kind and dear father.

There is a pamphlet in Telugu containing short, sweet and soul-stirring songs sung by this singer and saint. Every word in it breathes extreme humility, faith and love. His is a life

which is rich in selfless service and spiritual splendour. Saints and sages are indeed the fragrant flowers blossoming on the huge tree of humanity. How soft and charming are the flowers, but how hard and prosaic are the trunks and branches of the tree which produce them ! As the tree must stand long and bask in the sun and also remain in fair weather and storm before it can bring forth flowers, even so humanity must pass through the trials of life before it can yield us saints and god-men like Venkatadri.

We cannot well express love, but we are able to feel it in us sometimes. It is like the sweet balm of the mountain air refreshing man and beast. All spiritual love is of this nature—purifying and invigorating. Religious books say "God is love". Venkatadri's life bears testimony to the fact that as his was a life of love, it was a godly life. He is pre-eminently a god-man. India is proud of many more such men unknown to name and fame. Though born poor, he was rich in loving thought, rich in musical voice, and rich in silent service. His eyes, his hands and legs, his mind, in fact everything he could call his own, he freely and fully surrendered to God and made use of them solely in His service and not for his own benefit. In a word, he voluntarily became a willing instrument in God's hands forgetting his own little self. His glorious achievements might well be envied by the richest and most influential men of his time ! Can we not learn our own sacred lessons from such a life as his ? Personal desires he had none, earthly wants and pressing needs he had none. He was not surrounded by his relatives. To him God was the father, mother, friend, guide and brother. Instead of being a slave of the senses, he was a willing servant of the *universal spirit*. He always thought of God, sang of

God and worked for God. He left behind him worthy disciples to continue the work he did and the foremost of them, Sri Adinarayana Das, founded about seventy years ago the Srinivasa Mandiram in Mambalam near Saidapet, Madras, where one of the chief modes of worship of God consists in singing devotional songs and performing Bhajana with sincerity and spiritual fervour. It is going on to this day, attracting a good number of religiously-minded people during Sri Rama Navami festival in April every year. When surrounded by real Bhaktas singing God's love, the human mind soars high and gets a glimpse of the beyond, a touch of the fulness of life, and is then able to feel that really God is love and every one who is moved by love is born of God, and that love of God is a rare blessing by itself. We instinctively feel then that if we should ever know God it must be only through love. Love is the only mighty force which persists in all forms of life and it is the most potent power in the universe though it remains unseen. It is the silent force wielded by the Universal Spirit. "Love and ask nothing. Love and look for nothing further", said Swami Vivekananda. A generous heart looks for no reward at all. He is truly great who has great love. He that loves not, knows not God, for God is love. To talk about love is one thing. It is quite another thing to feel the joy of love and to taste the 'Brahmananda' or the bliss ineffable which is the highest state for man to reach. The example of such Jivanmuktas as Venkatadri will enable spiritual aspirants to subdue the brute and realise the angel in them. 'Man,' says Sadhu Vaswani 'is an angel riding an animal.' When men intensely feel grateful to God for life and consciousness, they will never hesitate to live in truth for ever and lead the life of saints, sages and seers.

THE DVAITA-ADVAITA DEBATE

By C. T. Srinivasan, M. A.

MANY of us might be aware that a debate of this kind was conducted in a grand style very recently at Kumbakonam where all the learned Pundits and Purohiths had assembled to fish out the truth of these systems of thought. The object of the conference was highly laudable, and even lay men took much interest in these debates. But the end of this conference, all of us know, proved to be a miserable failure. There came to be so much wordy duels and blood-boiling business that, what are purely some philosophic stand-points, came to be identified with sectarian views, thus ending in mutual hatred and hostility among the Pundits and priests assembled there.

Let us calmly and impartially consider the question whether this debate is of vital importance. In the Sruthis themselves, we do not find such discussions, because all of them are unequivocally agreed upon that Truth is One only and not many. "Ekameva Advitiam Brahma : Ekam Sat vipra etc." Hence the question of One or the Many did not engage the serious attention of the Upanishadic seers. What about the Gita itself which was taken as one of the authorities in the recent debate? Krishna considers Atma-anatma Viveka and Kshetra-Kshetrajna Viveka as high and dear to him. If Dvaita-Advaita Viveka had been of supreme importance, we would have found surely a separate discourse upon it. Leaving the Sruthis and the Gita, what is the common sense verdict of the debate? The question of Dvaita or Advaita pertains only to the nature of the Reality or Satyam. Is the Real or the Sat one or two? Does not the question itself

pre-suppose a knowledge of the Real or Sat as distinguished from the unreal or the Asat? So, before taking up the discussion of One or Two, one must define first what the Sat is and what the Asat is. If not, how can we be sure that the debate concerns only the Sat and not the Asat? The debate will be of vital importance for us only if it concerns the former and not the latter. But if the Sat is known and defined, could the debate be logically adduced? Can Sat (or what truly exists) become less 'Sat' by becoming two or be more Sat by being One? This clearly proves that the question of "One" or "Two" is only a factor of mere academic interest and has importance so far only; and if carried beyond this limit into the realm of Truth, the debate is naturally dashed to pieces on the bed-rock of Truth itself.

Hence to extol the merits of a system alleged to get its support from tradition, Smritis and 'verbal' emanations of the Sacred Texts, sounds curious in an age in which reason and independent enquiry have come to the forefront for the advancement of human thought as a whole. It is of importance for us to note that while we have a large number of Sruthis condemning Buddhi, there is not one single Sruthi condemning Advaita consciousness. Advaita is based upon reason and could be supported by independent enquiry. Duality is a fact of ordinary experience; and reason and common sense are there not to dispute about this fact of common experience. But dualism is different from duality. Dualism refers to the question, "Is the ultimate basis of this universe dual in character?" And duality refers to our

ordinary experience characterised by a division as subject and object, etc. We should not confuse one with the other. If it is only duality that the so-called Dvaitins want to establish, we have no quarrel with them. But its metaphysical value and meaning in the light of rational enquiry is the question for real thinkers. Every great scientist admits that this whole universe is under the control of one single supreme principle, the basis of all its laws. If there is God, and if there is man, and if there is a world, all these three ought to obey a single system or principle which then must necessarily transcend these three separate units. There should be a common back-ground ; otherwise number itself is meaningless. The whole of this universe which is identical with what is known as our experience, is God. The whole is Brahman. That is Advaita.

Dvaita philosophy is sometimes compared to Modern Realism. But Modern Realism is based upon common sense and reason and is entirely sceptic and materialistic in its outlook. Dvaita on the other hand, is based upon the interpretation of the sacred texts and Puranic myths, and is theistic. If dualism claims to represent the ultimate truth, then God's existence as a separate entity outside human self, cannot be rationally proved and becomes only a matter of faith or belief. According to Advaita, there is nothing else but God or Brahman, a fact capable of being proved beyond doubt since He is identical with our undeniable self or Atman. The sense of limitation attached to our consciousness is only due to the ignorance of the situation (termed the Avidya). Consciousness as it is, or as Pure Consciousness, is Brahman itself, the Reality whose nature is revealed in our deep sleep. This is Sankara's rational position.

The Truth is one and secondless. Seen through the intellect Brahman appears as the world. The idea of difference is only a wrong idea and could be corrected by right knowledge. Non-duality is the inference based upon non-dual consciousness, the highest principle. But dualism as the principle that is at the basis of experience is a wrong inference based upon duality which is the illusive nature of experience. The consciousness of that duality is ever the non-dual basis. Our simple sleep shows the non-dual basis of our experience in waking or dream.

Let us then dismiss and summarily give up all narrow and limited ideas. To quote Vivekananda : " The salvation of the world depends on a rationalistic religion. Human history made that discovery long ago ! But forgetful man forgets and then he has to refund his most precious discoveries at a great cost. And such a religion exists ; it is the Advaita of India, the only religion that can have any hold on intellectual people. The Advaita has twice saved India from materialism : first by the coming of Buddha in a time of most hideous materialism and again by the coming of Shankara, who, when materialism had re-conquered India in the form of demoralisation of the governing classes and of superstition in the lower orders, put fresh life into Vedanta by making a rational philosophy emerge from it. We want today that bright sun of intellectuality joined with the heart of Buddha, the wonderful infinite heart of love and mercy. This union will give us the highest philosophy. Science and religion will meet and shake hands. Poetry and philosophy will become friends. This will be the religion of the future." (Romain Rolland's "Life of Vivekananda and the Universal Gospel")

THE PHILOSOPHY OF BHAGAVAD GITA *

By V. Sethu Rao

(Continued from the last issue)

Karma

MAN'S duty has been very forcibly taught in the Gita. Righteous warfare is a sacred duty in the case of a Kshatria, and is pleasing to God. Devotion to duty is a means of salvation. Sri Krishna goes even so far as to create interest in man's duty by saying that it is only rarely that man finds an opportunity to do his mite in the service of mankind. If he fails to do his duty, not only is he considered mean in the estimation of his admirers, but such an omission becomes a positive hindrance to the attainment of eternal happiness. Worldly honour is extolled to be one worthy of attainment and for whose acquisition one should do one's duty.

Duty assigned to one's caste or community increases harmony among the people. A high ideal of community life is proclaimed in a verse where it is said that the duty assigned to one's caste should be strictly adhered to and duties of other communities should as far as possible, and except in times of great distress, be abandoned. It is emphatically said with the object of clearing the doubt that arose in Arjuna's mind that there are certain duties that ought to be strictly attended to by all. When Arjuna wants to choose the life of an ascetic and prefers to give up the battle, Sri Krishna puts forth that renunciation of action is not the essence of his teaching, but that the renunciation of fruits of action is alone meant by *Sanyasa* or *Karmasanyasa*. यज्ञदानतपः कर्म न त्याज्यं कार्यमेव तत् । Much importance is to be attached to the interpretation of this verse. Let us examine what are

the meanings of the words *Yagna*, *Dana* and *Tapas*. By *Yagna* we mean not *sacrifice of animals* in a narrow sense, but divine worship and free gift of money to the needy and deserving. *Dana* is giving of knowledge and culture to the capable. *Tapas* is truthfulness, straightforwardness and moderate living. By practising these one becomes pure in body and mind. This qualification is very essential for divine intuition.

Action and Non-action

Action is fulfilment of duty, which is performed without regard to success and without any personal motive. This disinterested action does not produce fruits that result in the continuance of worldly existence for the doer. Action of this kind, so far as the consequences are concerned, becomes the direct means of divine knowledge. A doubt arises whether (1) complete renunciation or non-performance of deeds or (2) doing deeds without expecting any reward in return or (3) doing deeds with a motive of reward, is the doctrine taught in the Gita. In the later verses of Chapter II and throughout Chapter III this subject has been discussed and a decisive doctrine established. Some Indian philosophers are of opinion that complete renunciation of deeds is the best means of attaining eternal happiness, but it is quite opposed to the doctrine of Gita. Doing deeds with a motive for reward brings in only temporal happiness or misery according to the nature of the deed. One who is addicted to such work will never become free from bondage.

*This is an interpretation according to Sri Madhwa, the founder of the Dvaita system of philosophy.

Nishkama Karma or disinterested action, done to benefit humanity and to please God, is taught in the Gita as the best form of Karma.

योगस्यः कुरु कर्माणि संगं त्यक्त्वा धनं जय ।

यः कर्मफलत्यागी सत्यागीत्यभिधीयते ॥

Even the verse सर्वं धर्मान् परित्यज्य मामेकं शरणं ब्रज has to be interpreted in the light of the ideas contained in the second and the third Chapters. *Dharma* does not mean duties, but धर्मफलान् the fruits of action. By giving up actions one cannot become free from birth and death, as the volume of conserved merits or demerits of previous births cannot vanish without producing adequate effects. In that case even inanimate things which are for ever actionless should be best qualified for salvation. It is said at the beginning of Chapter III that Arjuna, being doubtful as to whether importance should be attached to knowledge or actions, questions Sri Krishna as to his exact opinion about it. In answer to this the following verse is stated, which requires amplified explanation: ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम् । It is necessary to understand what the words Sankhya and Yoga mean in Gita. *Sankhya* does not stand for the system of Sankhya founded by Kapila, nor Yoga for Patanjali's Yoga system. Here Sankhya means Atma-Tatva-Gnana or knowledge of Brahma. Yoga applies to the means of such knowledge. It appears as though there are two distinct ways of attaining Mukti and that there are two kinds of people for whom these two distinct paths are laid out, i. e., *Gnana Yogis* need not perform actions and *Karma Yogis* alone are subordinate to Karma. It should not be interpreted thus. Those who are free in mind and pure in thought should practise *Gnana Yoga* or duties of an ascetic. Here one should not understand that *Karma* is entirely excluded from

his sphere. Knowledge is stronger in his case and is a more preponderating element. Those whose duty is to please God by their good action and by helping mankind are Karma Yogis. This is only a preparatory stage to *Gnana Marga* (path of knowledge). Mere performance of Karma is not the means of final release. It is only a means to acquire knowledge which alone directly brings in final release. A careful examination of the following verse will bring our controversy to a decision :

न कर्मणामनांभात् नैष्कर्म्यं पुरुषोऽश्नुते ।

न च सन्यसनादेव सिद्धिं समधिगच्छति ॥

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।

यस्तु कर्मफलत्यागी सत्यागीत्यभिधीयते ॥

Non-action is not preferred to action without any motive or reward. None can be actionless even for a second. One will be forced to be doing something or other, so long as the soul is connected with senses and body. Even though man may withdraw his outward senses from external objects the mind cannot be inactive. One who pretends to do nothing is a hypocrite.

The following verse seems to contradict the above doctrine and it is necessary that a correct explanation of it should be set forth :

यस्तु आत्मरतिरेव स्यात् आत्मतृप्तश्च मानवः ।

आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥

One, who is satisfied with God-vision, has no desire for worldly objects, and keeps his mind entirely fixed in God, thoroughly unconscious of the outside world. This verse refers only to *Aparokshagnanis* in असंप्रज्ञातसमाधि. Non-action or non-worldly action is inevitable for such a man in that state. When he comes out of his Samadhi again he does action out of his will. So it is finally said सततं कार्यं कर्म समाचर । नियतं कुरु कर्म त्वम् । One should

set an example to the world by doing righteous actions. Krishna says that he himself sets an example by doing good actions. He is himself a model. Great sage-like kings like Janaka and Parivrata attained the highest bliss by means of righteous actions. Sri Krishna has laid out a path of good conduct for people to follow. Mere intelligence or mere reason is not reliable. Knowing is not all. But putting into practice is very essential.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति संगं त्यक्त्वाऽत्मशुद्धये ॥

In word and in deed, motiveless action makes the mind pure. Can there be a more effective conduct than the renunciation of love and hate and performance of work with devotion? Equanimity of the mind is an important characteristic of a *Gnani*. We should behave equally towards all. We should not yield ourselves to passionate desire. It is desire and passion that induce us to commit sinful deeds. They are compared to smoke in fire and dirt in mirror. The senses, the mind and reason are called their seat. Reason fails in the presence of desire and attachment. Desire captures the mind and through the mind the other organs. The subjugation of the mind is the most essential means for acquiring perfect calmness. Evenness of mind both in happiness and misery can be attained only by subduing the senses.

"By the performance of enlightened Karmas a person gets bodies which are not Karma-made but made by himself. They are no longer the prison house of the soul but the dwelling house of the tenant. He comes in and goes out at his will and thus for him there is no such thing as death. He has learned to work consciously out of the body and has learnt what is death. He crosses over death through enlightened

Karma Yoga and through knowledge of the higher planes enjoys immortality."

Means of Divine Knowledge

Absence of desire and complete freedom of mind from the evils of desire, anger, passion, arrogance and hatred, are absolutely necessary for divine intuition. The withdrawing of the senses from worldly objects and intense perception of the Divine Self in the personal self are also necessary. *Samatwa* or equality or balance of mind, unruffled by pleasure or pain, is a means of spiritual progress. We have already said that Karma Yoga is a means of knowledge.

Divine knowledge directly leads man to the final goal. This knowledge of God does not manifest itself or arise in the heart of a man polluted by sin. To remove the taint of sin it is absolutely necessary that Karma should be performed. When the heart is purified by disinterested actions, there spontaneously arises, or it is fitted to receive, the knowledge of God. The acquisition of this knowledge is thus the second stage of development. The third is God-vision: the direct perception of God which is not only theoretically knowing the attributes but practically seeing Him. The last or the fourth stage is emancipation, which no longer depends upon human exertion but upon the grace of God. Not that even the first three stages depend upon human exertion, for even there we must constantly pray to God to help us to perform righteous actions, to cleanse our hearts and open our eyes to see Him. Here it is worthy of note that Arjuna had to be endowed with divine or non-material or spiritual eyes to see the *Viswarupa*, the magnificent form of Sri Krishna. Much importance is attached in the *Bhagavadgita* for the subduing of the senses and restraining of the

mind. The senses, if not subdued, are considered to be foes who become powerful over man and lead him to miserable conditions. If the senses are subdued and the mind is intently fixed on God, divine intuition can be attained. One who passionately loves worldly objects, increases his attachment to them, and desire, anger and other vices arise out of it. He who can keep them under his control will enjoy eternal bliss. Mind is the means by which the self can be lifted. Mind alone is the friend of the self and also the enemy of the self. जित्वात्मनः प्रशान्तस्य परमात्मा समाहितः। God is present in the heart of one who has subdued his mind. Control of senses and absence of attachment are stepping stones for attaining the final goal of life.

वाङ्मनोऽपि चक्षुःश्रोत्रादिन्द्रियाणि यत्सुखं ।

स ब्रह्मयोगयुक्तात्मा सुखमच्यमश्नुते ॥

Dhyana and Bhakti

Bhakti is the essential doctrine of the Gita. Dhyana is a process by which one attains mastery over the senses. The most essential feature of Dhyana or meditation is the fixity of mind on a certain object. Instead of diverting our concentration on worldly pleasures, we should try to fix our devoted attention on the Supreme God. Then we will feel and enjoy an unlimited pleasure incapable of description.

सर्वद्वाराणि संयम्य मनो हृदि निरुद्ध्य च ।

मूर्ध्नि ध्यायित्वात्मनः प्राणमास्थितो योगधारणाम् ॥

Having subdued all the senses and keeping the mind under restraint and sustaining the *Prana* inside the head (brain?), one should meditate on Brah-

man. If one leaves the body in that state one will attain Supreme Bliss.

Bhakti or devotion is the chief means by which one acquires divine intuition and liberation from *samsara*.

श्रद्धावान् लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परं शान्तिमचिरेणाधिगच्छति ॥

For the practice of yoga the following preliminary qualifications should be acquired:—

1. Fixity of mind (एकाग्रचित्तता).
2. Sitting posturo (आसन).
3. Purity of soul (आत्मनैर्मल्य).
4. Control of senses (इन्द्रियनिग्रह).
5. Conception of the superiority of Brahman (ब्रह्मसर्वोत्तमत्वम्).
6. Purity of body (ब्रह्मचर्य).
7. Well regulated sleep and food (आहारनिद्रानियम).
8. Loneliness (एकाकिर्त्वं).
9. Realisation of the presence of God everywhere and of the presence of the whole universe in Him.
10. Feeling other's pleasures and pains as one's own.

The realisation of the presence of Paramatma in the Jeevatma and the meditation upon Him with intense devotion are the prime causes for the attainment of bliss. Thus the intermediary stages between Karma and Mukti are, in order, knowledge, meditation, Aparoksha and grace of God. Only निष्कामकर्म or duty for duty's sake done to satisfy god and mankind results in Divine knowledge and *Aparoksha*. Mukti is the direct effect of God's grace.

Sri Krishna's message to the world is thus profound.

मत्कर्मकुन्मत्परमो मद्भक्तः संगवर्जितः ।

निर्वैरः सर्वभूतेषु य स मामेति पाठव ॥

(Concluded)

A WOMAN IN HER TRUE GLORY

By Suresh Chandra Sen Gupta

A woman's true glory consists in her motherhood. This is perhaps a downright heresy with those who believe that a woman is, above all, an individual and the realisation of her nature no more lies in her motherhood than of man's in his fatherhood. The idea that the field belongs to the man and the distaff to the woman is now a matter of ancient history. In every sphere of life today we find that a woman holds her own successfully with man. A girl carries off the prizes from the portals of the University, leaving her proud male contestant behind her. She shows her legal acumen at the bar and her debating skill in the council chamber. She is also drilling herself to assert her physical might against her enemy and hopes to stand shoulder to shoulder with man in the field of battle. She is, in other words, the absolute equal of her male partner, nay superior, in her intellectual and emotional susceptibilities. And to keep her down in the race of life by burdening her with the duties and functions of motherhood is now regarded as medieval and barbaric. The educated woman, like the educated man, wants to shine in the limelight of public life rather than pine away in the obscurity of her domestic duties. This is, surely, a progress worthy of the civilised age and man should not grudge giving all facilities to woman in enabling her to fulfil her potentialities and powers.

None but the awfully conservative, who are pitiful back numbers, would now raise the wail over this advancement of woman. Our literature today is full of the iniquities of man as prac-

tised against woman and also the latter's protest and assertion of her rights! If a man would not tie himself down to his parenthood as the *summum bonum*, why should a woman? Is she to aspire to being an ideal mother only and should her training be in strict harmony with this end? An emphatic "no" would be the answer from a modern girl.

Yet she little knows, while repudiating, indignantly, her glory as a potential mother, the cravings of her purest and inmost self! Even while in the midst of her studies, the cry of an infant would at once disengage her mind from her books and she would quickly run to fondle it. The sight of a happy child romping about appeals to her sensibilities more than the sight of a foot-baller about to score a goal. She does not know her own heart while she makes all her attempts, by stifling her nature, to be man's equal. While riding her pony in her breeches or carrying her golf stick, she would not hesitate to lose the prospects of a good game if by so doing she may steal a kiss from the pouting lips of her angry child eager to make peace with her! I am not sure if even a Betty Nuthall or an Amy Johnson would be eternally happy, the one in "brandishing" her tennis racket and the other in keeping herself on the wing. The mother in her would still be pining in the midst of her world fame and she would miss something to crown her happiness.

It is good for the race as long as this maternal instinct remains fresh in a woman's nature and it would be a real disaster when this craving comes to be

generally neglected and so ultimately killed. The world then would be a vast orphanage and the nurse-bred man would come to hasten to his decay and ruin.

Verily a mother's affection and love are the best and most precious heritage of man on earth, and that man is unfortunate who has never had a taste of it. The soft touch of a mother's kiss not only makes you really happy, but it makes you immune from the virus of a lurking danger. Her hands of bliss ward off from you your enemy's designs. Her sacrifices for you, not only in your helpless infancy, but also in your maturity, while you are full of resources, are truly wonderful, and once you know their real value and appraise them properly, your own power increases and you become happy. This is not mere silly sentiment. In spite of your biology and modern researches, *e. g.* psycho-analysis, a

mother's heart would shine in its unfaded splendour. *Doctrines of Hedonism or any other "ism" do not mean anything to a mother*—she would jump after her baby from a running train or would suck the poison from her child's wound. *She is unconquerable and unsurpassable in her glory, while she reigns as a mother.*

Why should a woman's education and her modern accomplishments be *necessary hindrances* in the fulfilment of her self? On the contrary, education will make a wise mother, her innate love being re-inforced by the light of culture, not killed by it. Only, the culture sought must be effective and not abortive. Mere equality with man even in all his follies and vices should never be aimed at nor allowed to sully the divine purity of a woman's heart.

A mother is God's good angel on earth and serves as the best reminder of His love for man.

THE HISTORICAL ORIGIN OF MUSIC

By C. S. Venu

"What then shall be our education? Or is it hard to invent a better, than has been discovered by the wisdom of ages—I mean the education of gymnastic for the body, and music for the soul?"

—Plato, *Rep.* 376; E.

HERE is nothing to equal, of its kind, the musical art which has now grown up in modern Europe, with its wonderfully complex science and its marvellous refinements—an art, which so much of the highest genius of the West has helped to build. But the truth is that the music of modern Europe is of the nature of a *sport* in artistic development: it owes its very excellence, as well as its limitations, if limitations there are any, to an accident¹ of history, which diverted its course from the natural path of musical growth and perfection.

The parent of all western music was ancient Greek art. Music always held the first place in the education of the child and the youth in Greek life. In Homer, music is cultivated by every class and is associated with nearly every action. For example, Achilles was taught music by Cheiron, Hercules by Linos. Music was not only a recreation in Greece, but, to borrow Reinach's words, a *veritable instrument de moralité*. It was a part of noble education. In Ionia, Lesbos and Crete, there was a special cult of music

organised almost on the lines of a university training.

But the present day European musician is not, as a rule, disposed to admit that his music owes much to the music of Greece, notwithstanding the direct influence of Greek music upon the rise of the opera or 'music-drama.' Be that as it may, *historically* at least the music of the West was, in its beginnings, derived from the Greek art, from which it took its name. Scholars and musicians alike have tried to explain this fact by denying that there existed any Greek art of music worthy of the name—although this denial, as in the case of Indian music, went clean contrary to the evidence of history and the Greeks' own estimate of their art. Of late years, fresh facts on the subject have come to light, and scholars have done something to vindicate its claims and explain its meaning. But very few, least of all the present writer, have been interested in these explanations, and the subject has remained at best one of intellectual curiosity only. There has never been, to the writer's knowledge, any attempt to establish Greek music as a *classical art* along with sculpture, literature, and other arts—an art whose canons were chosen by the highest artistic taste and laid down for posterity to adhere to in some considerable degree. For all that, it is certain that the Greeks did discover the *natural* purposes of music, and cultivate this art with the same genius that belongs to all other artistic achievements, along its proper lines of development. If we can find out what these lines of development were, we shall be nearer to an understanding of Greek music than any labourered reconstruction of Greek melodies and attempt to appreciate them by our musical sense will bring us. And however circuitous the path,

this, and no other, will lead us to a better comprehension of the Indian music of today: for the classics of the West and the classics of the East, the arts of ancient Greece and the arts of old Hindoostan, were evolved upon very similar broad principles and stood in a simple comprehensible relation to one another. In the East, their traditions are no dead letter; they inspire the daily life of the people of today.

The term 'music' was the most comprehensive word for art in antiquity. Strictly speaking, it consisted of melody and rhythm. In ancient times, however, melody stood for that part of music which had to do not only with rhythm, but with intervals, species of the octave, with all the variety of modes and transportations, with modulation, with vocalisation, and with orchestration. Thus music consisted not only of the audible rhythm which forms the basis of all music and gives the art of phrasing, but of all the ordered complexities of bodily movement which we group under the name of dance. Music contained at least potentially, every branch of art that has anything to do with sound or systematised movement. In Greek civilisation, music became more highly developed in some directions than in others. In melody proper, in variety of scales and intervals, and in every branch of rhythm, Greek music was cultivated to a degree unknown in Europe today.

Such, broadly speaking, was the range of musical art in classical times, laying down, as the writer holds, the natural lines of musical development, and determining, as will be shown later on, the inherent relation of the different branches to one another. That the modern European art of music has diverged from these lines and conforms to other laws, which it has evolved for itself, was due to a

definite break in its history. The rise of Christianity affected the musical art much more profoundly than the other 'pagan' arts. These lay more or less dormant during the centuries of ecclesiastical domination, but, with their liberation in Renaissance times, emerged with a full-grown tradition of Hellenic learning and Hellenic skill behind them. It is thus owing to the stern asceticism of the priests, that the music of the West is founded on an *artificial bar-measure*. In this fact lies the essential difference between ancient and modern music, between the music of the East and that of the West.

In ancient Greece, as in India, the unit of musical composition is the phrase; a figure or motive is the shortest *complete* element—an element which can, and normally does, suggest an entire cognate idea in movement, melody and words. In western music the unit is a *bar*, a fraction without any intelligible meaning in itself. With the introduction in the West of a fixed or metric unit to take the place of the periodic or rhythmic unit, the natural association of movement and words with the melody, in which they are inherent, was broken up. Henceforth, in the new music which grew up the union of words with music was voluntary and arbitrary, dictated by the composer's choice and not implicit in the scheme; and dance, as a musical element, was entirely crushed out and detached.

By these means, the music of Europe has become a specialised and unrelated art which cannot be compared with any system of music, whose history has not been interrupted and revolutionised by external conditions. To understand it fully requires a sense educated for the purpose through which it speaks to the intellect and emotions.

Now having found the classical traditions of the art of music in Europe, let us venture to examine them more in detail to see how close a parallel they offer to the classic music of the East.

Greek music, as we have seen, covered a much wider range than does the music of the West of today, was highly cultivated, but never became specialised. Its elements were not separable from one another, and the whole art was developed, as in India, in its relation to daily life*. Like Indian music, too, its origin and chief purpose were religious. Greek music consisted of two things—melody, words and dance. This was the art in its full expression. When, for any reason, words or bodily movement were omitted from the performance, the association still remained to such an extent indispensable, that the other element would be supplied in the mind of the listening spectator. The present writer holds this to be the most fundamental fact in Greek music, and necessary to its true understanding, although treatises on ancient music lay little stress on the point.

Music was a complete experience not as a branch of knowledge or an accomplishment. So we find in direct contrast to modern custom, that while music, *as an art*, was introduced into Greek life comparatively late, and after a hard struggle, *as an education* it was always accounted of highest importance.

In Indian music, we find the same musical triad. The ancient Hindu

*I have not attempted in this article any discussion of the ancient Greek and Hindu musical systems, which is too large a subject to be dismissed briefly. The resemblances between these two sciences are so striking as to suggest to us that they were derived from a common origin.

writers agree in describing *Sangita* (music) as consisting of three elements—*Gita* (vocal music, or song), *Vadya* (instrumental music or accompaniment), and *Nritya* (percussion, or dancing)—and this natural association is preserved to the present day. However often one element may be omitted in practice, it is always implicit there. So a modern writer (Ranchhordas N. Jinrajani in *An Essay on Music*) says: 'To be able to realise the full effects of a musical air, one must hear it in combination with instrumental music and dancing.' A fable of South India (to be found in the collection of folk-tales made by the late Pandit S. M. Natesa Sastri) tells us of ten merchants who fell into the hands of robbers. They were stripped of their arms, clothes, and possessions, and ordered to dance. One of them, a man of cunning, 'took the lead in the dance, and as a song is always sung by the leader on such occasions, to which the rest keep time by hands and feet, he thus began to sing.....'.

The song contained a message in secret trade language which enabled the captives in the approved fashion of the fable, to outdo force by wile. In this tale—and there are many such—we have a very simple illustration of the accepted custom. Song and words must accompany the dance as a matter of course.

The first to recognise fully the musical character of Greek poetry was Wagner. The prosodists and metricists, he writes, had only our rapid speech accent in their ear when they invented the measure by which two shorts invariably equal one long. The explanation of Greek metres would easily have occurred to them if they had had in their ear 'or the so-called long, the sustained note of musical measure, by which the length of words can be varied

in melody. ('Oper and Drama' *Gesammelte Schriften*, Vol. IV, p. 124.)

In Greek poetry, the natural combination was perhaps the strongest in lyric, and is expounded with great sympathetic insight by the late Dr. W. Headlam (*Journal of Hellenic Studies*, Vol. XXII). He holds that Greek metre, when elaborated, had a whole language of its own apart from the words. Taking an ode of Pindar, he shows the dramatic significance of the employment of certain metres, changes of metre, combination of metre, or overlapping of metres, to suggest certain personages, situations, or abstract ideas—the effect being as subtle and unmistakable as the motive of the hands of Wagner.

The modern ear,—that is, the ear of the average concert-goer—is scarcely yet sensitive enough to rhythmic subtleties to appreciate such departures from conventional rhythmopoeia as we sometimes find in Vrahms' variation of periodic measure, still less that of Debussy, with his frequent interchange of rhythm by *metabole*, or rhythmic modulation. It does not seem impossible that the future may find means of reconciling the ancient concept with modern usage, if musicians come to regard the bar (like the 'foot' of Greek poetical composition) more and more as a mere formal element in a rhythmical figure.

This Greek quality, foreign to our understanding, would be recognised without difficulty in the East. From the time of the *Sama Veda*—composed to be chanted or sung—to the present, Indian practice has never quite dissociated music from words, and, for this reason, employs verse not merely as a more beautiful, but as a more natural method of expression than prose. Literature is something not made to be

read, but to be declaimed, with a musical diction, just as music is not to be played merely, but to be sung. Writing of the poet Ram Prasad, Sister Nivedita (*Kali the Mother*) tells how "drifting down the Ganges one summer day, his little boat encountered the royal barge of Surajah Dowlah, and he was ordered to come on board and sing. The poet tuned his Veena, and racked his brains for songs in the good old classic style."

Thus many Indian writers of the present day unconsciously introduce modulation into their prose; their language has a tendency to become balanced, and sometimes falls into a rhythm that one can almost scan. The Indian unquestioningly regards music as inherent in lyric, and would find himself hampered in having to recite such verse without some measure of intonation, much as a Greek scholar is non-plussed at having to write Greek words when he may not use the Greek characters.

In India, dancing was in Vedic times looked upon as co-ordinated with poetry and music, and held a prominent place in social ceremonies as in religious observance. The early Hindus believed that their Sutras sprang from the dancing of Shiva and held this element of *Sangita* in high esteem. In later times, dancing tended to separate itself and to become a more specialised art cultivated by a class of dancers—nearly always women. There is a certain custom of social dancing which is practised even in the strictest circles and in the seclusion of the 'Zenana,' but this is more of a pastime than an art. Artistic dancing is now mainly to be found in the Nautch, and, because of its associations, has inevitably lost prestige. Yet even the dance of the Nautch retains its original strict relation to musical sound, interpreting and expressing it, not, as with westerners, using

music merely as an accessory to accompany conventional movements. Bhavarnav A. Pingle's little treatise, *A Discussion on Indian Music*, explains in interesting detail how the whole body of the dancer must respond to the beat in realisation of the different time-values, and how the play of features, attitudes, gestures, and movements of the hands and arms must express the different emotions which the music suggests. Moreover, though the organised dance no longer holds its ancient place, the rhythm of bodily movement still accompanies the rhythm of sound. Not only does the player mark his time by tapping a rhythmic accompaniment to notes, rests and pauses, but the listening audience clap their hands and sway their body to the measure, sometimes giving themselves up to the music almost as an enthusiastic conductor of an orchestra will express his time-sense with an abandon of gesture quite beyond the needs of keeping his performers together. So strong is the sense of rhythm and its association with time in the Indian temperament that the worker engaged in any labour requiring bodily movement with a recurrent action instinctively becomes vocal. Words and melody discover, and respond to, the rhythm in his task.

The late Dr. Butcher in his preface to the *Poetics* of Aristotle, says: The correspondence lies in the common element of rhythmic form. This was the soul of Greek music and Greek dancing would not, on Aristotle's general principles, lose all its expressive power when transferred to the material of the plastic arts, modified though it may be in the transference.

This view of the Greeks prepares us for what has been a stumbling block to many an English Orientalist—the

quaint and beautiful alliance of music with painting in the Indian mind. The 'Rag Malas' or 'Garlands of Musical Modes', a series of exquisite paintings which depict the different Ragas or Raginis, have often been explained as a piece of elaborate pictorial symbolism, but it is difficult not to believe that some subtler, closer alliance between these two arts is meant. There have always been individuals to whom music conjures up some vision of colour or of design, and the modern development of colour music shows that this is by no means an abnormal experience. In any case, it is surprising that the association should have seemed incomprehensible to an authority such as Vincent Smith, who writes : "It is not easy for the European mind to discover any real bond of union between a given picture and the sounds which it is supposed to symbolise. I do not know any-

one who could explain why a particular design was appropriated to certain music."

Whether the Westerners understand it or not, there can be no doubt that the association in the Eastern mind is essential and natural. The more conservative of Western musicians may regard such inter-change of artistic sense-impressions as an effect of undue refinement, but India shows it to them as a normal experience which is taken into practical account in domestic and workshop production.

Without wishing necessarily to defend every new exponent of a modern system or every new departure in method, the present writer wishes to point out that the whole tendency of these fresh influences is in the direction of 'Hellenising', of restoring the old, not introducing the new.

SELECTIONS FROM ADHYATMA RAMAYANA

ARANYA KANDA: CHAPTER III

AGASTYA'S PRAISE OF RAMA

(Rama blessed Sutikshna and assured him that he would attain perfect Union with the fall of his present body. After a day's halt at his Asrama, the party, guided by Sutikshna himself, next proceeded to the abode of the renowned Agastya. After entertaining his guests with appropriate rites, the sage, to whose eyes the past and the future stood revealed, took Rama apart and handed over to him certain divine weapons with which his mighty mission was to be fulfilled during his forest sojourn. Before showing these to him Agastya spoke the following words in praise of Rama.)

सृष्टेः प्रागेक एवासीर्निर्विकल्पोऽनुपाधिकः ॥२०॥
 सृष्टेः of creation प्राक् before (तं Thou) निर्विकल्पः unconditioned अनुपाधिकः devoid of vehicles or superimpositions एकः one एव only आसीः wast.

20. Prior to creation Thou wast alone, without a second, unconditioned and devoid of all modifications.

त्वदाश्रया त्वद्विषया माया ते शक्तिरुच्यते ॥२१॥

त्वामेव निगुणं शक्तिरावृणोति यदा तदा ॥

अव्याकृतमिति प्राहुर्वेदांतपरिनिष्ठिताः ॥ २१ ॥

मूलप्रकृतिरित्येके प्राहुर्मयिति केचन ॥

अविद्या संसृतिर्विध इत्यादि बहु धोच्यते ॥ २२ ॥

त्वदाश्रया depending upon Thee त्वद्विषया which is an "object" to Thee ते Thy शक्तिः Power माया Maya (इति thus) उच्यते is called यदा when (सा that) शक्तिः Power निर्गुणं attributeless त्वां Thee एव only (since no other exists) आवृणोति covers तदा then वेदांतपरिनिष्ठिताः persons skilled in Vedanta (तां her) अव्याकृतं Avyakrita, the Undifferentiated (इति thus) प्राहुः call एके some (तां her) मूलप्रकृतिः Mulaprakriti इति thus प्राहुः call केचन some others माया Maya (इति thus प्राहुः call) संसृतिः Samsara or round of births and deaths बन्धः bondage अविद्या ignorance इत्यादि in this manner बहुधा variously (सा she) उच्यते is called.

20—22. When, however, Thy dependent ¹ Power, Maya, covers Thee, the attributeless, she (Maya) is spoken of variously as Avyakrita, Mulaprakriti², Maya, Samsara, Bondage,³ Ignorance, etc., by those skilled in Vedanta and other Sastras.

(1. This expression is here used to denote the two Sanskrit adjectives त्वदाश्रया and त्वद्विषया. In the worldly sense, an "object" is generally separate from and independent of the "subject". But in the case of the Lord, Maya, which forms the object of His cognition prior to creation, is at the same time an "entity" wholly dependent upon Him. त्वद्विषया can also be explained as "proceeding from Thee" (so long as Creation lasts). In that case, by implication it would also mean "withdrawn into Thee at the time of dissolution".)

(2. This term is used by Sage Kapila, the founder of the Sankhya system of philosophy.)

त्वया संबोध्यमाणा सा महत्तत्त्वं प्रसूयते ॥

महत्तत्त्वादहंकारस्त्वया संबोदितादभूत् ॥ २३ ॥

सा She त्वया by Thee संबोध्यमाणा agitated (made self-conscious)

महत्तत्त्वं Mahat Tatwa प्रसूयते gives birth to त्वया by Thee संबोदितात् prompted महत्तत्त्वात् from Mahat Tatwa अहंकारः Ahamkara, the principle of Ego अभूत् came forth.

23.—Agitated by Thee, she brought forth Mahat Tatwa (the Great Principle), and Mahat Tatwa, in its turn, prompted by Thee, evolved Ahamkara (Egoism).

अहंकारो महत्तत्त्वसंवृतसिद्धिविधोऽभवत् ॥

सात्त्विको राजसश्चैव तामसश्चेति भगवन्ते ॥ २४ ॥

महत्तत्त्वसंवृतः enveloped by Mahat Tatwa अहंकारः Ahamkara त्रिविधः threefold अभवत् became सात्त्विकः Sattwika, of the quality of equilibrium राजसः Rajasa, characterised by activity च एव and तामसः Tamasa, of the quality of inertia च and इति thus भगवन्ते is spoken of.

24.—Ahamkara, being enveloped by Mahat Tatwa, developed into its three aspects,³ Sattwika, Rajasa and Tamasa.

(3. These three qualities were derived by Mahat Tatwa itself from Mulaprakriti.)

तामसात्सूक्ष्मतन्मात्राण्यसन् भूतान्यतः परम् ॥

स्थूलानि क्रमशो राम क्रमोत्तरगुणानि ह ॥ २५ ॥

राम O Rama तामसात् (अहंकारात्) from Tamasa Ahamkara सूक्ष्मतन्मात्राणि the subtle essences of sound, touch, form, taste and smell आसन् came into being अतः from these परम् afterwards स्थूलानि gross भूतानि elements क्रमशः in order क्रमोत्तरगुणानि each taking on, in addition to its own quality, the qualities of those before it ह verily (आसन् came forth).

25.—Oh Rama, from the Tamasa aspect of Ahamkara evolved the subtle essences, and from them the gross

elements in order—each later one taking on, in addition⁴ to its own quality, the qualities of those prior to it.

(4.—Thus from the subtle essence of sound came Akasa, and from that of touch came Vayu, taking on the quality of sound also. Likewise, from form came Fire, possessing the qualities of both sound and touch. The Earth element, in this way, has, besides its own quality of smell, the three previous ones as also the special attribute of Water, viz., taste.)

राजसानीन्द्रियाण्येव सत्त्विकादेवतामनः ॥

तेभ्योऽभवत्सूक्ष्मरूपं लिङ्गं सर्वगतं महत् ॥ २६ ॥

इन्द्रियाणि the organs of sense and action, ten in number राजसानि having their origin in Rajasa Ahamkara एव verily (सन्ति are) सत्त्विकात् (अहंकारात्) from Sattwika Ahamkara देवताः the presiding deities (such as रविः the sun, of eyes) (च and) मनः mind (अभवन् sprang forth) तेभ्यः from them, viz., the subtle essences etc., spoken of as having evolved out of Ahamkara in all its three aspects सर्वगतं entering into every thing लिङ्गं of subtle body सूक्ष्मरूपं of the form of a thread, as it were महत् Mahat or Hiranyagarbha अभवत् came into being.

26.—From Rajasa Ahamkara came out the various organs of sense and action, and from Sattwika Ahamkara their respective deities and mind. And serving as a co-ordinating subtle body of all these, arose Hiranyagarbha⁵, entering into everything.

(5.—Hiranyagarbha is also known as Sutrātma.)

ततो विद् समुत्पन्नः स्थूलाद्भूतकदंबकात् ॥

विराजः पुरुषात्सर्वं जगत्स्यावरजंगमम् ॥ २७ ॥

देवतिथिर्द्व्यनुष्ठ्याश्च कालकर्मक्रमेण तु ॥ २८ ॥

ततः from that स्थूलात् gross भूतकदंबकात् group of elements विराट् Virat, the counterpart of Hiranyagarbha in the gross world समुत्पन्नः (अभवत्) was born विराजः from Virat पुरुषात् from the Being सर्वं all स्यावरजंगमं unmoving and moving जगत् world of creatures देवतिथिर्द्व्यनुष्ठ्याः च (the moving consisting of) Devas, dumb creatures and men कालकर्मक्रमेण in the proper times and according to the Karma performed तु duly (समुत्पन्नाः derived their existence).

27-28—From the group of gross elements came Virat Purusha, and from him the whole of the unmoving creation as well as the moving, consisting of Devas, dumb creatures and men, evolved at the proper times¹ and according to the Karma² performed.

(1—For example, grains like rice and barley have particular seasons for growing, e.g., " Hemanta " and " Vasanta ".)

(2—The state of man is said to be attained as a result of Panya (previous meritorious acts); and Indra, it is well known, got his position as the head of the Devas by virtue of the performance of a hundred Aswamedha sacrifices.)

त्वं रजोगुणतो ब्रह्मा जगतः सर्वकारणम् ॥ २९ ॥

सत्त्वादिष्णुस्त्वमेवास्य पालकः सद्भिर्हृत्यते ॥

लये रुद्रस्त्वमेवास्य त्वन्मायागुणभेदतः ॥ २९ ॥

त्वं Thou रजोगुणतः by virtue of the Rajasa quality or Upadhi (superimposition) जगतः सर्वकारणं (an Arsha usage for सर्वस्य जगतः कारणं) (efficient and instrumental) cause of all the universe ब्रह्मा Brahma (इति thus) त्वं Thou एव alone सत्त्वात् (गुणात्) by virtue of the Sattwa Upadhi अस्य (जगतः) of this universe पालकः protector विष्णुः

Vishnu (इति thus) अत्य its लये in the matter of dissolution त्वन्माया-गुणभेदतः due to the difference in the qualities of Thy Maya, i.e., by virtue of the Tamasa Upadhi त्वं Thou एव alone रुद्रः Rudra, the destroyer (इति thus) सद्भिः by the virtuous (who know Thee) उच्यते is told.

28-29—With the Rajasika quality of Thy Upadhi Thou causest all the Universe to spring up and the virtuous speak of Thee as Brahma. Likewise, with the Sattwika and Tamasika qualities of Thy Maya, Thou alone dost protect and dissolve the Universe as Vishnu and Rudra.

जाग्रत्स्वप्नसुषुप्त्याख्यवृत्तयो बुद्धिर्जगुर्गुणैः ॥

तासां विलक्षणो रामस्त्वं साक्षी चिन्मयोऽव्ययः

॥ ३० ॥

जाग्रत्स्वप्नसुषुप्त्याख्यवृत्तयः the Vrittis or modes of consciousness called the waking, the dreaming and the deep sleep states बुद्धिर्जः born of intelligence गुणैः by virtues, i.e., by the influence of the three qualities on the consciousness of the human being (उत्पद्यन्ते are caused) तासां from them विलक्षणः different रामः Rama त्वं Thou साक्षी

witness चिन्मयः full of Chit or pure consciousness अव्ययः immutable (भवसि art).

30—Under the influence of those same qualities of Thy Maya, manifested through Buddhi, are the states of waking, dream and deep sleep caused in the Jiva. Thou, Rama, art however beyond those three states, being the immutable witness and embodiment of pure consciousness.

सृष्टिलीलां यदा कर्तुमीहसे रघुनन्दन ॥

अंगीकरोषि मायां त्वं तदा वै गुणवानिव ॥३१॥

रघुनन्दन O descendant of Raghu यदा when (त्वं Thou) सृष्टिलीलां crea- tion etc., which is mere sport to Thee कर्तुं to perform ईहसे dost desire तदा then त्वं Thou मायां Maya अंगीकरोषि takest to Thyself (तदा then त्वं Thou) गुणवान् possessing qualities इव as it were वै indeed (भासि dost appear).

31.—When, however, Thou dost desire to begin the game¹ of creation, etc. Thou takest to Thyself Thy power called Maya, and thereby appearest as though Thou art Thyself endowed with attributes.

(1. That even destruction is the sport of the Divine is a favourite Hindu conception, Cf. लोकवत् लीला कैवल्यम् Brahma Sūtras.)

REVIEWS AND NOTICES

MY CREED: By Swami Paramananda. Published by Vedanta Centre, Boston, Mass., U. S. A. Price. Rs. 2-8-0 Pages 112.

This new book of poems by Swami Paramananda is a work of considerable poetical merits and great devotional fervour. Almost every poem in it deals with an experience of life and reveals the profound depth of a soul who is at rest with himself and the world outside.

The many sides of a mystic's life, the aspirations, longings, awakening, and experiences that come upon a soul in its quest after the beloved are reflected in these poems, in such a vivid manner as to carry inspiration and encouragement to all kindred spirits. The writer is not only a mystic and a philosopher, but a lover of nature who has a keen perception of the beauty of flowers and birds, of rivers and the

oceans, of sunset and sunrise, of hills and deserts, whose refined taste and sensitive nature could find a lesson of life in any shade of beauty that nature could reveal. Sincerity of feeling and sublimity of thought are evident in all these poems. No spiritual aspirant can read them without feeling their inspiring influence.

PRACTICAL NATURE-CURE, VOLS. I AND II: *By K. L. Sarma, B.A., B.L. Published by the Nature-Cure Publishing House, Pondichery. Price, Vol. I Rs. 1-8-0; Vol. II Rs. 2-8-0.*

The author's aim is to help every reader to become and be his own doctor. Medical treatment, according to him, has, for centuries past, been conducted on entirely wrong pre-suppositions. Instead of eliminating the root cause of disease, doctors of the East as well as of the West have been endeavouring only to suppress the symptoms with drugs. Disease, to a Nature-Curist, is only a curative process; and therefore needs no cure and ought not to be suppressed. Drugs are mostly inorganic compounds, unfit and even dangerous for a normally healthy man; and we are asked how such stuff can be wholesome the moment disease and weakness become acute. The Nature-Curist takes his stand on the principle that there is an Inner Being, Who is the real Eater and Healer. His food is not that which is put into the stomach merely. Food is fivefold, consisting, in addition, of ether, which is easily absorbed during restful sleep, and of sunlight, of air and of water. A judicious application of these, punctuated with adequate fasts, is to go on during health and disease alike. The pious man's Achamana, Jalasparsha, his fasts and diet restrictions and his entire spirit of Atma Samarpana are here presented in a new light; but the pious man and his scoffer, the Easterner and Westerner, all come in for an impartial share of condemnation when violence in matter of food is discussed. As article after article of food is judged, one feels in a way disconcerted. Why, one might ask, was all this Salt Satyagraha conducted, if salt "is purely a drug," and being inorganic, only adds to the foreign matter to be eliminated

for regaining health? And many certainly would be unprepared for such statements as that food is only a tax on vital power and that drinking water need not be perfectly pure and germ-free. And yet, as one reads on, one feels most arguments forcible and convincing. We do not believe that a time will come when each man and woman will intelligently apply these principles and methods and dispense with doctors. And even if doctors of Allopathy and Ayurveda happen to be supplanted by the spread of these ideas, Doctors of Nature-Cure will in all probability flourish in equal numbers upon "lazy and sinful" members of society, who court disease. But this does not minimise the value of the book. Hon. Justice Sir V. Ramaswami of Madras High Court has written an appreciative foreword to these volumes. We too feel that the author has rendered a signal service in presenting the principles and methods of Nature-Cure in this compact and intelligible form and we wish the books a wide circulation.

(1) **CHARACTER & (2) STUDENT LIFE, Now and Then:** *by Mr. Kuchi Narasimham, B.A., Retired Headmaster R. C. High School, Pithapuram. Price 3 As. each.*

These are two papers read by Mr. Narasimham before the students of the P. R. College, Cocanada as early as 1909 and 1916. India's problems have become more vast and varied, and she is now no longer what she was in those years. Yet the views expressed in these papers retain their interest unimpaired.

THE DIVINE DOCTRINE OR UNIVERSAL RELIGION: *by H. H. Sri Kalki, G. I. (Prof. M. T. Narasimhiengar, Malleswaram, Bangalore.) Pages 100. Price 12 As.*

The author makes the rather startling announcement that he is the tenth and last incarnation of Vishnu. 'G. I.' means 'God Incarnate.' "Whatever may be the heavenly position that may be attained by a Yogin or a non-Vaishnava—whether it be Swargaloka or Kai-valya—it is certain that he cannot attain salvation!" This is a specimen of the universal teachings in the book.

RAM & OM: by K. R. Vijapurkar, Sri Sanathana Dharma Vidyalaya, 118, Sowcarpet, Madras. Price 6 As.

This is a book of small poems on such subjects as "What is Light?", "Harmony" and "Joy in the Lord." Each poem leads the author gradually to think of the Divine, represented by Ram and Om.

TORCH-BEARERS OF TOMORROW: Compiled by A. S. Satyarthi, Shakti Ashrama, Rajpur, Dehradun. Published by Ganesh & Co., Madras. Price 8 As.

The first eight sections contain interpretations of Vaswani's message to

Young India by various eminent men like Dr. Weisl of Austria, and by periodicals like The Occult Review of London. "We have the courage to say" writes one, "that none but Vaswani and those that come up to his level of thinking and guidance, are fit to lead the youth." These passages show in what esteem Vaswani and his work are held by people outside India. The latter part of the book contains some valuable notes by Vaswami himself on the Spirit of the Shakti Ashram and on his own programme to enable India to fulfil her *Dharma* in the New World of Freedom.

NEWS AND REPORTS

R. K. Mission Sevashram, Brindaban

The Sevashram has now completed the 24th year of its existence. During 1930, the year under report, the Indoor Hospital admitted 303 patients as against 274 in the previous year. Outdoor relief was given to 37, 160 patients of whom 12 735 were now cases. Besides medical relief, financial assistance amounting to Rs. 175-1-0, was rendered in some extreme cases of privation, the recipients including students. The total receipts for the year came to Rs. 7,094-0-6, and the expenses to Rs. 5,911-6-9. The Sevashram keeps its doors open to all irrespective of caste or creed and is fulfilling a real want in this famous place of Hindu pilgrimage. The permanence of its work can be secured only by strengthening its endowments. Funds are required also for erecting a general ward for female patients, an outdoor dispensary with special facilities for dressing, surgery, etc., and an embankment for protection against the river. Arrangements can be made with the authorities for perpetuating the memory of departed relations, etc., by contributing towards the removal of any one of the above needs.

R. K. Ashrams and Educational Institutions, Khasi and Jaintia Hills, Assam

The Mission started educational work in these hills in 1924. The Managing

Committee has now published a report of their educational, charitable and spiritual activities from March, 1928, to February, '30. At present there are two Middle English, six Lower Primary and three Night Schools. Nearly 300 boys and girls are reading in these. There are three Boarding Houses in all and the one at Sanamganj, Sylhet, has 6 boys reading at the High English School. In the Ashram and other localities, weekly classes are held for adults, and lantern lectures are occasionally arranged. The publication of non-sectarian religious literature and school books in the Khasi language has also been taken in hand, along with medical relief to the poor of all sects. About Rs. 300 are required monthly for the running of the present institutions. The publication of more books and the erection of school buildings and boarding houses are pressing necessities and more funds are required for these.

R. K. Mission Vidyapith, Deoghar, Behar

It is now eight years since this institution was started. There are 16 teachers in all, most of whom are members of the Ramakrishna Order. During 1930, the year under report, the number of students on the roll was 77 which is almost the maximum that the institution can conveniently accommodate at present. Three boys appeared for the Matriculation of Calcutta University and all passed. Many eminent

persons saw the working of the Vidyapith and were satisfied with the social, intellectual and physical training given to the boys. During the year there was an excursion to historic places like Nalanda. With the grant of Rs. 100 from the Commissioner of Bhagalpur Division and similar amounts from others the library has been strengthened. The expenses amounting to Rs. 15,843-0-6 was met from students' fees and public contribution and there is a small balance left over. A building for library, lecture-hall, office, etc., a segregation ward, a gymnasium, and adequate funds for maintaining free scholars, for purchase of up-to-date equipments, etc., are some of the immediate needs. At present the amount spent for maintaining boys entirely free or at concession rates is only about Rs. 150 per month.

Ramakrishna Mission Sevashrama, Rangoon

The report of the Ramakrishna Mission Sevashrama (Charitable Hospital) for the year 1929 shows that the total attendance of patients for the year was 131,010. The number of patients admitted in the Indoor Department was 1,983 males and 256 females. The aggregates of the daily totals of attendance came up to 24,316 males and 3,379 females and children. At the Out-patient Department the total number of attendance came up to 1,03,315 including men, women and children. The total amount on account including the opening balance was Rs. 44,149-6-4 and the amount spent during the year was Rs. 40,118-2-6.

The Ramakrishna-Vivekananda Sevasbaram, Muzaffarpur

This Ashrama, besides spreading the teachings of Sri Ramakrishna and Swami Vivekananda, has also taken up the work of education and medical relief in the locality. Homeopathic and Allopathic treatment to 10,300 persons was rendered during 1929, the year under review. It undertook cholera relief in Dighra and other villages. The Ashram conducts also a free day school and a free night school. The expenses of the

Ashrama are met mainly from District Board annual grant, local subscription and alms begged from door to door. The Ashram authorities appeal to the generous public for funds required to complete the Ashram building and other works of improvement connected with the institution.

Ramakrishna Mission Students' Home, Calcutta

The report gives an account of the working of the Home for 1930, the 12th year of its existence. Besides providing the inmates with board, lodging and other conveniences needed for pursuing higher studies, the Home makes a systematic effort to supplement the academic education received by them in the University. Efforts are made in this institution to shape the character of the inmates, to help them in building up their physique, to teach them dignity of labour by practical lessons, to train them in the art of simple living in strict conformity to the social and economic need of the country and also to prepare them for village reconstruction. At the end of the year under report there were 26 students in the Home, of whom 15 were free, 6 concession holders and five paying. Of the nine students who sat for University examinations, eight came out successful. Special attention was paid to the home training of the inmates. Regular classes were held thrice every week for the exposition of the Upanishads and the Gita, and several Utsavs, including Kali Puja and Saraswathi Puja were celebrated. For the intellectual training of the students a monthly manuscript magazine was conducted while Saturday classes were held when the students met to discuss socio-religious topics and read papers and extracts on various subjects. All the household duties except cooking were looked after by the students themselves. The Home also maintains a farm where several kinds of fruit trees, vegetables and grains are grown, and a dairy which has got a fair prospect of making the entire farm self-supporting.

The total receipts during the year in the general account together with the previous year's balance came to Rs.

8960-15-0 while the total disbursements amounted to Rs. 5875-15-0, thus leaving a balance of Rs. 3085-0-0. Receipts in the building fund together with previous year's balance amounted to Rs. 14980-1-9, and total disbursements to Rs. 10744-4-3, leaving a balance of Rs. 4235-13-6.

Kailas Pilgrimage

It is no longer quite unknown to the public that there are the Mount Kailas, the Holy Abode of Shiva, and Manas-Sarovar—the two sacred places of pilgrimage in the Himalayas within the territory of Tibet. During the hottest part of the year when the Himalayas appears in all the grandeur of its picturesque beauty, hundreds of pilgrims flock to the different places of pilgrimage in the hills. Many people are visiting the Holy Kailas and Manas-Sarovar every year: the time for going there begins from the month of June. The public are quite aware of the "Sri Ramakrishna Tapovan" situated on the way from Almora to Tibet where there are very few houses of refuge for the pilgrims. The Ashram has also started a Dispensary under a qualified Bengali doctor both for the benefit of the pilgrims and the people of the locality. We also arrange temporary sheds on the way to Kailas *via* Garbiyang, at Gola, Malpa, etc. All the pilgrims bound for Kailas have to halt at Dharchula both for rest and for arranging coolies. We generally serve the deserving pilgrims with shelter, food, medicines, clothings, etc., here in the Ashram. We therefore like to approach the generous public to kindly contribute their mite in coin or kind to the Tapovan and to make the work a success. Any contribution, however small, will be thankfully received and acknowledged by Swami Anubhavananda Secretary, R. K. Tapovan, Dharchula, Almora.

Any one willing to perpetuate the memory of his beloved ones may come forward with at least Rs. 350 for building a cottage, to help the pilgrims and the diseased Narayanas.

Ramakrishna Mission Famine and Flood Relief

We are glad to inform the public that the 'Aus' crop being ready, our famine

relief work in Gaibandha Sub-division of the Rangpur District was closed on the 12th instant. In the last four weeks of the work we distributed from Phulchhari centre 627 mds. 19 srs. of rice to 3522 recipients belonging to 85 villages. We also distributed 1415 pieces of cloth to the needy families.

But the cry for help from another quarter, the Kushtia Sub-division of the Nadia District, impelled us to open two centres for famine relief at Haludbaria and Chamna. In the last week of July we distributed from these centres 83½ mds of rice to 1608 recipients belonging to 40 villages. In the first week of August we distributed 95 mds. 29 seers of rice to 1873 recipients belonging to 42 villages. Since harvest season has just commenced in these areas, we shall shortly be closing our relief centres here.

In the meantime our attention has been drawn to North and East Bengal by the sufferings of people owing to unprecedented floods in those quarters. We have started relief work with Salop as our first centre, from which we distributed on the 9th inst. 27 mds. of rice to 525 helpless people. A subsequent inspection in the Bel Kuchi and Chantalia Thanas has revealed conditions that urgently necessitate the extension of our work to those areas.

The floods of this year have been so devastating in their nature that it will require millions of rupees to relieve the distress caused by them. We are only trying to do what little our limited means will allow. Our funds, however, are almost exhausted. We appeal to all generous hearts to come forward in aid of the unhappy sufferers. Contributions, however small, will be thankfully received and acknowledged by the President, Ramakrishna Mission, Belur Mutt P. O. Howrah Dt., Calcutta.

Sri Ramakrishna Ashram, Cawnpore

The Ashram completed the tenth year of its existence in 1930. The chief among its numerous activities are:—

- (1) A Students' Home which aims at

co-ordinating the ideal of Brahmacharya with the requirements of modern education. It is meant for unmarried youths studying either in colleges or schools. At present there are 25 boarders, some of them being sent from such distant places as Calcutta. These students go out every Sunday in batches and collect flour, rice, clothes, etc., and distribute them to the needy. They also manage a library containing about 500 volumes and having a regular supply of periodicals. (2) A coaching school up to the Vith Standard of Anglo-Vernacular schools. Though tuition fees are charged, there is provision for the admission of free scholars. The present strength is 72. (3) Five other schools for children of the depressed classes, for labourers, etc. Many of these are kept open both in the day time and night to suit the convenience of the students, many of whom are workmen. (4) A Volunteer Corps of grownup students of all these schools, regularly drilled and instructed in First Aid and Elementary Hygiene. They do useful service during Melas, and have twice staged social dramas dealing with problems of village uplift. (5) The Vivekananda Institute consisting of many branches, a Gymnastic Club and a Sangit Samiti. The performances given by these have been greatly appreciated by all sections of the public. (6) An out-door Dispensary, with an average daily attendance of 125 patients. During the last three years it treated 101,488 cases, of which 13,745 required surgery. In all these branches of work, the Ashram is handicapped for want of a proper and permanent building of its own.

Swami Nikhilananda en route to America

The readers of Vedanta Kesari would have often seen the reports of the Vedanta Centres of America published from time to time in the columns of this Journal. On account of the growing interest in Vedanta, frequent demands for Swamis have been coming

from America, and in response to these calls the authorities of the Mission have of late been sending Swamis almost every year to that country. This year Swami Nikhilananda has been selected by the elders of the Sangha to supply the much-felt need of the Vedanta Centre of Providence for a Swami in addition to the one already working there. Owing to the spread of the Vedanta movement to Washington, the Swami in charge at Providence is feeling it increasingly difficult to attend to the numerous calls on him, and Swami Nikhilananda will therefore be a valuable addition to strengthen the Vedanta movement there.

The Swami, it must be noted, is one of the most competent preachers of the Order, and has in the past distinguished himself in the service of the organisation. His name will always be remembered in connection with the two books—the Life of Sri Ramakrishna, and the forthcoming edition of the Life of Swami Vivekananda. Besides, he has translated two valuable Vedantic treatises into English—the Vedantasara, recently brought out by the Advaita Ashrama, and Drik-Drisya-Viveka, to be published shortly from Mysore.

The Swami has spent most of his time as a worker of the Advaita Ashrama of Mayavati. He has, however, for the past one year and a half been at Mysore, and many people in the South have had the opportunity of knowing him during this period. All who have moved closely with the Swami can easily recall his keen intellect, his vast erudition and his noble and manly spirit.

He left Madras on 27th August and sets sail on 2nd September from Colombo by S. S. Ooransa and will be reaching America by the first week of October, on the way spending a few days in some of the important cities of Europe like Rome, Florence, Geneva, Paris and London. We wish him a happy voyage and a successful career as a preacher of Vedanta in America.



"Let the lion of Vedanta roar"

Let me tell you, strength is what we want and the first step in getting strength is to uphold the Upanishads and believe that "I am the Atman".

—Swami Vivekananda

THE VEDANTA KESARI

VOL. XVIII]

OCTOBER 1931

[No. 6

PRAYER

ॐ

एकं सत् विप्रा बहुधा वदन्ति अग्निं यमं मातरिश्वानमाहुः ।

यो विश्वाभि विपश्यति भुवना सं च पश्यति ।

स नः पुषाविता भुवत् ।

तत् सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् ॥

That which exists is One. Sages call It variously—as (the Being who pervades and controls) Agni (fire), Yama (the God of death) and Matarishwa (wind).

May He who sustains the universe, who watches over all the worlds protect us !

We meditate on the Divine glory of the Effulgent Being.
May He guide our understanding !

RIGVEDA.

A MOMENTOUS PROBLEM OF OUR TIMES

SINCE the Great European war a radical change has come over the attitude of men towards the problem of wars in general. To the politicians of the 18th and 19th centuries war was a pleasant and stirring enterprise, akin perhaps to hunting for the sportsman, to be resorted to as the most effective means for settling international disputes as well as for diverting the attention of restless men when domestic politics show a tendency to get complicated or go out of gear. But this light-hearted attitude has been given up by the politicians of Europe since the bitter experiences of the scientific slaughter of the decade before the last and the faint forebodings it gave of the possible horrors involved in future enterprises of its kind. With the creation of the League of Nations, the diplomats of Europe, whether sincerely or otherwise, have been making desperate attempts to preserve the peace of the world, and politicians in general—more perhaps of those countries having the biggest armaments and the lion's share of world's resources than those of more unfortunate nations—have been specially boisterous in professing their intention to deal justly and peacefully in all cases of dispute between one nation and another. But strange as it may appear, the cause of war has of late received the sanction and support from a totally unexpected quarter. We have in mind the recent pronouncement of Sir Arthur Keith, the distinguished scientist and anthropologist of England, in his Rectorial Address at the Aberdeen University. Beginning with the question whether "it would be a good thing for the ultimate happiness of mankind, if reason were not only to overcome our pre-

judices, but eliminate them from the heart altogether", Sir Arthur proceeds to make out a case for prejudice and for war which he considers to be its necessary consequence. He believes that the prejudices of the human heart have a deep significance in the scheme of human evolution since they have sought to bring into the world even better and higher races of mankind. The evolutionary significance of prejudice is seen in the competitive struggles of tribes in prehistoric times; for nature has organised men as tribes, similar to the foot-ball teams of our times, separated by disoordinate interests and mutual dislikes, and competing with each other to obtain promotion and avoid relegation. "The modern name for this antagonism is race prejudice and to make certain that the tribes could play the great game of life as intended, Nature has put them into colours—"not of transparent jerseys, but liveries of living flesh, such liveries as the races of the modern world now bear." Schemes have been proposed, Sir Arthur says, to eliminate this colour consciousness by intermarriage between races, but in his opinion both head and heart will rise against it. "Race prejudice", he continues "has to be given a recognised place in our modern civilisation. You may demand me whether I have reckoned the cost of maintaining our racialised world. Yes, I have. It means the continuation of Nature's old scheme of intertribal rivalries and eternal competition. Without competition mankind can never progress; the price of progress is competition, nay, race prejudice and, what is the same thing, national antagonismNature throughout the past has

shown that a people who seek independence as well as peace can obtain these privileges only in one way—by being prepared to sacrifice their blood to secure them. *Nature keeps her human orchard healthy by pruning; war is her pruning-hook. We cannot dispense with her services.* This harsh and repugnant forecast of man's future is wrung from me. The future of my dreams is a warless world." After referring to the growing tendency in the world to exalt the forces of self-determination and separation—which Sir Arthur identifies with the tribal tendency to hate others outside the fold—over the good and altruistic side of human nature represented by the League of Nations, he winds up with an exhortation to the Anglo-Saxon races to maintain their prejudices and keep them controlled by reason, since that will form the best means for assuring the future of their race as well as the well-being of the world. He is certain that by this means the English speaking races will become more and more the custodians of world's peace.

Viewing this sermon on war and race prejudice as a whole, one cannot help feeling that in recent times no speech more mischievous has been delivered even by the most confirmed of imperialists than the present one by this hoary-headed scientist hailing from the calm and peaceful atmosphere of his laboratory. Though a veteran in his own branch of study, Sir Arthur has, in speaking of international politics, trespassed into spheres unfamiliar to him, and his speech is as a consequence full of confusions and contradictions. In exaggerating the influence of race prejudice as an unailing bond between people of the same race, and in applying the theory of survival of the fittest in its crudest form to the solutions of highly complex problems of mankind, Sir Arthur has contradicted the moral

of human history as well as some of the fundamentals of evolutionary science itself. We shall presently consider how.

First let us take the political and historical issue. If war, the pruning-hook of nature, progressively eliminates all the peoples of the world, and finally leaves the Anglo-Saxons as the sole masters as well as inhabitants of the earth, can there be peace in the world, granting that other circumstances remain the same? The answer of anyone who has read history correctly will be an emphatic no. In early societies intertribal warfare was as common as fights between different tribes. As Prof. Radcliffe Brown points out with regard to Western Australia, "The fights which formerly took place were not wars of one tribe against another, but were of one part of one tribe against one part of another tribe, or, at times, of one part of one tribe against another part of the same tribe." In the case of the Anglo-Saxon races themselves, did the bond of race and language prevent the English settlers of America from fighting their kinsmen at home, when the political and economic interests of both came into conflict? Do those bonds help at present to create better understanding between England and America than between England and other countries or to check the growing rivalry between them in the economic sphere? Did not the English and the Germans fight even though they belong to the same Teutonic stock? Taking even the case of England's domestic affairs, has the sameness of race, language and even political traditions helped to obliterate the feeling of distrust between England and Scotland? Even with regard to English colonies, it is quite patent that it is chiefly the thought of self-preservation that is maintaining their loose

political union with England, and no one can say whether they would not, as the 18th century politicians used to say, drop away like ripe fruits from the parent tree, when they have reached their maturity and need no support from the mother country. The truth is that in international politics it is not so much the nearness of race or the sameness of language that create friendliness or hostility between nations as economic considerations and political expediencies. Even if the whole world comes to be inhabited by the Anglo-Saxon races there is no reason to suppose that the cleavages of interests between different parts of the world are in any way going to disappear owing to the fact of racial kinship alone. In the face of this historical truth the main thesis of Sir Arthur Keith falls to the ground.

Next, from the stand-point of evolutionary science, Sir Arthur has indulged in a half-truth when he glorifies war as Nature's pruning-hook. The theory of survival of the fittest signifies more than sheer muscular strength and combative spirit. If they were the only deciding factors in the struggle for existence, man would not have become the lord of the earth as he is at present. The presence of protective structures in the body to guard against inclemencies of weather, the capacity to adapt quickly to changing environments and the power to reproduce in adequate numbers have played an equal, if not a more important, part in deciding the triumph of different species on this planet of ours. The giant dinosaurs of the Mesozoic era and the monster mammals of Eocene and Oligocene times have all died under the weight of their own flesh and made way for puny man, much inferior to them in blood-thirstiness and physical strength. In early days man was more a hunted creature than a hunter of

other animals, and it was only by his adaptability that he could escape extinction at the hands of his more ferocious competitors. Before he had considerably advanced his skill in making tools and weapons and thus provided himself with effective means of protection, his life in the world was indeed precarious. Here we find that it was not skill in war but his superior adaptability that gave him his initial success in the struggle of life. In civilised human societies also there are forces other than sheer physical strength that determine the survival and extinction of races in the world. Among these the most important are perhaps the moral stamina and adequate fecundity of a race. Nature has therefore methods other than war and criteria other than physical strength in the matter of pruning the trees in her human orchard.

The peculiar conception of world-peace that Sir Arthur upholds is not wholly a new gospel, although mankind has found it a failure in the past and has now adopted other methods in preference to it. Alexander the Great thought that he could establish peace in the world by conquering the whole world and bringing it under one government. Julius Caesar also believed in the possibility of achieving the same ideal by bringing all countries under the Roman sway. All through the Middle Ages, even up to the time of Napoleon, this dream of universal empire haunted the minds of men in Europe. Political thought of Medieval Europe expressed it in the concept of the Holy Roman Empire, having its secular head in the Emperor and the spiritual head in the Pope. Other thinkers of a more practical nature, convinced of the impossibility of a universal empire, struck upon the idea of effecting a balance of power among the

countries of Europe as the best way for ensuring peace. In pursuance of this policy we find the European statesmen of the 17th and 18th centuries desperately devising political combinations and marriage alliances between various royal families of Europe with a view to ensure that no royal house became so powerful as to prove a menace to the liberties of other countries. A perusal of the history of those times will, however, show the hopeless failure of those schemes in preventing wars. The faith in the policy of maintaining balance of power prevailed through the 19th century also, but with the growth of science and improvements in the means of wholesale slaughter of human beings, the faith in balance of power was supplanted by the novel idea of armed peace. According to this conception, countries are to arm themselves as efficiently as their finances could allow, and it was believed that under such circumstances no power, however strong, would wantonly enter into war, due to the very fear of the seriousness of its consequences. Side by side with these politicians, who spoke of the Federation of Man and the Parliament of Nations and at the same time increased the armaments of their respective countries, there were others of a more outspoken nature who sang the virtues of war in cultivating manly virtues and devotion to a single cause. But the dreams and hopes of both these have been shattered to pieces by the Great European War of our times, and its awful consequences as well as the possible horrors of its prototypes in the future have turned the minds of all, except of a few like Sir Arthur Keith, to devise new means for securing the peace of the world. With the inauguration of the League of Nations, the great powers of the world have accepted the method of arbitration as a better means than war for

deciding disputes between nations, and abandoning the ridiculous idea of an armed peace, they are now following, or at least professing to follow, a policy of judicious disarmament. Though it is not difficult to prove that the sincerity of the great powers is but skin-deep in regard to their professions about arbitration and disarmament, the rise of the League of Nations must however be regarded as a landmark in the history of man's effort towards securing permanent peace in the world.

Now, what are those forces with which the League and all genuine lovers of peace are faced in their effort to prevent organised groups of civilised men from flying at each other's throats? Text books of history faithfully give the causes relating to particular wars, but a philosopher, who seeks to solve this serious problem of humanity, has to look beyond the limited sphere of politics and examine the social and spiritual tendencies of man in order to understand the true genesis of war. Looking at the question psychologically, the most subtle of the predisposing causes of war is that tendency of human nature called *algohedonia* which may be explained as the deriving of pleasure or satisfaction from one's own and others' pain. In everyday life we come across large numbers of men unsophisticated by any idealistic outlook, who seem to take a sort of delight in witnessing the suffering of others. The popularity of hunting among all virile peoples is an illustration to the point. It is commonly observed how boys of tender age, as though reflecting the qualities of natural man, find it a pleasant occupation to witness the agonies of tortured animals. This tendency is present in grown up men in civilised societies also, although it is covered up or held in check by the moral and spiritual ideals current in the social atmosphere.

Among all virile men as well as virile communities, there is, as a counterpart of this disposition, a tendency to derive a sort of satisfaction from one's own pain, especially when there is a bait in the shape of glory or the satisfaction of some long-cherished desire. It is evidently this tendency which makes people take a sort of pride in their own capacity to suffer, and it is perhaps at the bottom of the whole philosophy of suffering developed by the various religious systems of the world. A psychological study of the history of adventures, of persecutions and of asceticism will perhaps throw much light on this aspect of human nature. *Algohedonia* combines in it both these elements *i.e.*, the satisfaction derived from one's own pain as well as the pleasure of inflicting pain on others, and is present in all virile men and communities having plenty of animal spirits. This trait, as it manifested in Lord Nelson, has been beautifully described by Southey when he tells about that distinguished admiral that "No sooner was he in battle where his squadron was received with the fire of more than a thousand guns, than, as if that artillery, like music, had driven away all care and painful thoughts, his countenance brightened ; and, as a bystander describes him, his conversation became joyous, elevated and delightful." In the literature of the world one can find many passages vividly describing the joy of battle as it was felt by great generals and professional soldiers. The horrors of war only add to the battle thrill ; the prospect of personal dangers only increases the charms of heroic adventures ; and the agonies of the wounded opponents, and the plunder, humiliation and insult of the vanquished only delight the war-mad soul. It is rather disparaging to human nature to attribute such a trait to it, but none the

less it exists ; for as Prof. James has said "Modern man inherits all the innate pugnacity and all the love of glory of his ancestors. Showing war's irrationality and horror is of no effect upon him. The horrors make the fascination." Especially when the revengeful spirit is roused up or the thought of glory and self-interest gets the upper hand over the idealism of man, *algohedonia* manifests in all its gross and subtle forms in civilised societies.

If this tendency of human nature is the raw material of war-spirit, political and economic complications are responsible for manufacturing it into the finished product of war. The watchword of economists and social workers today is to raise man's standard of living to the maximum limits. The aim is not in itself wholly a reprehensible one, for in the absence of the requirements of healthy physical life, the mental and spiritual faculties of man cannot ordinarily blossom and come to their fruition. But the objectionable feature of it, however, lies in the fact that it sets no limit to human needs and teaches people that 'wanting more wants' is in itself an ideal to be cherished and sedulously followed. A teaching of this type discourages the virtue of contentment among individuals and indirectly fosters the spirit of aggression among the powerful nations of the world. We have at present the example of countries that maintain vast populations that are out of all proportion to their area and natural resources, and in order to enable their citizens to live up to the indefinitely increasing standard of life, such countries are forced to adopt a policy of aggression and plunder towards peoples who are not equal to them in military and administrative efficiency. Hence we have today the menacing phenomena of imperialism in the political sphere and

exploitation in the economic sphere—the products, on the one hand, of the individual's aspiration after a constantly ascending standard of life, and on the other, of the aspiration of all powerful states to gain supremacy over the rest by supplementing their respective strength with the resources of backward countries. The first victims of the grabbing process are evidently the backward countries, but it is not however long before the aggressors themselves begin to feel the dire consequences of their activities. Competition for the markets and material resources of the world begets rivalry among them, and when they find they can no longer adjust their disputes and differences in peaceful ways, they fall out amongst themselves periodically and make a holocaust of a large number of their best men to propitiate the Moloch of imperialism and exploitation. If we eliminate the minor political incidents that act as the final trigger-pull, we can reduce all the great wars of recent times to such imperialistic and economic rivalries among the Great Powers of the world. Sir Arthur Keith's race prejudice would be found to have little to do with them.

The genesis of modern wars being such, all attempts for preventing their occurrence would be but futile, unless these root causes are eliminated from modern life. A League of Nations in which the voice of powerful imperialistic nations predominates cannot be expected to arbitrate justly, when the results of such arbitrations are likely to go against their own imperial interests. The dissatisfaction of subject nations with regard to the constitution and procedure of the League has not yet sufficiently attracted the world's attention, but the want of faith on the part of the Great Powers in the efficacy of the League has been amply demonstrated

to the world by their persistent refusal to disarm themselves. Hence, if efforts towards world-peace are to succeed in any way, imperialism and unfair exploitation of weaker peoples should disappear from the world. This could be achieved only if the populations of imperialist countries are limited to their legitimate proportions, and the so-called Great Powers, giving up their ambition to dominate the world, think less of their foreign policies and more of their domestic problems. The example of small countries like Switzerland, Denmark and Sweden, that have no ambitions abroad and therefore have concentrated all their energies towards improving the quality of their citizens, stands as an object lesson to humanity in this respect. Limited in population and limited in ambition, with no empire to exploit and no financial obligations to worry, they stand as a model of peace, contentment and prosperity. In addition to this, the world has to devise a more equitable form of distribution that would take away the monopoly of world's resources from particular nations and individuals, and enable the down-trodden people to have their just share of the good things of life. Besides, the pursuit of a constantly increasing standard of life should be abandoned, and in its place men should be taught to be contented with the requirements of a healthy mental and physical life. Wealth, when viewed as a means for health, is wholesome, but when pursued for the sake of luxury, becomes a root cause of disease and dissensions.

But side by side humanity should undergo a psychological transformation also. Religion divorced from all its creedal and fanatical teachings can become a living spiritual force in the education of humanity in this direction. There is nothing so effective as a sincere belief in the oneness of all

existence in counteracting the influence of algohedonia in man ; for it fosters in him an attitude of love and sympathy towards all fellow-beings and thus helps to minimise his delight in scenes of horror, bloodshed and agony. So also the love for all life that true spiritual insight engenders, is the only force that can divert man's attention from the pleasure attainable from revenge or the sight of other's sufferings, to the pleasant experience of pain inflicted on oneself in the course of removing the miseries of others. Even granting the sincerity behind the present attempts of statesmen to bring about world-peace, the measures adopted by them are wholly inadequate in so far as the psychological cause of war is being wholly neglected by them owing to the current tendency among the thinkers of Europe to minimise the importance of spiritual life. The world has to realise that the saints and psychologists of all countries have to play as important a part in solving this problem of humanity as the politicians and economists, representing the secular interests of the world.

In conclusion, it should however be remarked that in spite of all the efforts of man, it may perhaps be impossible to eliminate war wholly from the world. As the Vedantist would say, where

there is Bheda-buddhi and the consequent consciousness of two, all the good and evil phenomena that constitute our mundane existence must follow. But this is no reason why men should not strive with all their might to combat the forces of hatred, greed, and aggression that manifest in the shape of war. All sane idealists know in their heart of hearts that their schemes with regard to the world as a whole are impossible of achievement in their entirety. Yet it is the irresistible urge of that divine principle which forms the bedrock of human personality that urges on the idealist to work for raising this world to the state of perfection characteristic of the Spirit pure and unsullied. It is certain that though such efforts are likely to be failures in the absolute sense, they are sure to minimise the evils they purport to combat and thereby better the conditions of life in the world. So long as the human heart hears the symphonies of the Spirit Divine, it shall aspire after world peace, universal brotherhood, and the happiness of all. And if humanity is to attain any measure of success in these directions, it is certainly not through cultivating race prejudices or singing peans of war as Sir Arthur does, but through the sincere and sedulous cultivation of all that is noble and divine in human nature.

DIVYONMADA OR DIVINE MADNESS

By Girindranarayan Mallik, M. A.

PERHAPS it is admitted by all schools of religious thought that mysticism is the end of philosophy as well as religion. This mysticism while appearing in the system of Indian thought has, it seems to me, attained a highly developed state in Vaisnavism. Towards this development, again, Bengal's contribution is not to be ignored: rather it would appear very great if only we care to study Bengal Vaisnavism with proper attention. This developed state of Indian mysticism has been illustrated by the expounders of Bengal Vaisnavism in their conception of Rasa. We are not concerned here with a detailed account of the theory of Rasa. It would suffice for our present purpose to state that the relish of permanent joy that characterises the genuine ecstatic state in the mystic way goes by the name Rasa and that the otherwise inexplicable relishing state of such supersensuous joy can only be described by the element of Chamatkara (चमत्कार)*. This Rasa state passes through various stages classified by the writers on Vaisnava theology into five, of which the highest is Madhura or Ujjvala Rasa. The Ujjvala Rasa is nothing but an ecstatic state which results from devotional

spirits based upon the conjugal relationship between God and a devotee. There are various grades of this Madhura Rasa, culminating in what is styled here "Mahabhava" (महाभाव). And Divyonmada or divine madness is to be understood as a stage of Mahabhava next only to the highest Mahabhavio sentiment called Madana (मादन).

The very expression "divine madness" reminds one of a similar state very often described in the Old Testament. Thus we read of Saul's recurring periods of depression when the evil spirit from the Lord was upon him. We read again of "the delirium of Nebuchadnezzar in which he believed himself changed into an animal—he did eat grass like an ox, and his body was wet with the dew of heaven, till his hairs grew like the feathers of eagles and his nails like birds' claws". We also read of similar states having occurred in the minds of the mediæval mystical saints of Europe. These abnormal mental phenomena were regarded by the current beliefs of the middle ages as the result of an intimate communion with the Deity, as they are in the Vaisnava system. But, I am afraid, modern psychology would without hesitation prescribe a removal of the individual concerned to a lunatic asylum. Thus a real difficulty arises in our way of attempting a rational interpretation of the Divyonmada aspect of the Mahabhava sentiment. The only thing we can say in defence is that the influence of the psychological school on the philosophy of religion is pernicious, it goes to undermine the very root of religious speculation. But the pointed fact is that religion is still holding ground even in the face of the steady

*In fact, Vaisnava Theologians might have done much in the sphere of the Hindu Psychology of Feelings: but so far as the nature and content of Rasa is concerned they have stopped at the Chamatkara element, and their final utterance on the point is that Chamatkara is the essence of Rasa (cf. रसे सारचमत्कार: Alamkara Kowsthubha). By Chamatkara, again, is meant that which expands the mind, just in the same way as a marvellously beautiful object makes the observer's eyes dilated so to say and gazing long with the lids wide open.

progress of psychological researches. Moreover, it is to be distinctly remembered that according to the authors of Vaisnava theology, the Mahabhava state arises only in the mind of the Ideal Devotee, Radha. That, again, if the concept of Radha is rightly understood means that this, the highest pitch of divine passionate tension, is originated by the consummated potencies of Bhagavan Himself. Modern psychology might be triumphant in framing laws of mental phenomena by way of dissecting and analysing cosmic bodies; but to fathom the depth of feeling and passion in the great supramind of the Super-Cosmic Being is simply beyond the reach of all logic—is an alogical process. The limited range of science can never hope to attain a status of equality with the unlimited range and unfathomable depth of religious speculation.

With these preliminary observations let us try to explain the present development of the high ecstatic state in the devotional cult of Vaisnavism. It is defined in the Ujjvalanilamani Text, but in a way not at all convincing. Only an emphasis is laid upon the indescribable and inexplicable nature of the sentiment. It is positively described however, as a marvellous state in which the phenomenon of illusion plays a part in connection with the devotee's vocal expression of her emotion. By calling it divine madness we necessarily differentiate it from human madness or insanity. For the avoidance of misconception the fact requires a little bit of explanation. Before doing that we must draw the reader's attention to the fact that this Divyonmada state of Radha is clearly illustrated in those Bhagavata texts which go by the name of Bhramara-Gita. While Krishna is away from Vrindavan and enjoying beatific sports in Mathura, He sends Uddhava as a messenger to know the then mentality

of Radha. Accidentally at that very time when Uddhava is appearing before Radha, a bee makes her appearance there, and Radha addressing the bee bursts out into various expressions of what was her mental state at that most painful moment of separation. Apparently these linguistic expressions directed towards a bee seem to be the demonstrations of insanity. But really there is a gulf of difference.

Now the symptoms met with in the manifold varieties of insanity might be broadly classified under the following heads, viz.,—(a) a quantitative mental defect occurring in the two forms of imbecility and dementia, (b) a qualitative change in the general attitude of the mind which appears in the three forms—excitement, depression and apathy or emotional dementia, (c) somnambulism, hallucinations, delusions and obsession. The psychological explanation of all these symptoms is based upon two main conceptions, viz., (a) dissociation of consciousness, (b) the process called conflict. The former means that the mind is far from being a uniform stream of thoughts progressing towards some definite end but is composed of more or less isolated mental processes each pursuing its own development. The latter means a struggle between the complex* (of which 'hobby' is a variety) and the entire personality of the patient. These two forces will tend to inhibit each other and thereby a paralysis of action will take place. Conflict, in other words, is characterised by a condition of unpleasant emotional tension. None of these factors is present in the case of Divyonmada. The entire mentality of Radha is nothing but a

* Complex means a system of connected ideas with a strong emotional tone and a tendency to produce actions of a certain definite character.

uniform stream of thoughts progressing towards the sole end of Krishna's beatific joy. Indeed there are going on endless mental processes within the mind of Radha; but these being concerned with the sole pleasure of Krishna, the processes are linked together with the common tie of Krishna's beatific development and enhancement. Secondly, the entire personality of Radha whose mind and senses are, according to the Vaisnava theory, all made up of the one homogeneous element *chit* (चित्), consists in nothing but thoughts directed towards Krishna. Her hobby also is the same system of connected ideas with the strongest emotional tone, and all these ideas tend only to produce the notion of rendering servitude to, and causing the purest bliss of Krishna. Thus there is no conflict at all between the complex and the personality of Radha.

Moreover, the thought in Radha's mind that the bee is a messenger coming from Krishna is by no means an abnormal one at least in the sphere of religion. One of the main doctrines of religiosity is that the whole universe of being is always reverberant with the sweet blissful music struck by the divine flute of Bhagavan. In the language of the poet, "flowers and rivers, the blowing of conchshells, the heavy rain of the Indian July, or the parching heat, are images of the moods of the inclined heart in union or in separation." Mystics go further to say that each minute object of the universe—even the meanest flower that grows—is but a messenger bearing the tidings of the kingdom of heaven where eternally revels in beatific joy the Supreme Beauty and Love. If the meanest flower is thus a messenger of God, why not a bee? But to realise this the most central fact is surely the outcome of devotion developed to its perfection.

And so did Radha—the embodiment of perfect devotion and divine passion—rightly take the bee for a messenger sent forsooth by her beloved Krishna. No element of dissociation is here present, for Radha was absorbed in the same deep meditation in the moments previous as now at the appearance of the bee.

All these facts tend to show, therefore, that the ultimate stage of divine sentiment which we are now describing has only the semblance of human madness but it is not really so, inasmuch as it has nothing to do with that aberrated feeling and abnormal or deceased will which originates the latter.

The Divyonmada sentiment appears in an endless number of ways of which two are indicated in the Ujjvalanilamani viz., Udgurna (उद्गूर्ण) and Chitralpa (चित्रलप). The latter, again, is of ten varieties, viz., Prajalpa, Parijalpa, Vijalpa, Ujjalpa, Sanjalpa, Avajalpa, Abhijalpa, Ajalpa (अजल्प), Prati jalpa and Sujalpa. Without entering into the details we can only refer to the keynote prevailing in these sentiments. In the Udgurna state, the pang of separation is so very great that even the slightest cause upsets the Divinity's normal state of self-control, and the overflowing passion thereby manifests itself outwardly in the shape of various movements, gestures and postures as if the object of love were directly intuited. The external demonstration of Chitralpa, on the other hand, is by means of speech. Such vocal expression takes place in different modes, viz., as taunt, reproach, stricture, equivocation, a blustering tone, or the like. It is nothing but an index to the various Vyabhihari (व्यभिचारी) Bhavas, e.g., envy, shrewdness, intoxication, fickleness, ingratitude, longing, excitement, sternness, tranquillisation, cruelty etc., which ever arise in the mind of the Divinity. The

difference between the two varieties of Divyonmada thus seems to be that while the outward manifestation of the former is by means of demeanour, that of the latter is by means of vocal expressions. It is to be carefully noted here that all the different modes of vocal expression and all the diverse elements of the demeanour are based upon the same steady thought of the Supreme Beloved; and it is this factor alone that clearly differentiates the Divyonmada state from the state of human insanity.

In this connection it will not be out of place to refer to Sri Gouranga's* extreme pangs of separation culminating in the Divyonmada state manifested during the closing years of his incarnation passed in Nilachala (Puri). Now accounts of such beatific sports of Sri Gouranga were originally noted down in Karchas (a sort of diary book) by Swarupa Goswami and Raghunath Das Goswami, two of the principal associates of Gouranga. Upon these Karchas the author of the Chaitanya Charitamrita has drawn for material, and this fact about their nature of direct statements establishes the apologetic of Bengal Vaisnavism on a sound basis. In the absence of the original storehouse we are justified therefore in referring to the Charitamrita itself—the only existing source of Bengal Vaisnavism. From that book it appears that during the closing twelve years of His incarnation Sri Gouranga, while playing the role of Radha, demonstrated all the various emotional states which characterise the mentality of Radha and the other Gopis. Consequently,

It is to be noted here that the Supreme Divinity of Sri Gouranga, identically the same as that of Sri Krishna, is admitted in Bengal Vaisnavism, and the present article is written on that assumption.

there were manifested the physical changes brought about by the Sattvika Bhavas (सत्त्विक भाव) ever present in his mind. Not merely the number eight as noticed by all writers on Sanskrit Poetics, but quite an endless number of such superhuman emotional states of the mind was displayed by Sri Gouranga in quite an impressive manner. To describe all these in detail is simply an impossible task within the scope of our present article. One thing, however, we notice in their manifestation, viz., that whenever Sri Gouranga demonstrated a particular superhuman state of feeling it was immediately followed by a contrary one. Thus his sobbing was followed by laughing, the suspension of his breath was followed by an abnormally high breathing as if it were a storm, the hardening of his person by its softening, an increase in weight by lightness, and so on. The relation of contrast appearing in these pairs of feeling-states is evidently based upon the psychological principle of reaction; and the peculiar state of the mind resulting in these, bearing the semblance of insanity, is aptly described as Divyonmada. To take concrete instances—Once Sri Gouranga was found to quit his room, though closed and bolted from inside, and to lie flat on the ground, his bodily limbs having been abnormally lengthened, the joints loosened and the skin closely adhering to the body. There was a profuse secretion of saliva, the eyes were greatly dilated and the breath suspended. In fact, all the symptoms of physical death were vividly manifested to the great fear and wonder of his disciples present there. On another occasion, while lying abed in a room with closed doors he left it without opening the doors and was found lying on the ground outside the

compound wall which also had its gates closed as before. His limbs were now contracted into a tortoise shape, and he looked outwardly like an inert mass but with the highest pitch of consciousness within. There were horripilations greatly visible all over the body, and tears were gushing out in thick streams down the cheeks. In-

stances like these are indeed numberless, and it is useless to cite any more. But one thing alone should be carefully noted here, viz., that such supersensuous spiritual manifestation is not an absurdity so far as the devotional cult is concerned and that it finds an analogy in the similar cases so often referred to in biblical mythology.

SUFISM AND VEDANTA*

By A. H. Jaisinghani

SUFISM, let me say in the beginning, is not an 'ism'; it is in fact, a battle against all 'isms,' which are, essentially, products of an 'Ism' or egoism. There is such a thing as Sufi-path or Sufi-spirit but there is no such thing as Sufism. And but for the sake of convenience, I should avoid employing this word which is a misnomer.

There are many who regard Sufism as a product of Islam. I regard Islam as a product of Sufism! The word Sufi is derived from the Persian word *Tasawwuf* which in English would mean Theosophy or Mysticism. *Tasawwuf* again is taken from *Sawwuf* which seems to be connected with the Greek word *sophos*, which means wise. And is not Wisdom, Mysticism, or *Tasawwuf*, older than any religion of mankind? Are not the various religions and philosophies but a result of this mystical 'faculty' of man's mind? Islam is not, therefore, the origin of Sufism; it is itself a product of Sufism or the Sufi-spirit which is inherent in man's mind. And though we know Mansur and Bayazid to be the first Sufis, there were Sufis before them also. Plato, for instance, I regard as a Sufi. And were not the seers of the Upanishads Sufis too? A famous modern Sufi, Murhsid Innayat Khan, has

defined Sufism as "the love of wisdom and the wisdom of love." Were not these the characteristics also of the seers of the seers of the Upanishads? The seers of India and Greece were like the seers of Persia, absorbed always in the search for inner knowledge. And not only were they actuated by the same spirit and related by their common aspiration to gain knowledge, but they also arrived at the same results, though through different paths. I see no difference absolutely between Sufism and Vedanta. Both agree in their essential doctrines regarding the meaning and purpose of life as well as the nature of soul, God, etc. I shall show here a few points of resemblance.

According to the Sufis this life is a search for the knowledge of Truth (*Haq*); Sufism is concerned, primarily, in the words of Al-Hujwiri, with "the unveiling of the Veiled." And the Veiled in the Vedantic philosophy is known as *Brahma*, Who is everywhere but is separated from the *Jivatman*, (*Ruh* of the Sufis) as it were, by a veil or screen called *Maya*. *Jivatman*, essentially, says the Vedantist, is not different from *Brahma*; for *Brahma* is all-in-all; He is all-pervading; you

* Based on a talk given to the Shakti Ashram students, Rajpur.

are in Him and He dwells in you. And says the Sufi, to use the words of Rumi, "Thou art He Himself." *Tat Twam Asi*, or *Aham Brahma Asmi*, declares the Vedantist; *Annaal Haq* says the Sufi; and both mean the same thing. This screen or veil according to Vedanta, is created by *Avidya*, and it is torn only by *Jnana* or *Vidya*, i.e. True Knowledge, which in Sufi terminology is called *Marfat*. *Marfat* means Knowledge and it corresponds exactly with *Jnana* or *Vidya*. *Avidya* which creates *Maya* or separation is in itself nothing; it is non-existent: so we learn in the philosophy of Sankara: the world is nothing but *Brahma*, *Avidya* is only a limitation on *Vidya* caused by *Upadhis*. And so, says the Sufi, this ignorance or separation is not real in itself; it is created by *Nafs*, or desires of the lower self, which is itself unreal. *Upadhis* are limitations and so is *Nafs*, lower self, a limitation on the higher; by subduing it the human self, *Ruh* or *Jivatman*, grows and attains to its Object, *Haq* or *Brahma*. And there is agreement between the two on another important point also—subduing the *Nafs* through *Sadhana* which means discipline. Sufism and Vedanta, both emphasise the need of discipline and purification on the path of spiritual progress. The students in ancient India learnt the truth through contact with their teachers or *Gurus*, under whose guidance they disciplined their minds and bodies. And the *Shayaks* of the Sufi-path learn the truth from the *Murshid* under whose guidance they go through a period of

discipline and self-purification. In fact one meaning of *Sawwuf* from which the word Sufism is derived, can be cleanliness or purification, *Sawwuf* originally meaning white fur. And the Sufi *Murshids* like the teachers of Vedanta regard the heart * *Hridaya* or *Kalab*, as the seat of true purification and knowledge.

It is not my purpose to go into details here, but the resemblance will be found in many other matters, in the ways of living, for instance, of our *Rishis* and the Sufi-seekers of Persia and Sind. Sind like Persia is rich in its inheritance of the Sufi-spirit. Even today, here and there, may be found true aspirants of the Spirit whose lives are spent in the search of the Soul. I have been fortunate in knowing some of them. And as I sit with them and hear them talk on the deeper questions of life and death, I am reminded of the seers of the Upanishads. Both in their lives and in their sayings shines that "Wisdom of Love" which is ageless, and which is the monopoly of no particular country or race. Sufism is, truly speaking, only one of the many names of that Wisdom which is old and never decays. It has other names also. But let us not be bewildered by names. Let us ever keep our eyes on the essence, the substance, which alone is real, and in which lose themselves all creeds, all philosophies, all religions.

*The heart is often referred to in Hindu scriptures as *Hridaya Kamal*, which may be understood as the Seat of Brahma and therefore, also, of the Knowledge of Brahma.

AN INTER-RELIGIOUS LEAGUE*

By Dr. Rudolf Otto

EVERY year in India a circle of men and women of various religious faiths spends several days in conference together either in Gandhi's Ashram at Ahmedabad or elsewhere, a group composed of Hindus, Parsees, Sikhs, Mohammedans, Jews, Christians, including Christian missionaries and representatives of the Y. M. C. A. and Y. W. C. A. It is not easy to explain the aim of these gatherings, for it is not so much a consciously conceived purpose as the outcome of an inward impulse. The men and women who meet in this way are not people who have cast aside religion, or for whom religion has been watered down to a vague, humanistic attitude towards life under one of those popular slogans such as "the Fatherhood of God and the brotherhood of man," which either means something very different to every individual, or nothing very concrete to any. But they are men and women of a definite religious tradition, with their own particular and special religious experience—people of character who represent specific religious communities. They recognise the differences and distinctions that exist between them, but they recognise also that each one has a religion. They realise the peculiar and different problem caused by the differences that religion creates amongst men. Yet it is a religious conviction which impels them to seek contact with men and women of other faiths. Naturally, for such conferences the chief question is the relationship between religions—the things which they have in common and the things which divide

them—and the possible settlement of the differences which still today on occasion lead to enmity and bloodshed. But they also deal with questions concerning the physical, moral and spiritual welfare of India. In long and earnest discussions, preparation for which has lasted a whole year, they seek together for a solution of the social, educational, political and cultural problems of this great country with its admixture of races.

But this group is not merely concerned with uniting common social interests for a pragmatic purpose; they are first and foremost a religious group, coming together from a religious motive, who feel:

"Because we are Hindus, Parsees, Christians, we cannot remain in the world without seeking fellowship with those who are not Hindus, Parsees, Christians, but who nevertheless have a religion. We cannot act as if these others did not exist. It is essential to know one another, to have contact with one another, and to realise that we have a common responsibility because we are men of religion. Our task is to find out what these responsibilities are and how to fulfil them."

What applies to India applies still more to the whole world. Christian groups combine with one another, to carry out great common moral tasks, in spite of dogmatic differences, because they feel that as Christians they share common responsibilities. But Mohammedans, Hindus, Parsees or Christians cannot deny to one another the right or the will to co-operate in such tasks—a desire which arises from

* Reprinted from the Hibbert Journal with the writer's permission.

their own religious conviction. However great their religious differences may be, and however strongly they may be impelled by their religion to insist upon those differences, they must recognise one another as men of religion, just as Catholics and Protestants, in spite of their rivalry, recognise one another as Christians. A common responsibility which arises from the very heart of religion, and a common fulfilment of such duty cannot be denied to any, especially when the condition of the world cries out for such co-operation.

From the recognition of this necessity there has arisen in Europe as well as in India a group of people who purpose to create an "Inter-religious League."¹

(1) The meaning and purpose of this league, put in a nutshell, is to create an authoritative world conscience, and to unite men of principle everywhere that the law of justice and the feeling of mutual responsibility may hold sway in the relationship between nations, races, and classes, and that the great collective moral tasks facing cultured humanity may be achieved through a closely-knit co-operation.

(2) We do not hold that anyone is truly conscientious who is only interested in the demands of personal morality, but who believes that he can hold aloof from the task of making those moral claims operative in public life, in social relationships, and in the intercourse between nations and classes.

(3) We cherish the Utopian belief that it is possible through the awakening of conscience and the binding together of men of faith to remove the course of world events from the dark

tyranny of a blind "social law" and the demonic forces of group egoism, and to rationalise and subject it to the idea of common interests and justice. We are convinced that this will succeed in the measure that a world-conscience is generated, and that can only be achieved as men of principle throughout the world dedicate themselves to such a task.

(4) We bid welcome all men of goodwill from wheresoever they may come. But believing that the strongest roots of a right will lie in religion, we seek principally people of religious enthusiasm and inward fire, such as only religion (conscious or unconscious) can produce.

For the achievement of our task it is necessary to have in actual fact a world association, and to include thereby more than the co-operation of the Christian Churches or of our Western faiths or of believers in a moral purpose springing from that milieu. For the larger part of cultured mankind does not belong to these circles. Moslems, Hindus, Buddhists, Taoists are religious also. Does or does not the possibility and motive of a common moral activity lie in this fact?

Some will say :

"No. The existence of a multiplicity of religions means the impossibility of a common moral task. Nothing sunders men so sharply as membership in one or another of the world religions, nothing is a cause of such antagonism amongst them as religion. Exclusiveness and competition belong to the nature of religion, with its claim to absoluteness and finality. Though every religion has an ethic, yet this itself despite points of outward similarity, is inwardly so differently motivated that there is no possibility of an inward community of moral conviction. Even amongst difference

¹. Hon. President: Dr. Rudolf Otto, Professor of Theology in the University of Marburg. President: Dr. Hauer, Professor of Sanskrit and Religion in the University of Tübingen; Lie. G. Mensching, Professor of Religion in Bielefeld.

denominations of the Christian Church this is true, but it is much more so amongst the religions."

Others will say :

"Yes. What we call religion is fundamentally everywhere one and the same. If you only understood one another rightly you would find that you are essentially united. Behind the differing masks of manifold religious faiths the same face is hidden. You have only to unmask yourselves. Let us bridge the apparent gulfs between us, remove the divisions and become one in faith and works."

Such people are the cosmopolitans of religion and not seldom also of national life. They believe that by comparison they can demonstrate the equality of all religions, and that the time is not far distant when they will all resolve into one common denominator.

But they make a tremendous error and the facts contradict them. On the contrary : through powerful movements of inward reform and new creative activity the impulse is apparent afresh on every side to reinforce the particular foundation and the inner content of each faith in its distinct individuality, and to come to a new realisation of its own peculiar essence. Not a general levelling down of all religions, but an unprecedented strife between them as mightily renewed spiritual forces is already arising to startle those who follow the way of the "common denominator."

But those who deny the possibility of co-operation between the various religions are also wrong. However deeply the distinctions between them may go, there is no doubt that each of the great religions, including those of the East, in the measure that they are now being inwardly revived and built up anew, are the strongest forces making for the

creation of conscience, that they give a powerful impetus to combat injustice, violence, deception, selfishness, sensuality and an unenlightened dependence upon Nature, and that up to the present there have been no powers and no organisations in the world that have worked so forcefully in this respect as they. It is true that the Buddhist Maitri (pity) arises from a different source than the inner essence of the Christian "Adolphotes"; that the Dharma of Indian religion has a different metaphysical basis from the "lex Christi." Yet it is a primal conviction of Christianity that "the law is written also in the hearts of the Gentiles" as the Apostle says. No one who earnestly adheres to the laws and precepts of one of the great religions can avoid entering the struggle against the great moral deficiencies or abuses of society, whatever he may claim as his motive. No serious disciple of the Buddha, if he would be true to his master's teaching, can suffer the bodily and spiritual neglect, the subjection and exploitation of the lower by the higher classes, or can tolerate the selfishness of classes and nations in relation to one another, the brutality and violence rife between groups and individuals. Immorality and prostitution, injustice and breach of treaty, unfair profit making and lust for gain, lack of spirituality and bondage to the things of this world, are fought alike by each of these religions.

As insight is developed and we see that such sins and their positive counterparts are largely rooted in the conditions of the common public life, in the community ethic of groups, classes and nations, every religious morality, which is at first essentially an individual morality, must be carried further. Its ideal must be to transcend mere individual ethics and to influence and fashion anew the

social, national and international life of men. There are wrongs here which certainly every religion will condemn, and tasks which every religious code of to-day would claim to include. Here also are problems which neither the individual in his private capacity, nor the individual group, religious community or nation can solve alone, and for which an answer can only be found through general co-operation. And so there can and must be a combining of ideas and effort of goodwill, prompted by manifold impulses but directed towards one agreed goal and active in its achievement. More and more in the setting up of ideals to be realised and in efforts towards world-wide social reforms, Christians, Hindus, Buddhists and Moslems are already working together. The idea of a court of arbitration to deal with disputes between nations, the subjection of national intercourse to truth and justice and the conception of common interests of all with all have their adherents and champions in every religious community and their corresponding religious bases. Here it is necessary to go still further, passing beyond mere contact to a closer sense of fellowship and beyond similarity of desire to the power of organised determination.

Despite the great variety that exists amongst religions one thing binds them together: the religious character and impulse as such, and a common antagonism to materialism and irreligion. He who knows nothing of this, who has not felt the silent pull which secretly draws to one another and unites the religiously minded from the most diverse groups, has himself no religion, but a strange monstrosity in its place. We experience this attraction when for the first time we find ourselves in far distant religious circles. The hearts of the most taciturn Moslem, of the most orthodox Jew of Morocco, of the most firmly de-

vout Hindu are opened to the stranger when they feel: "He too *believes*." Conversely, a really religious man is not at home among the religious cosmopolitans, the mollifiers and those of threadbare faith, the masters of compromise, the "eclaires," the "rationalists," but rather amongst those to whom he is really a *Giāur*, a *Mleccha*, a competitor, even an opponent, not on account of his unbelief, but of his very belief. However strong their opposition may be, yet a silent sympathy attracts the religious to the religious; they recognise one another by a peculiar sensitiveness as opposed to unbelief, profanity and worldliness; they recognise a common unity in religion through their common antagonism to irreligion. We would rely upon such an ultimate unity—however difficult to define—as a basis from which to take action against the evil of the world, to accomplish common human tasks which are in no way the ethical tasks merely of this or that religion, but which are today acknowledged and presupposed by them all.

If such a league should really come into being, if men of strong will and sensitive conscience could hazard great stakes, could overthrow a hundred "if's" and "but's," and amidst the formidable demands of the present world situation, which must be audible to even the dull-est ear, could come together from all parts of the world under the inward compulsion of a great call, here, and here alone, a forum would be created where great moral questions which concern men of principle and faith the world over could be discussed openly and effectively before the eyes of the world. It would be a circle where each individual would bring the opinions and prejudices of his own class, profession, locality, or nationality, but in which also the necessary restraint would be

present, implied in the resolute purpose to find the truth, whatever it may prove to be. Further, if the league could attain an enduring form of organisation and a strong and active membership in the various countries, it and it alone could discover an antidote to the poison of the Press and ensure a fair and objective system of reporting, or could itself create its own organ to free the world from the one-sided advocate of territorial interests, to note forthcoming crises in world-relationships, and to take steps for their prevention. It could make effective efforts to produce a conscientious public opinion, without which the method of arbitration between classes and nations, or even "Leagues of Nations" are powerless and of no avail. It would educate the conscience of the world, which can exercise moral and on occasion even physical pressure upon those in authority. It must win the support of world opinion in order to build up social equality and social justice, duties only to be accomplished by the co-operation of all men, and by a complete and radical change in the general attitude. It would lead a common fight against obscenity and immorality in literature and in public life, problems which when solved for a time in one place crop up anew as world communication and intellectual exchange increases, if their solution is not sought in common by all peoples.

How important a combination of religious forces could be, one concrete example may show: the task of fighting alcoholism, the mother of many and the wet-nurse of most social and moral evils. Here the co-operation of the Eastern religions of Islam and Buddhism, which are far in advance of the Western world in this respect, will be particularly welcome. It will further the task of education amongst the backward peoples by the more cultured

nations whilst fighting their exploitation and subjection. The international problems of the position of woman and of labour it will engrave on the conscience of the world. It will strive for a solution of the race question. It will become the advocate of religious, national and social minorities against the force of the existing powers, against the arbitrary victor or the desire for revenge, against oppression and economic slavery, against world banditry and calumniation. It will attempt to direct the cultural exchange between nations, and herein lies a type of missionary enterprise of the highest importance. In the repercussions resulting from contact between East and West there has long existed a migration of Western "culture" to the East. Unfortunately it has been for the most part an imparting of Western technical knowledge, of Western materialism and scepticism, and of our intellectual refuse.

Instead of this the Inter-Religious League would have the interest of all faiths in undertaking a truly cultural mission, in which all denominations, religions and idealisms of the West would willingly play their part. Their task would be to offer to the East (wherever it was welcome) the noblest, richest, wisest, purest and healthiest of our art and science and of our whole spiritual heritage, and, on the other hand, to create and increase opportunities for the East to bring to us the treasures of her civilisations, her heroes and sages and her arts.

Through the association of men of like purpose the will to action itself will be strengthened a hundredfold. It is the united heat of the coals that gives the glow to smelt the iron. The immediate method of working must be from person to person, from group to group. After that there may follow more public


declarations, so that anyone who is ready to understand the idea may know of it and give his help. A journal produced co-operatively for discussion and correspondence will unite the members of the league. If the league succeeds in gaining a following, it will attempt through national and world congresses to give opportunity for mutual intercourse, and to create a forum in which burning concerns of the day and common ethical questions could be discussed and plans of common action formed.

Above all, it will count upon those who have not yet grown sleepy or tired upon youth, and upon those men and women moved by the stirrings of religious conscience, who do not want to sit still and let the world go to the devil. It must seek to have experienced and expert people amongst its members, cool and clear-headed as "the children of the world," but in essence it must be a union of enthusiasts.

Those who are interested in the founding of such a League are asked to send their names and addresses to Richenda C. Payne, 11, High Street, New York.

THE CHANDI

(By Swami Jagadishwarananda)

F all the extant Tantra literature the Chandi is the only treatise which is most widely read in all Hindu homes, especially in Bengal, the stronghold of the Sakti Cult. With the Gita and the Upanishads it is also a *Vade mecum* of many lay and monastic devotees. In the ceremonial worship of the Hindu goddesses such as Durga, Kali and Jagaddhatri, the recital of the Chandi is a part and parcel of the ritualistic paraphernalia. It is considered as the fifth Veda by the Tantriks. It occurs in the Markandeya Purana and is known by the more popular names of *Sapta Sati* (collection of seven hundred Mantras) and *Devi Mahatmya* (Gloria in excelsis to the Divine Mother). Markandeya, the sage of austere penances, is credited to have verbally composed the entire hymn in response to the prayer of Jaimini, the mythic trustee of the Sama Veda and the great disciple of Krishna Dwaipayana Vyasa.

The Chandi describes the three different aspects of the Devi in thirteen chapters. Maha Kali (Tamasic), Maha

Lakshmi (Rajasic) and Maha Saraswati (Sattwic) are the three Charitras or characters of the Devi in the Chandi. The Rishis or seers of these Mantramayi Charitras are Brahma, Vishnu and Rudra; the three Vedas—Rik, Yajus and Sama—are their respective Swarupas or natures and they bestow respectively Dharma, Artha, Kama to their devotees. Brahma Sakti or the primal cosmic energy in its three manifestations of Srishti (creation), Sthiti (preservation) and Pralaya (destruction) are symbolically represented in the three Charitras. Man has to fight first with his Tamasic (animal) nature, then with Rajasic (human) and finally with Sattwic (divine) nature before he may be vouchsafed the vision of the Cosmic Being. When all indecent clings to Dharma, Artha and Kama are rooted out from the mind by means of dispassion and discrimination, the Vision Beatific of the Self-evident Truth will be revealed to us as the mid-day sun shines in the blue firmament after the clouds are dispersed.

The Prathama (first) Charitra of the Divine Mother is complete in the first chapter, the Madhyama (middle) in the next three and the Uttama (best) in the last seven chapters. The story runs as follows:—

In the cycle of the second Manu, Swarochisha, there was a king on earth named Suratha. His country was once invaded by an alien king who conspired in co-operation with his state officials and finally dethroned him. Thus insulted and broken hearted, he took to itineracy and wandered to the forest hermitage of the sage Medhas. There he met with a well-to-do merchant named Samadhi, who had likewise been compelled to embrace the same life by his wicked and greedy relatives. Both Suratha and Samadhi approached the sage, and after due obeisance requested him to explain why their minds yet remained attached to their previous associates, subjects or relatives who had betrayed and ruined them. The sage expounded to them the doctrine of man's ignorance and the way out of it, in this way: Maha Maya, the mother of illusions, forcibly allures even the hearts of the wise and hurls them into the slough of mysterious enchantment. She is the creator of the sentient and insentient nature, the root of earthlynescience, yet on being propitiated by intense adoration as the Mother, she clears the path for our salvation.

On hearing this, Suratha and Samadhi humbly said to the sage, "Doign to tell us who She is and what Her form and nature are". Thus entreated, the hermit told them about Her thus: She is eternal, without birth and death, the whole Cosmos is Her body, and She is all-pervasive as the immanent principle of consciousness; yet She incarnates Herself from time to time in various forms to establish righteousness and the right of the gods over the demons.

At the end of the cyclic day—when the creation is involved in the Causal Ocean—two Asuras, Madhu and Kaitabha, born of the ear-dirt of Lord Vishnu while in His state of Yoga-Nidra (cosmic sleep), attempted to kill Brahma seated on His navel-lotus. Upon this, Brahma, the God of creation, in order to rouse Vishnu from the mystic sleep, besought the Eternal Goddess of Sleep abiding in His divine eyes. She is Maha Kali, the Terrible in whom Tamas is predominant. Brahma invoked Her thus: O Mother! Thou art in all the Mantras that are pronounced in the adoration of gods and ancestors and in the conduct of sacrifices. Thou art the Vedic Mantras, the giver of Bliss and the mistress of awakened, dream and sleep states. Thou art the Primal Mother; the creator, preserver and destroyer; the beguiling Maya; the power of the gods and goddesses; the sublime and the beautiful; the source of all scriptures, intellect and memory; and the life of all animals. Thou dost permeate all that are animate and inanimate, differentiated and undifferentiated. Thou art the Goddess of fortune, intelligence and diligence; the power of all action and thought, both good and evil; the power of nutrition, peace, contentment and forgiveness; and the power of all the weapons of protection and destruction. Thou art equipped with many weapons and Thy eyes shed the lustre of peace and blessedness. Thou art the embodiment of serenity and silence, love and fear and the power of all things permanent and impermanent, pleasant and unpleasant, ugly and handsome. Thou art better than the best, higher than the highest, greater than the greatest and smaller than the smallest. Thou art the mother of Vishnu, Rudra as well as myself. How can I describe Thy glories? Mother! condescend to wake

up Vishnu and have the two demons killed by Him.

Thus solicited, the Dreadful Mother aroused Vishnu and caused the demons to be killed. This is the story of the first chapter.

The Rishi next passed on to the second Charitra of the Devi: When the buffalo-faced demon-king Mahishasura conquered the gods and established his rule in heaven, the vanquished gods led by Brahma proceeded to Vishnu and Siva for consultation and explained to them their sad plight. Hearing this they got extremely enraged and the fire of their wrath radiating like flashes of lightning took the form of a Devi. The energy of each god formed a particular limb of Her body—the face being formed by that of Siva, hair by that of Yama, eighteen hands by that of Vishnu, legs by that of Brahma and so on. The gods also arrayed Her with their respective weapons, and by Her thundering roar the three worlds trembled. This is the Maha Lakshmi in whom Rajas is predominant. She challenged the Asuras, who, headed by Mahishasura, fought a terrible battle but were all eventually slaughtered with the sharp weapons of the Devi. She pressed Mahishasura under Her legs and thrust the trident into his body. The gods thus regained their lost paradise and paid homage to the Devi as follows: Almighty Mother, we bow down to Thee Who pervadest the universe with Thy immutable power. Thou art fortune in the palace of the wealthy and misfortune in the cottage of the poor. Thou art Sraddha and faith in the heart of truth-seekers and love and devotion in the heart of the pious. Thou art beyond mind and words; how can we sing Thy glories? From Thee the creation has sprung up, in Thee it rests and into Thee it returns after dissolution. Thou art the wisdom

of the wise and the power of self-control in the Rishis. Thou art the Logos or sound-symbol of Brahman. Thou art the meaning of all scriptures and the words and letters of languages. Thou art the learning of the learned, the strength of the strong and the destroyer of the miseries of men and gods. Thou art Medhas by which Brahman is realised and the only Ferry which carries frail humanity over the fathomless ocean of worldliness. Thy face beams with golden beauty, like the full moon. Thou removest the fear of those who take refuge in Thee and Thou dost bless us equally in the form of good and evil. Even Thy curses are blessings in disguise. Thou dost show the light of truth and wisdom to those who, even out of enmity and pride, direct their minds towards Thee. Mother, deign to protect us in the east, west, south and all other directions. Protect us on the right and left, back and front. Protect also our eyes, ears and all other senses and organs. Praising thus, the gods worshipped Her with flowers and garlands, sandal paste and frankincense. Pleased with the adoration of the gods, the Devi promised them that whenever they were in danger, She would come to their rescue on their mere thinking of Her.

Next is the Uttama Charitra, or the story of Maha Saraswati in whom Sattwa is dominant. The demons Sumbha and Nisumbha drove the gods away from heaven, and the gods, remembering the divine promise, went to the Himalayas and prayed to the Divine Mother as follows: O Mother! Thou art self-existent, self-luminous. We bow down to Thee, O bestower of all good! Thou art both prosperity and adversity, success and failure, and dost exist as the conditioned and the unconditioned. Thou art Durga (difficult to reach) and the rituals of worship, most

beautiful and most terrible. As illusion Thou dost dwell in every creature. We lie prostrate before Thee for Thy mercy. In all beings Thou art Chetana (consciousness), talent, slumber, hunger, happiness, Sakti and thirst. In all Thou livest as forgetfulness and caste, shyness, peace, security and honesty, calm and grace, profession, fortune and kindness. Thou abidest in all women as motherhood and indiscriminately in all as blunder, contentment and control of the senses. O all-pervasive yet transcendent Mother, we bow down to Thee. O all-good and affectionate Mother, destroy our enemies and restore our kingdom of which we are deprived by the demons.¹

Moved with pity, the Mother thereupon appeared before them in a beautiful and graceful form as luminous as the sun. But the demons were infatuated by sensuous attraction for Her form. So their leaders sent messengers asking Her to choose one of them for Her husband! She replied that owing to a vow She had taken, She could accept as Her lord only him who could conquer Her or show himself to be Her equal in prowess. The demon-king Sumbha then sent his general Dhumralochana to capture Her, but he was playfully slain with all his soldiers. Then were despatched two other generals, Chanda and Munda, who encountered the frightfully laughing Goddess with Her

outstretched tongue. After they had been killed, Raktabija—every drop of whose blood, when shed, could produce a fighter equal to him—took the field. He was overcome when no drop of blood was allowed to fall on the ground. Sumbha and Nisumbha, then, came in person and charged Her, but in their turn were struck down after all their attempts to vanquish the Mother were rendered fruitless. A few chapters of the Chandi are replete with detailed descriptions of the fatal contest between the opposing armies. When the Mother achieved victory, the gods were highly delighted and they sang praises in chorus to Maha Saraswati, as follows:

O Mother of the universe, be propitious unto us who solely depend upon Thee. As water, air and other elements, Thou dost nourish and sustain all creatures. As Vaishnavi Sakti or Maha Maya, Thou dost liberate us from Samsara (round of births and deaths) and as Maya bind us down to the same. All arts and sciences are Thy aspects. Thou art inseparable from Thy creation. Though Thou art beyond the three Gunas and formless, the cosmos yet forms Thy body. Thou art time, the all-destroyer, the principle of change and existence. The sun, moon and fire are Thy eyes. Thou art the primal energy living in all forms and names. In darkness and light, in love and hatred, in attraction and repulsion, in vice and virtue, in space and time, cause and effect, weal and woe, struggles and ambitions Thou dost ever abide. Thou dost sleep in stones, breathe in plants, move in animals and wake up in man. In woman dost Thou specially manifest Thyself. Mother, we bow down to Thee.

Thus propitiated, the Devi granted boons to the gods that wherever this divine hymn is sung reverently and correctly, She will be present in

¹. This means in short that every thought and activity of man in the universe is controlled by the invisible hand of the All-powerful Divine Mother. Man has no other alternative than to surrender to Her as a son to his mother and thus attain everlasting security and rest, here and hereafter. The philosophy of surrender or dedication teaches one to be an instrument in the hands of the Most High, and finally enables one to reach identification with the Supreme.

invisible form. The gods thus regained the lost heaven and rejoiced heartily.

With this the sage Medhas finished his narration of the Mother's greatness. Suratha and Samadhi therefore retired to the dense forest for penances and making clay images of the Devi worshipped Her with all necessary things. The Devi, pleased with their earnest devotion and worship appeared and granted them boons by which Suratha regained his lost possessions, and Samadhi gained supreme knowledge.

The Chandi is thought identical with the Devi and worshipped as an image of the Deity. The Chandi-chant is preceded by the recital of Ratri-Sukta which belongs to the Sama-Veda, and followed by the recital of Devi-Sukta of the Rig-Veda. The essence of the Ratri-Sukta is this: Ratri is Dark Night, the daily Pralaya for men, and also the cyclic involution of the gods. The Ratri-Devi (terrible aspect of chaos), the Primal cause of destruction, dissolves all into Herself at the time of dissolution and at the dawn of a new cycle projects the cosmic phenomena out again, administering to every individual the fruits of his past good and evil actions. How can we describe Her omnipresent, omniscient and omnipotent nature? That shining Devi in whose look and movement there is Death and Destruction, identifies Herself with the creation and interpenetrates even the trees and plants. She destroys the ignorance of the purified hearts by the light of wisdom. She burns the seed of the finitising and individualising principle of Avidya which envelops us, so that it may not germinate again. May She be pleased to grant us shelter so that we may abide in bliss, as the birds nestle in a tree at night. May that Devi of infinite grace protect us as a mother does her sleeping children. May She, the

Divine Mother, shield us in Her lap from all mishaps. O Mother of loving grace, make us free from all desires and sins and grant us Moksha, and as we are all overwhelmed with ignorance, remove its dark cover from us. We come to Thee, O Daughter of Bright Heaven, and sing Thy praise. Redeem us from the grasp of greed, lust, and other evils — The Ratri-Sukta is as sacred to the Tantriks as the Gayatri to the Brahmins. The last part of the Ratri-Sukta is thus:—I meditate on the dazzling effulgence (in which the light of a million suns is concentrated) of the Virgin Mother of perpetual youth and molting beauty, incarnated for the destruction of the demons.

Then comes Devi-Sukta. The seer of this Mantra is Vak, the Knower of Brahman and the Daughter of the great Rishi Ambhriin. Devi-Sukta occurs as the 125th Sukta of the tenth Mandala of the Rig-Veda. It runs:—I manifest Myself in the Rudras, the Vasus, the Adityas and the Visvadevas. I am the stay alike of Mitra and Varuna. I am the energy in Indra, Agni and the two Asvins. I make Soma possess such purity that it has become indispensable in the worship of the Devas. I am the power in Tvashtri, Pushan and Bhagas. I bring wealth to the man who pleases the Devas by offering them delicious clarified butter and Soma. I am the mistress of all, the dispenser of wealth, the first to be worshipped in every sacrifice. I know the Soul Supreme or Brahman, for there is no difference between Him and Mo. I exist in many forms. I divide Myself as the innumerable Jivas and the various organisms. The offulgent gods perform the different functions in the universe by means of My help. I am the power in man by which he breathes, sees, hears, takes his food. Those men who know Me not as the fountain head of all forms of energy,

do not worship Me and thereby grovel in darkness day after day. Listen, O friend, I shall teach you about the Supreme Soul, for you are full of devotion and Brahman is to be attained by him alone who has a devoted heart. I shall teach you about the Brahman Whom all men and all the Devas try to attain; for it is I who make those with whom I am pleased, intelligent and greater than all, nay, a creator and a seer of Reality beyond the senses. I drew the bow string for Rudra, when he destroyed the three demons who lived in three invincible forts (Tripura-Asura) and who proved themselves enemies of the knower of Brahman. I do battle with

and overcome the enemies of those who extol Me through worship. Yes, I have penetrated the inmost heavens and the inmost regions of the earth and I know them all. I spread the heavens over the earth. I am the energy in the Brahman and the mother of all. It is for Me that the Brahman resides in all the intellects and it is I who have penetrated all the worlds with My power and hold them in their places. Free as the winds, I bring forth this varied creation whenever I like. Again apart from the heavens and apart from this earth, I remain always as the Intelligent Primal Energy, and as the one Intolligent Being perfect and untouched by the Mayic creation.

IS BELIEF IN THE INEVITABLE A WEAKNESS OF THE MIND?

By Suresh Chandra Sen Gupta, M. A.

A reliance on a wiser dispensation than that of the wisest of mortals is not a malady of the mind. A belief in the "divinity that shapes our ends" does not necessarily point to a weak intellect. Human efforts and calculations are not of course to be set at a discount. Reason must exercise its normal function, judgment its discretion and will its power of decision—but this is not all. Sentiment must also step in as a deciding factor in shaping our activities. Man may think he has ordered the march of events as they come in their sequence, but not so. The belief in the future as a vast, infinite unfolding of the divine purpose, to which we must submit with all our reasonings and volitions, is a healthy sentiment, which only lends dignity and power to all that we do. If instead, we think the last word lies with us, we know how bitter will be our self-delusion! When Lord Thomson told a friend as he was

going on his fatal trip in R 101 that he would be returning in a week or so to attend to some important work, the Fates were smiling in their sleeves—he had overlooked the inevitable! Science and reason had perhaps said all that they could and so given man sufficient data to build his hopes upon, but yet the inevitable was not reckoned with. When a prosperous and gay city equipped with all up-to-date methods of fighting the forces of Nature is suddenly laid waste by a tornado or a flood, humanity is only staggered into a sense of its own helplessness. Not even the wisest of men will then have the heart to depend for his guidance on his own reckonings only.


A belief in the inevitable may not appear at first sight to fit in with a progressive philosophy of life. But in believing that our anticipations are not final, we do not necessarily yield to the philosophy of *dolce-far niente*. The

do-nothing idler and the sincere believer, who while he does his best, still depends for the result and the fruition of his endeavours on powers behind the clouds—look perhaps outwardly the same and this may have exposed to ridicule the little-understood doctrine of the inevitable—a faith that events are, after all, in the womb of futurity evolving itself under the eye and watch of Providence. This faith, far from weakening our zeal for work, should strengthen it all the more—for we are not to think that we are mere sports of a capricious and blind fate but are really so many links in the mighty chain which stretches forward concatenated by a law which after all is beneficent. If we think, on the contrary, that we are only to eternally

struggle on with odds in an alien world which has no whence or whither, it freezes our blood, whenever our best endeavours miscarry. But disappointments and failures, defeats and disasters are taken in a sporting or hilarious spirit (the spirit of the scientist) by the man who, while he exerts himself, also believes in a plan ahead regulated by a mightier but kindlier force. And it is such men who prove true heroes of action, helping on the progress of humanity, rather than those who, believing only in their 'own little day'—in their native resources and abilities—lack the vision, higher sight, of the endless march of phenomena to "a far-off divine event to which the whole creation moves."

THE NATIONAL SENTIMENT

By Dr. G. S. Krishnayya, M.A., Ph.D.

N attempt is made in this article to discover what elements have been found helpful, necessary or indispensable in the building up of nations, in order to get some guidance as to what may be done in India towards bringing about a sense of national unity.

Today the term 'nationality' is used so much and so loosely that a little time and thought devoted to it will not be entirely wasted. Being so much a part of our mental aptitude we seldom pause to find out what it is, how it is constituted and how aroused.

Says Bluntschli, the German political writer: "While diversity of races is *natural*, the nations into which they divide or which have arisen from the fusion of the different races are clearly the product of history. Nations are historical members of Humanity and its races." "History by processes of separation and fusion as well as by

change and development has in the course of time severed nations and produced new ones. Hence the peculiarities of nations appear less in their physical appearance than in their spirit and character, their language and their law."¹ Races break up into nations through the operation of certain forces, and so there can be several nations in one race, and even several races in one nation. We start with races and in course of time come to nations.

To make intelligible what we mean by a nation, we may define it provisionally in Ramsay Muir's words as "a body of people who feel themselves to be naturally linked together by certain affinities which are so strong and real for them that they can live happily together, are dissatisfied when disunited, and cannot tolerate subjection

1. Bluntschli, J.K., *Theory of the State*, Book 2, Chap. I, pp. 84-85.

to people who do not share these ties."² This, of course, is when the process is more or less completed. A personification of this unity may be said to be the spirit of nationality.

What are the factors in the making of nationality, the ties of affinity necessary to constitute a nation? We shall deal with them severally and somewhat exhaustively. What has history to say?

The occupation of a defined geographical area with a character of its own is often assumed to be one. It cannot be denied that most of the clearly marked nations have enjoyed a geographical unity, and have often owed their nationhood, in part, to this fact. But this is not indispensable for nationhood. One of the most persistent and passionate of European nationalities, the Poles, has no clearly defined geographical limits on any side. On the other hand, between France and Germany, two different and hostile nationalities, the line of geographical division seems almost accidental; again, the real geographical unity which belongs to the Hungarian plains with its ring of encircling mountains and its single river system has not availed to create a national unity. Geographical unity may help, but it is not the main source of nationhood.

Unity of race is often considered to be one essential, perhaps the one essential, element in nationhood. History does not support this belief. There is no nation in the world that is not of mixed race, and there never has been a race which has succeeded in including all its members within a single nationality. In his 'Nationalism and Internationalism,' Ramsay Muir, granting that "some degree of racial

unity is indeed almost indispensable in nationhood," adds that "it is enough that the various elements in the nation should have forgotten their divergent origins and that there should be no sharply drawn cleavage between them. In other words, racial mixture is not hostile to the growth of national spirit, so long as the races are merged and there is free intercourse, by intermarriage and otherwise, between them.

What is fatal to the growth of a sense of nationality is that one of the constituent races should cherish a conviction of its own superiority and that this conviction should be embodied in law or custom." One cannot help asking, "What about the United States of America where everyone of the conditions quoted as antagonistic to the building up of nationality is obviously present?" Muir has either overlooked this case or deliberately set it aside as not yet a nationality. No one who has seen nationalistic demonstrations in the States can doubt the vigour of her nationalism. How long such a nation can hold together, however, time only can say.

A third factor in nationality, far more important, perhaps, than race, is unity of language. A common language is the special mark of a people, especially because the colour and quality of a language and the colour and quality of the thought of those using it have not a little to do with each other. Those who cannot understand it tend to be regarded as foreigners, strangers. It is the expression of the common spirit and the instrument of intellectual intercourse. A national language keeps the sense of nationality living and awake by daily exercise. Even strange races entering the heritage of a new language are gradually transformed in spirit until their nationality is changed. Thus the German tribes of the Ostro

² Ramsay Muir, *Nationalism and Internationalism*, p. 38.

goths and Lombards in Italy became Italians, the Celts, Franks and Burgundians in France became French and the Slavs and Wends in Prussia became German. There is scarcely any racial affinity between the people of northern Italy and those of the extreme South; but they speak a common language which has been standardized by a great literature. But for this, how could Mazzini's young prophets have appealed to all the Italians? A common language means also a common literature which is the means of community of thought and feeling, a common inspiration of great ideas, a common heritage of songs and folk-tales, embodying and impressing upon each successive generation the national point of view.

And yet unity of language does not necessarily bring about national unity, and disunity of language does not necessarily prevent it. The Spanish language dominates Central and South America but those lands have long ceased to feel any such affinity with Spain as would lead them to desire political unity with her. The Americans speak English but they are a perfectly distinct nationality. Here, not language but the difference of natural circumstances and pursuits, of historical, social and political conditions, has divided one people into two. On the other hand, the Swiss are a nation though they have no language peculiar to themselves, but are divided into French speaking, German-speaking and Italian-speaking districts. Belgians are a nation though they speak Flemish French and German. Unity of language, therefore, though it is of great potency as a nation-building force, is neither indispensable to the growth of nationality nor sufficient of itself to make a nation.

Religious unity has sometimes been regarded as a factor in the development

of nationality and there are cases in which it has proved a potent force in nation-making. The national character of the Scots is probably more due to the work of John Knox than to any other single cause. But religion of itself has seldom or never sufficed to create a nation. It may be more plausibly argued that religious disunity is hostile to nationhood. Ireland is a notorious instance. On the other hand, there are not wanting cases where religious disunity has not been an obstacle to national unification. Germans are conscious of unity as a nation apart from the differences between Protestants, Catholics, Pantheists and Jews, and are distinguished from foreign peoples of the same religion. England has never known religious unity since the Reformation. Religious freedom which is valued more highly than unity of belief in most Western lands has never been found to weaken national feeling. In conclusion we may say that while in some cases religious unity has powerfully contributed to create and strengthen national unity, and while in other cases religious disunity has placed grave obstacles in its way; on the whole, religion has not been a factor of the first importance, in the making of nations. It must be added, however, that when the fundamental conceptions, ideals and implications of the religions are so widely dissimilar as to make mutual understanding and friendly co-operation very difficult, religious unity becomes almost indispensable for national unity. The fundamental antagonism between the outlook of the Moslems and of the Christians in the Ottoman Empire made the growth of national sentiment among these communities quite unrealizable. The instance of the antipathy between the Hindus and Moslems of India has often

been cited in this connection. But it must be remembered also that there are other factors at least equally strong drawing these people together.

Common subjection to a firm and systematic government, even if it is despotic, may well help to create a nation especially if a system of just and equal laws is created which the subjects can fully accept as part of their mode of life. The nationhood of France owes a great debt to its practically despotic kings from Philip Augustus downwards. It was again the despotism of Charles V and Philip II which hammered the divided states of Spain into a real nation. Common subjection and hostility to a foreign rule is one of the most potent forces making for national unification as it tends to make divergent groups willing to unite in the face of a common crisis. The political unity brought about by the British has greatly assisted the sense of national unity in India. In view of all that has been said so far, we are led to remark that there is no single infallible test of what constitutes nationality unless it be the people's own conviction of their nationhood. The final deciding factor in nationality is psychological. "National characteristics," according to Pillsbury¹ "are not discovered directly but only through responses of the individual and through the responses that betray his emotional and intellectual activities. Ask him if you want to know to what nationality he belongs and you will have a better criterion than his racial descent or physical measurement. Nationality is first of all a psychological and sociological problem; only indirectly can it be determined by anthropometry or even by history." (Pillsbury, p. 20.) In other words, the essence of nation-

ality is a sentiment and is to be seen in the common spirit and common character which inspires it.

In the language of Ramsay Muir,² "The most potent of all nation-moulding forces, the one indispensable factor which must be present whatever else may be lacking, is the possession of a common tradition, a memory of sufferings endured and victories won in common, expressed in song and legend, in the dear names of great personalities that seem to embody in themselves the character and ideas of the nation, in the names also of sacred places wherein the national memory is enshrined.

"The indestructible nationality of the rude mountaineers of Serbia is not due to race or language or religion, though all of these have contributed to form it, so much as to the proud memory of Stephen Dushan, the tragic memory of Kossova, and the four bitter centuries of slavery that followed it; it is deepened by the memory of the long obscure struggle against the Turks from 1804 to 1829 and enriched by the triumphs of 1912 and 1913; it is made imperishable by the heroic sufferings of the men of 1914 and 1915, by their agony of defeat quite as much as by their victories. Here is the source of the paradox of nationality: that it is only intensified by sufferings, and like the great Antaeus in the Greek fable, rises with redoubled strength every time it is beaten down into the bosom of its mother earth. Heroic achievements, agonies heroically endured, these are the sublime food by which the spirit of nationhood is nourished; from these are born the sacred and imperishable traditions that make the soul of nations". "No one contributes so much to light the flames of national patriotism as the conqueror who gives it the opportunity

¹ W.B. Pillsbury, *Psychology of Nationalism and Internationalism*, New York, 1919.

² Ramsay Muir, *Nationalism and Internationalism*, p. 48.

of showing that it is inspired by the unconquerable spirit of liberty by whose appeal the meanest soul cannot fail to be thrilled." The fire of German patriotism itself was inextinguishably lighted by the tyranny of Napoleon. Why are the Swiss a nation though made up of detached fragments of three great neighbour peoples? They are made a nation by the memory of their long common defence of freedom, among the mountains. Once memories of servitude, exploitation and suffering have been branded into the soul of a people, their nationhood becomes indestructible.

Nationality then is an elusive idea, difficult to define. It cannot be tested or analysed by formulae. Its essence is a sentiment and in the last resort we can only say that a nation is a nation because its members passionately and unanimously believe it to be so. No single factor, neither geographical unity nor race, nor language, nor religion, seems to be indispensable to nationhood, and even the possession of common traditions, though the most powerful of all binding forces, need not prevent the inclusion within a nation of elements which do not fully share those traditions. Some, at least, of the ties of affinity the people that claim nationhood must possess, but no one of them is essential or can be used as a certain criterion.

Since it is not solely or even mainly based upon racial homogeneity, nationality can be nursed into existence even where most of the elements of unity are lacking in the beginning. It is often said of India, as formerly of Italy, that she is "only a geographical expression;" yet Italy, that never was a nation even in the days of Imperial Rome, has become one during living memory. So also of Germany might the same expression have been used, yet Germany has

sprung one nation from a congeries of separate and often warring states.

The nation must be an ideal before it can become an actuality. The ideal must be preached everywhere. This is the lesson we learn from history. Italian poets sang of their land. Italy as ideal was pictured and chanted until Italian hearts throbbed responsive to Italy as Motherland. Then came Mazzini the idealist, who wrote his words of fire; Garibaldi, the warrior, who drew his sword and battled, and Cavour, the statesman, who built the Italian polity. Italy was born; she came from the world of ideas into the world of facts!

The common past must be shown forth and dwelt upon. Education can help tremendously in this direction. History must be taught in every school in a new way. The example of most Western countries suggests that the historians who write for boys should be patriots pulsing with love and pride in the splendid story of their country's past. The oath which young Italy imposed at initiation is a fine specimen of one of the ways to which men have had recourse. "In the name of God and of Italy, in the name of all the martyrs of the holy Italian cause who have fallen beneath foreign and domestic tyrannyby the love I bear to the country that gave my mother birth, and will be the home of my children.by the blush that rises to my brow when I stand before the citizens of other lands, to know that I have no rights of citizenship, no country and no national flag, by the memory of our former greatness, and the sense of our present degradation, by the tears of Italian mothers for their sons dead on the scaffold, in prison, or in exile, by the suffering of the millions.....I swear to dedicate myself wholly and for ever to strive to constitute Italy one free, independent,

republican nation."¹ Men who have risen to national fame through service should be held up as examples and ideals in schools all over the country, and citizenship education should be stressed. Prize contests for the composition of national songs, the designing of a national flag, the writing of biographies of national heroes, and the like, are calculated to serve not only the immediate end, but also the remoter purpose of informing the intelligence and developing a sentiment for national unity among students. A host of other ways and means have been, and still are being tried, with not a little success as one might see in the educational programme for the assimilation of aliens in a country like the United States of America.

In defence of the sentiment of nationality it may be said, using the language of J. H. Rose, that "The cosmopolitan who sneers at his country and raves about humanity is like a man who disdains the use of stairs and seeks to leap to the first floor. Such efforts have always failed Because narrow-minded people can't see beyond their town or country, you do not therefore abolish the organization of the town or country. You retain the organization and seek to widen their outlook. The true line of advance is not to sneer at nationality and decry patriotism, but to utilise those elemental forces by imparting to them a true aim instead of the false aim which has deluged Europe with blood." The reason why nationality has often been a conflict category is because of its tendency to forget the rights and needs of other nationalities. 'My country

right or wrong' is an attitude bred by false patriotism and does not make for peace. Nationalism in the West has been the means of mobilization with a view to aggression and conquest, and worse, it is turning some peace-loving countries into military camps. As Tagore picturesquely puts it in his book on Nationalism, the Western nations with their armies and cannon stood before the shores of Japan, and thundered forth saying "Let there be nation," and a nation was born.

All that we can claim for the rousing of national consciousness in the countries of 'No-nation' is that it is necessary for commanding the hearing of the Councils of the Nations and indispensable for making any worthwhile contribution that may be distinctive of their culture and heritage. The Orient, as a rule, has never cast covetous eyes on other men's land or gold or oil. The keynote of Eastern nationalism, as noticeable in the demands of China and India today, is the desire to have a chance to develop in ways which are natural and normal to them, with the hope that, unhampered and unmolested, they may bring their peculiar treasures, as once indeed they did, to the altar of Humanity. One humanity, parting into many peoples, enables it, by their competition and their manifold energies to unfold all those hidden powers which are capable of common development, and to fulfil its destiny more abundantly. In closing, it would not be out of place to quote the sublime conception of nationality expressed by no less a nationalist than Mazzini himself. "Every people has its special mission which will co-operate towards the fulfilment of the general mission of Humanity; that mission constitutes its Nationality."

¹ Rose, J. H., *Rise of Nationality in Modern History*, pp. 81-2.

WHAT IS RELIGION ?

By a Seeker after Truth

RELIGION is spiritual attainment.

To become spiritual, one must gladly part with personal comforts and acquire the spirit of true service. Sincerity, simplicity and fearlessness must precede spiritual growth. A life of perfect self-discipline will invest a man with rare courage and strength by which he will maintain serenity even in the face of sure and immediate death. No earthly power can successfully prevent such a man's wholesome influence and powerful example from converting other people whose souls are not wholly asleep in them.

Man lives more in the sub-conscious than in the conscious life. According as his inmost thoughts are good or bad, pure or impure, unselfish or selfish, they make him either a man of Shakti or leave him a broken man. Freedom from all selfish cravings and desires leads to simple guileless life in which generosity of spirit shines brilliantly. Until such a stage of life is reached, it is difficult to appreciate the dynamic power of Ahimsa in thought, word and deed. In the noise and struggle of crowds, who live merely on the surface of life, man has not the needed materials with which he can build himself naturally and beautifully as he could do in the silence and solitude of his soul. Deep introspection is necessary. There must be absolute faith in the Ever Existing Reality of a non-mechanical but Intelligent, Illuminating Power which spoke to men through the great prophets and seers, both ancient and modern. Endowed with supreme faith and right knowledge a man stands a fair chance of becoming conscious of

the Greatest Power in Nature which determines man's destiny. Always remaining in close touch with this perpetual Reality, which like the Pole Star, exists both by day and night, whether seen or unseen, and goes on shining out behind the darkest clouds and heaviest storms, every truly religious man finds it easy to live a spiritual life in the midst of most unfavourable environments, and speaks words which impress men and carry full conviction to every unbiassed human heart.

Castes and creeds with warring moods, dogmas and dead customs, hurt and kill religion altogether and make slaves of men. Real religion is not to be found in codes and institutions nor in churches and loud speeches. It is like a flame in the human heart burning as boundless and endless compassion, which expresses itself in unselfish love or cosmic consciousness born of self control and self-knowledge. This form of loving life it is, that expands the heart to its maximum limit, which knows neither caste nor creed and elevates man to his greatest height reaching which he becomes a beacon light to the rest of his fellow beings. Religion is therefore the realisation of the full beauty and glory inherent in the soul of every man, in other words, it is the making of perfect manhood. Man is not a helpless crawling worm! None can unmake man save his own ugly pride, hardness of heart and blind imitation of idle folks who seldom think, and know not what they are and what they do. True religion helps men to become convinced of the great Creator's more than parental love and

care of all men of faith and truth and strength, and enjoins on every one to follow the ways pointed out by God's chosen few whom Humanity adores as

saints and sages, Swamis and Sadhus, all the world over. May the hallowed religion of Shanti which is nothing but pure Shakti be born in the hearts of all men!

A LETTER

From Prof. D. S. Sarma, M. A.

DEAR SIR,

I am astonished that Mr. K.S. Ramaswamy Sastri in his article, "The Uttara Mimamsa" in the August issue of the Vedanta Kesari on P. 144 says:—

"It is hence surprising to see that Dr. Radhakrishnan—I take him as a type of critics —says: 'The Absolute of Sankara, rigid, motionless and totally lacking in initiative or influence, cannot call forth our worship..... Sankara's view seems to be a finished example of *learned error*.....The world is said to be an appearance and God a bloodless Absolute, dark with excess of light'."

The sentences which Mr. Ramaswamy Sastri quotes are taken from the first paragraph in Professor Radhakrishnan's chapter on the Theism of

Ramanuja. In this paragraph the author is not giving his own view of Sankara's system, but the view of a theist who is not satisfied with it. The paragraph in question sets forth the sort of criticism which people of Ramanuja's way of thinking level against Sankara. It is an introduction to Ramanuja's own system. Throughout his book Professor Radhakrishnan, whenever he expounds a system, places himself in the position of a believer and tries to get at his point of view. After explaining it as faithfully as he can he proceeds to evaluate it. That such a doughty champion of absolute idealism as the author of "The Reign of Religion in Contemporary Philosophy" should be credited with the views of a theist is very surprising.

Yours sincerely,
D. S. SARMA.

SELECTIONS FROM ADHYATMA RAMAYANA

ARANYA KANDA: CHAPTER III

AGASTYA'S PRAISE OF RAMA

(Continued from last issue)

राम माया द्विधा भाति विद्याविशेषेति ते सदा ॥
प्रवृत्तिमार्गनिरता अविद्यावशवर्तिनः ॥
निवृत्तिमार्गनिरता वेदान्तार्थविचारकाः ॥ ३२ ॥
राम O Rama ते Thy माया Maya
सदा always विद्या knowledge which
causes liberation (च and) अविद्या
ignorance which causes the

round of births and deaths इति
thus द्विधा in two ways भाति mani-
fests अविद्यावशवर्तिनः those subject to
Avidya प्रवृत्तिमार्गनिरता: attached to
the way of action (thus drawn
into the round of rebirth, and
unable to get liberation) (भवन्ति

are) (विद्यावशवर्तिनः those under the influence of Vidya) वेदांतार्थविचारकाः meditators on the truths proclaimed by the Vedanta (*lit.* Vedanta means the end of the Vedas or Revealed Knowledge) निवृत्तिमार्गनिरताः devoted to the way of withdrawal (leading to liberation) (भवन्ति are).

32. O Rama, Thy Maya functions always in a twofold manner—as Avidya and as Vidya. Persons subject to Avidya become attached to the way of action, while those under the influence of Vidya follow the path of withdrawal and engage themselves in meditation on the truths proclaimed by the Vedanta.

त्वद्भक्तिनिरता ये च ते वै विद्यामयाः स्मृताः ॥

अविद्यावशगा ये तु नित्यं संसारिणश्च ते ॥

विद्याभ्यासरता ये तु नित्यमुक्तास्त एव हि

॥ ३३ ॥

ये Who त्वद्भक्तिनिरताः with devotion for Thee (भवन्ति are) ते they विद्यामयाः (तत्त्वज्ञानप्रधानाः) with knowledge aspect predominant in them स्मृताः are remembered as च and वै truly ये who तु on the other hand अविद्यावशगाः persons subject to Avidya (भवन्ति are) ते they नित्यं eternally संसारिणः subject to birth and death च and (भवन्ति become) ये who तु on the contrary विद्याभ्यासरताः those devoted to the acquisition of knowledge (भवन्ति are) ते they एव हि verily नित्यमुक्ताः eternally free (भवन्ति are).

33. Persons endowed with devotion for Thee are verily on the path of Vidya and perseverance along it leads them duly¹ to the realisation of eternal freedom, while those who fall under

the influence of Avidya get into an unending series of births and deaths.

1. The literal meaning of नित्यमुक्ताः would lead one to suppose that the realisation of eternal freedom comes as soon as one enters on the path of devotion. But such a supposition would not be correct; for although the soul is eternally free, one becomes established in the realisation of this truth only when Prarabdha or that portion of the previous Karma, which has already begun to bear fruit, is allowed to exhaust itself without hindrance.

लोके त्वद्भक्ति निरतास्त्वंमंत्रोपासकाश्च ये ॥

विद्या प्रादुर्भवेत्तेषां नेतरेषां कदाचन ॥ ३४ ॥

लोके In the world ये who त्वद्भक्ति निरताः endowed with devotion towards Thee च and त्वन्मंत्रोपासकाः those who regularly practise repetition of Thy holy name (सन्ति are) तेषां to them विद्या knowledge (which is the direct cause of liberation) प्रादुर्भवेत् manifests itself इतरेषां to others न not कदाचन ever (प्रादुर्भवेत् manifests itself).

34 To those who, during their earthly life, strenuously cultivate devotion for Thee and practise repetition of Thy holy name, enlightenment comes of itself, but to the rest, averse to such pursuit it never comes.

अतस्त्वद्भक्तिसंपन्ना मुक्ता एव न संशयः ॥

त्वद्भक्त्यमृतहीनानां मोक्षः स्वप्नेऽपि नो भवेत्

॥ ३५ ॥

अतः Therefore त्वद्भक्तिसंपन्नाः those endowed with devotion for Thee मुक्ताः liberated एव truly (भवन्ति are) न no संशयः doubt त्वद्भक्त्यमृतहीनानां to those devoid of (the nectar of) devotion for Thee स्वप्ने in dream अपि even मोक्षः liberation नो no भवेत् will come.

35. Those whose hearts abound with devotion for Thee have therefore un-

doubtedly achieved² their liberation, whereas those who do not possess this supreme emotion which confers immortality, can never hope to experience it even in dream.

(2. See Note 1 in Stanza 33.)

किं राम बहुनोक्तेन सारं किञ्चिद्ब्रवीमि ते ॥
साधुसंगतिरेवात्र मोक्षहेतुरुदाहता ॥ ३६ ॥

राम O Rama किं (प्रयोजनं) what is the use बहुना many उक्तेन by words किञ्चित् something सारं vital (भवति there is) (तत् that) ते to Thee ब्रवीमि I tell अत्र in this world साधुसंगतिः company of holy men एव only मोक्षहेतुः cause of liberation (भवति is इति thus) उदाहता has been told.

36. To be brief, O Rama, the simple and vital truth is that the company of holy men alone³ does lead to liberation in this world.

(3. Agastya has pointed out the supreme importance of having devotion and declared that persons devoid of it have no hope of securing liberation at all. He now proceeds to show a chain of causes and effects, starting from the company of holy men and culminating in the spontaneous awakening of devotion in the heart of the aspirant without any violent struggles or mysterious practices on his part. Rude shocks given to the nervous system by rashly attempting imaginary short cuts towards enlightenment merely impair its vitality and render even the normal functions of life painful, if not impossible. The easiest and safest method to awaken the higher faculties is therefore to get into a "field" already charged with spiritual forces. Whose company constitutes such a field, is described in the next few lines.)

साधवः समचित्ता ये निस्पृहा विगर्तयिणः ॥
दांताः प्रशांतास्त्वद्भक्ता निवृत्ताखिलकामनाः

॥ ३७ ॥

इष्टप्राप्तिविषयोश्च समाः संगविवर्जिताः ॥
सन्यस्ताखिलकर्माणिः सर्वदा ब्रह्मतत्पराः ॥ ३८ ॥
यमादियुगसंपन्नाः संतुष्टा येनकेनचित् ॥ ३९ ॥

ये Who समचित्ताः viewing everything with an equal eye निस्पृहाः free from desires विगर्तयिणः devoid of desires for sons, wealth and heaven दांताः with control over external senses and organs प्रशांताः perfectly calm, with control over Antahkarana or the internal organ त्वद्भक्ताः devoted to Thee निवृत्ताखिलकामनाः from whom all desires have fallen off इष्टप्राप्तिविषयोः in pleasant and unpleasant circumstances समाः equal, i. e., neither attracted nor repelled च and संगविवर्जितः unattached सन्यस्ताखिलकर्माणिः with all action given up in the sense that the desire for fruits is absent or that the mind is (सदा) over (ब्रह्मतत्पराः) absorbed in contemplation of the Lord, to such an extent that the consciousness of acting in a particular manner for a particular end is not present यमादियुगसंपन्नाः established in Yama, Niyama and other steps of Ashtanga Yoga येनकेनचित् by whatever comes without effort संतुष्टाः satisfied (भवन्ति are) (ते they एव alone) साधवः Sadhus, holy men (स्मृताः are known as).

37-39. They alone are real Sadhus, who view all with an equal eye, who are free from desires of every kind, and who, having complete mastery over the external as well as internal organs, and being established in the different steps of Ashtanga Yoga, feel neither attracted nor repelled by pleasant or unpleasant circumstances, but remain perfectly unattached, satisfied with what little comes to them unsought and devoted

always to the contemplation of the Supreme Being.

सत्संगमो भवेद्यहि त्वत्कथाश्रवणे रतिः ॥

समुदेति ततो भक्तिस्त्वयि राम सनातने ॥

त्वद्भक्तावुपपन्नायां विज्ञानं विपुलं स्फुटम् ॥४०॥

उदेति मुक्तिमार्गोऽयमाद्यश्चतुरसेवितः ॥४१॥

यहि When सत्संगमः association with holy men भवेत् comes (तदा then) त्वत्कथाश्रवणे in hearing about Thee रतिः delight (संजायते arises) राम O Rama ततः from that सनातने eternal त्वयि in or towards Thee भक्तिः devotion समुदेति arises त्वद्भक्तौ devotion for Thee उपपन्नायां on arising विपुलं boundless, as opposed to the fragmentary knowledge gained by intellectual means विज्ञानं higher knowledge स्फुटं clearly, or fully open like a flower उदेति arises or is experienced अयं this, beginning from the company of holy men चतुरसेवितः followed by clever and wise persons आद्यः chief मुक्तिमार्गः means to liberation (भवति is).

39-41. O Rama, association with holy persons leads to a desire to hear about Thee. From it, in due course, develops devotion for Thee, and devotion, in its turn, awakens higher knowledge. This is the preeminent path of liberation trodden by the wise.

तस्माद्राघव सद्भक्तिस्त्वयि मे प्रेमलक्षणा ॥४१॥

सदा भूयाद्वरे संगस्त्वद्भक्तेषु विशेषतः ॥४२॥

राघव O Descendant of Raghu हरे O Vishnu तस्मात् therefore त्वयि in or towards Thee प्रेमलक्षणा characterised by love सद्भक्तिः intense devotion (च and) त्वद्भक्तेषु with Thy devotees संगः association विशेषतः in particular मे to me सदा always भूयात् may there be.

41-42. Therefore, O Rama, may I be endowed with true devotion characterised by intense love for Thee, and may I, O Vishnu, be blessed, in particular, with the constant company of persons devoted to Thee.

अद्य मे सफलं जन्म भवत्संदर्शनाद्भूत् ॥४२॥

अद्य मे क्रतवः सर्वे बभूवुः सफलाः प्रभो ॥

दीर्घकालं मया तत्पमनन्यमतिना तपः ।

तस्येह तपसो राम फलं तव यदचैनम् ॥४३॥

अद्य Today भवत्संदर्शनात् by seeing Thee with my fleshy eyes मे my जन्म life सफलं fruitful अभूत् became प्रभो O All-powerful One अद्य today मे my सर्वे all क्रतवः sacrifices, worship, etc. सफलाः fruitful बभूवुः became अनन्यमतिना thinking of nothing else but Thee मया by me दीर्घकालं for a long time तपः ततः penance was performed राम O Rama इह in this world, while in this body तव Thy यत् what अचैनं worship (as a guest in my Ashrama) (मया by me प्राप्तं got, as a privilege तत् that) तस्य that तपसः of penance, worship, etc. फलं result, fulfilment (भवति is).

42-43. Today, O Lord, my worship has borne fruit and my life's purpose has been fulfilled. With my thoughts centred on Thee alone, long did I undergo penances of various kinds, and the privilege that I got today to serve Thee as my guest is certainly their direct outcome.

सदा मे सीतया सार्धं हृदये वस राघवं ॥

गच्छतस्तिष्ठतो वाऽपि स्पृतिः स्यान्मे सदा त्वयि ॥४४॥

राघव O Raghava (त्वं Thou) सीतया सार्धं with Sita मे my हृदये in heart सदा ever वस do live गच्छतः going, moving about वा अपि or तिष्ठतः seat-

ed, i. e., under all conditions त्वयि in (or of) Thee स्मृतिः remembrance ने to me सदा always स्यात् may there be.

44. Deign, O Rama, to reside for ever in my heart, accompanied by Sita, and grant that my mind may under all

circumstances turn towards Thee without fail.

(Getting the rare privilege of serving the Lord as his guest for a day, Agastya asks for the supreme blessing that the vision of Him with Sita by His side may abide with him over afterwards.

REVIEWS AND NOTICES

VEDANTASARA OF SADANANDA :
Translated by Swami Nikhilananda.
Published by Advaita Ashrama, Mayavati, Almora, Himalayas. Pages 129.
Price Re. 1-4-0.

Vedantasara is a famous treatise in Sanskrit prose dealing in brief compass with the fundamental doctrines of Advaita Vedanta as interpreted by Sankaracharya. Though it contains but two hundred and twenty seven sentences, it gives within that limit a clear and comprehensive exposition of the system, laying due stress on the psychological, metaphysical and practical aspect of Vedanta. Some of the most difficult and often ill-understood concepts of Vedanta like ignorance, Isvara, Jiva, deep sleep, Samadhi, Jivanmukti, etc. are very clearly explained in this work, and the whole system is expounded in a systematic manner free from many of those technical details and logical disquisitions that so often confuse a beginner in studying bigger works on Vedanta. The translation is as literal as possible and has well brought out the meaning as well as the spirit of the original. In addition to the text and the translation, the book also contains profuse notes based upon the standard Sanskrit commentaries on the work. All students of Vedanta who are not sufficiently familiar with Sanskrit will find this translation highly useful. The get-up of the book is very neat and handy.

RIGHT RESOLUTIONS: *By Swami Paramananda, Ananda Ashrama, La Crescenta, California, U. S. A. Pages 24.*

Many a struggle awaits the sincere aspirant before his mind attains the state of perfect calmness, sweetness and vigour. Provocations and disappointments are sure to come in from every

side and sorely test his faith, his steadiness and his capacity for endurance. In such moments of conflict and anguish, an assuring nod of the head, and an encouraging look and word of suggestion, coming from a beloved companion, cheer the struggling soul beyond measure and spur him on to an easy victory by drawing out his latent powers. In this little volume, Swami Paramananda has given some choice mental affirmations, which more than play the part of such a devoted companion; and we feel that the charming simplicity and genuine fervour pervading the book will endear it to all who sincerely yearn for spiritual bliss.

THE NEXT RUNG: *By K. S. Venkataramani, Svetaranya Ashrama, Mylapore, Madras. Price Re. 1-8-0.*

This book consists of two parts, of which the second was reviewed some months back when with some slight modifications it appeared as a separate volume under the name "Renascent India". The literary merits of Mr. Venkataramani's writings have been sufficiently pointed out in that connection to need any repetition here. Confining ourselves to the first part only, we find that it is a fitting introduction to the second, and deals with the progress that mankind has already achieved and the principles which have to be put into practice before humanity as a body can make an ascent to the next rung of the ladder of evolution. In his impressive, forceful and often poetical style, Mr. Venkataramani shows how since those far off days when man stepped forth from the jungle with his twin arts of cooking and clothing, his creative energy has taken many a widely different course and establish-

ed control over the forces of Nature, making life in general enjoyable and fruitful to a degree. Much of this achievement is the direct outcome of the scientific research of the West, and Mr. Venkataramani pays a glowing tribute to the success already accomplished. In the ideal "Republic" he has in view, a greater part is reserved for science to play, for it is to discover the enormous potentialities contained in the atom or the solar rays and harness their liberated energies in a manner facilitating the production of more foodstuffs with less of human drudgery. The desire for luxury, he has rightly singled out for condemnation; for it is the frantic attempt to satisfy it that lies at the bottom of all exploitations and modern military enterprises. Mr. Venkataramani longs for the day—as all broadminded men must—when the achievements of science would be applied for the enrichment of all and never for the destruction of any. The problem of the present day, says he, is really the problem of the poor men, who are unfortunately as numerous as nine out of ten. For their relief Democratic Government has no doubt taken the field, but he finds that the whole working of it has been vitiated, partly by the fight for salaries which the prevalent system of service and pay invariably intensifies, and partly by the enormous expenditure incurred for the maintenance of standing armies by each of the Nations. When he therefore laments that the finest physique and the greatest endurance of each country are now being cruelly wasted in barrack life and futile drills and marches, meant ultimately to

empty into the sea of murderous warfare, we have to lament with him and yearn that during times of peace at least this rody-made fund of man-power might be diverted into the more beneficent occupation of producing the necessities of life, which may then be turned out in quantities sufficient for all. In his ideal world so reminiscent of Tolstoy, invasions would be rendered impossible and unnecessary, for luxuries would be fewer in kind, and all desirable articles or opportunities would be enough and open to all without any distinction based upon superiority of speed or scheming power. This would seem too impractical and dreamy in the present mental make-up of men, but there is no limit to the noble aspirations in the human breast; and we sincerely hope that selfishness would drop off by degrees and the collective ascent would finally be made to the next rung of the ladder of progress. Let it come, by all means, through a revitalisation of village life, through an elaborate system of voluntary service performed by devoted workers of the "Saunyasini" type and let it be compassed, if practicable, through the wiping out of false systems of monetary power and credit arrangements or the formation of an Assembly of Nations, exercising amidst other things, supreme control over the irreducible minimum of the world's military functions. We heartily commend the book to all who work for the progress of humanity as a whole. Even workers on behalf of particular sections and races only, will, we are sure, find in it many a suggestion for considerably lightening, if not for eradicating the pains incidental to the competition of groups.

APPEAL FOR SRI GIRISHWAR TEMPLE, SIGRA (BENARES)

The temple of Sri Girishwar is one of the most ancient and sacred places in the holy city of Benares. Such is the natural beauty and spiritual influence of the place that every visitor invariably feels an ineffable peace and joy whenever he comes to pay his homage at the holy feet of the Lord. It would not be an exaggeration to state

that a pilgrimage to Kasi would remain incomplete without a visit to this place. The antiquity of this temple of Sri Girishwar and the sacred traditions associated with it, are described at length in the holy book of Kasikhanda. The temple stands on the top of an elevated earthen mound about 60 ft. high in the western suburbs of the city

of Benares, called Sigra, at a distance of about one mile from Godhulia. The mound looks exactly like a hillock and is surrounded on all sides by various kinds of umbrageous trees that have all the more added to the charm and the fascinating beauty of the locality. The mound is provided with steps to enable the visitors to mount it without any difficulty. One can command a very wide view of the magnificent scenery of Kasi from the flat top of this hillock. We hereby invite the local public as well as all pilgrims to come to this sacred place to pay their homage at the feet of Sri Girishwar.

But this holy mound has been lying in a very dilapidated condition for many years. With the wear and tear of time the protecting brick wall that covers the entire hillock has fallen off in many places. The base of the mound has, moreover, been rendered very weak owing to heavy annual rainfall that has washed away the earth from the foot of the mound in various places with the result that even the protecting wall stands in danger of falling down in the near future. As a matter of fact some portion of the base of this knoll should be filled up with earth, and the work of renovating the protecting wall that has given way in many places should soon be undertaken so as to save it from an immediate collapse. We beg further to add that there being only one room on the top of this mound, the visitors are to suffer immensely in both the sultry and rainy seasons for want of proper shelter from the inclemencies of weather. This sacred temple has moreover been one of the most secluded resorts for the Sannyasins to carry on their spiritual practices, since its very foundation. Additional rooms are necessary to accommodate more Sadhus so as to open unto them greater scope and facility for peacefully carrying on their spiritual culture in the calm atmosphere of this holy temple of Sri Girishwar. A large sum of money amounting to about Rs. 12,000 twelve thousand would be required to bring the aforesaid work to completion. We therefore appeal to the generous and religiously-minded people to undertake this noble and sacred work without delay. We need

hardly emphasise that any help towards the accomplishment of this sacred work in this holy land of Viswanath would undoubtedly bring a great religious merit to the donor.

Any contribution, however small, would be thankfully received and acknowledged.

SWAMI SARVESHANANDA,

Secretary.

The Sri Girishwar Temple Committee,
R. K. Mission Home of Service,
Laksha, Benares City, U. P.
SWAMI CHITPRAKASHANANDA,
Sri Girishwar Temple, Sigra,
Benares Cantonment.

Donation For Math

We are glad to acknowledge with thanks the receipt of Rupees One Hundred, from S. Koorathalwar Chetty Garu, being the amount donated to the Math by the late Mr. Cota Rungiah Chetty Garu.

THE MANAGER,

*Sri Ramakrishna Math, Mylapore,
Madras.*

The New Age.

The Akbar Ashram stands for the ideal of Unity through dissolution of narrow religious, racial and communal consciousness. The Ashram proposes to start a journal called THE NEW AGE to create a channel for creative religious, cultural and social thought. This journal will interpret the spirit of the New Age through the writings of modern Indian and foreign authors of eminence.

The main features of this journal will be:—

(1) Essays and articles on religious, social and cultural subjects from various modern authors, (2) Translations of songs and sayings of the Sufis of Sindh, (3) Thoughts and biographies of the seers of ancient as well as modern Europe and Asia (4) Reviews of new books and magazines and (5) Notes on the burning topics of the day. Besides others the following are on the list of our contributors:—Prof. T. L. Vaswani, Mr. Jamshed N. R. Mehta, Swami Jnanananda (Arthur Young), Monsieur

George Friedman and Mr. A. H. Jaisinghani. The first issue of the journal is expected to be out in October. Subscription rates are kept low in order to bring the journal within the reach of every pocket. Subscription:—

12 months Rs. 3/. 6 months Rs. 1/8.

Foreign: Five Shillings per year.

Subscription to be remitted to:—

THE MANAGER, "NEW AGE"

15 N. I. Lines, Karachi.

NEWS AND REPORTS

Mass Education work from the Ramakrishna Mission Headquarters.

The Ramakrishna Mission headquarters at Belur has been conducting, with the help of some branch centres, since the year 1928, a number of Primary Schools for the removal of illiteracy among children, and organising lantern lectures for the spread of general knowledge among adults regarding sanitation and various useful pursuits, so as to make them fitter for the struggle for existence. Five Day Schools with a total attendance of 250 pupils have been running successfully. Two of them—one at Brahmanikitta, in Dacca, and one at Mankhanda in 24 Parganas—are for girls. The rest—those at Charipur in Sylhet and at Garbeta and Belda in Midnapur—are mixed schools. The schools at Belda and Brahmanikitta are Upper Primary Schools, while the rest are Lower Primary Schools. There is also a Night School at Basirhat in 24 Parganas. The total monthly expenditure on salaries of teachers for these schools was Rs. 111 which was met from the Mass Education Fund started in May, 1928 through the generosity of some American friends, and supplemented since by the kind contributions of our countrymen. The total receipts of this fund during 1928-30 amounted to Rs. 5,196-7-7, and the total expenditure to Rs. 4,736-3-9, leaving a balance of Rs. 460-3-10 only at the end of the year 1930, which has since been exhausted, causing a deficit balance. The Swamis of the order visited several villages in the Districts of 24 Parganas, Midnapur and Bankura, lecturing to interested audiences with the help of the magic lantern, to which the Radio contributed its charm. Magic lanterns with accessories have been supplied by the headquarters to some of the Mission centres for similar educational work among the villagers. The average monthly expenditure, including travel-

ling expenses, etc., is Rs. 30 per lantern. To these must be added some incidental expenses in connection with the Primary Schools. Thus the total monthly expenditure from the Mass Education Fund comes up to about Rs. 150. To all those who believe, with Swami Vivekananda, that the well-being of a nation depends on the condition of its masses, we earnestly appeal for contributions to this fund, which may kindly be sent to the President, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah.

Ramakrishna Mission's Flood Relief Work.

Readers of the Vedanta Kesari are aware that the Ramakrishna Mission has started relief work in aid of the sufferers from the devastating floods in North and East Bengal. The work has been extended to three Districts, Pabna, Mymensing and Dacca, and thirteen centres have been opened. Five of them—Salap, Sthal, Mulkandi, Gopalpur and Jamirta—are in the Sirajganj Sub-division (Pabna); one—Gaylata—is in the Tangail Sub-division (Mymensing); and seven—Sabajpur, Baliadi, Benu-pur, Khalsi, Baliati, Kalma and Sonargaon—are in the four Sub-divisions of the Dacca District. In four weeks up to September 12th 1931, we distributed from these centres 926 mds. of rice to about ten thousand helpless men, women and children belonging to 261 villages.

The distress of the people is as acute as ever. Hundreds of famished people are daily flocking to our centres for help. We cannot extend our relief operations any further for want of funds. Contributions of money, rice and cloth are urgently needed and will be thankfully received at the following address:—

The President, Ramakrishna Mission,
P. O. Belur Math, Dt. Howrah.

(Sd.) SUDDHANANDA,
Secretary,
Ramakrishna Mission.



"Let the lion of Vedanta roar"

Let me tell you, strength is what we want and the first step in getting strength is to uphold the Upanishads and believe that "I am the Atman".

—Swami Vivekananda

THE VEDANTA KESARI

VOL. XVIII]

NOVEMBER 1931

[No. 7

PRAYER

ॐ

ओं अचिन्त्यापि साकारशक्तिस्वरूपा
प्रतिव्यक्त्यधिष्ठानसत्त्वैकमूर्तिः ।
गुणातीतनिर्द्रव्योपैकगम्या
त्वमेका परब्रह्मरूपेण सिद्धा ॥
न ते नामगोत्रे न ते जन्ममृत्यु
न ते धामचष्टे न ते दुःखसौख्ये ।
न ते मित्रशत्रु न ते बन्धमोक्षौ
त्वमेका परब्रह्मरूपेण सिद्धा ॥

Om. O Mother, Thou art beyond comprehension. Thou art the embodiment of infinite power. Thou art the One Existence present in every being. Thou art beyond all attributes and duality, and art attainable through Knowledge alone. Thou art the One without a second, known as the Brahman Supreme.

Thou hast neither name nor lineage, neither birth nor death, neither abode nor activity. Thou hast neither pain nor pleasure, neither friend nor enemy, neither bondage nor freedom. Thou art the One without a second, known as the Brahman Supreme.

MAHAKALA SAMHITA

THE DECLINE OF THE RELIGIOUS SPIRIT—I

IN this world of change the fortunes of men and institutions are seen to rise and fall in response to the varying forces that come to predominate human society in different times. A study of human history reveals to us that a time was when religion occupied the most important place in the individual and collective lives of even those people who are now believed to be indifferent, if not hostile, to it. The great movements that made or marred the history of mankind in the past were all associated with religion and received their driving force from the inspiration afforded by it. Religion was not only a rallying point for missionaries and torch-bearers of truth, but its name was invoked and its support was sought by many a great empire builder of the past. Till perhaps the 18th and 19th centuries it was the only force that could actuate men to any course of noble and unselfish action, and save for its influence there was no common sentiment that could fuse the divergent elements of human societies into coherent units fit to work for a common purpose in the struggle of life. Wars were fought in its name, treaties were concluded with an eye for its interests, and laws were made and administered solely in the light of its tenets. Those who were its ministers occupied the highest rank in society and their opinions regulated the lives and actions of princes as well as of the common people. A time was when the predecessors of the modern Pope, who lives today like a prisoner in the Vatican, could exact the homage of the Emperor of Christendom and make him wait for days together for a simple interview. Religion monopolised the whole sphere of man's

knowledge too, and the forerunners of the proud free-thinking savants of to-day could scarcely raise their voice against its teachings, both from the fear of its might as well as from the impossibility of convincing men of doctrines that were banned as heterodox by it. Men in general, whether they were placed in high or low positions in life, could scarcely dare to think in terms supposed to be foreign to it even in matters relating to the purely secular concerns of life, their minds being saturated with the idea that every conception associated with religion is the result of a direct revelation from God.

But today religion has fallen down from this position of predominance that was its in the past. Its authority is no longer received with such unquestioning faith by the people at large. If there are yet large sections of people who acknowledge its supremacy in purely spiritual matters, all—including many of its champions—no longer accept the claim put forward by it in older days to be the sole guide in solving the problems that relate even to the secular life of man. At least as far as it appears on a superficial view, the powerful ideas that are moulding the destinies of the world today are mostly political or economic, with no tinge of religion in them. Their advocates mostly acknowledge no allegiance to religion and are in many cases manifestly hostile to it. The theocratic form of government has almost disappeared from the world, and the influence of the churches and the divines in shaping the politics of empires or the policies of governments is practically nil in our times. Even the claim of religion to lead people to

the ultimate truth is boldly challenged by some of the modern savants who regard it as a relic of primitive animism that seeks to explain all phenomena of nature through spirits supposed to be underlying them, but whose validity has been exploded and supplanted first by rationalism and later on by the experimental method of science. What with the long strides that science is taking and what with the importance that politics and economics are assuming in modern life, religion has lost both in the extensiveness as well as the intensity of its hold on the popular mind and there is no dearth of hostile critics who delight in predicting its eventual disappearance from human society.

When we view this disparity in the position occupied by religion in the past and the present, we are tempted to ask what accounts for this great change, and what its significance is in the history of human evolution. What are those forces at work whose operation seems to have humbled religion and relegated it to an unimportant place in the life of individuals and nations? How have they been able to get such a hold on the human mind that religion, in spite of its long-standing supremacy over human society, should feel their impact so unbearable and overpowering? How is this conflict going to end in the long run, in the ultimate victory or in the ultimate extinction of religion? Is religion then a played-out force in the history of human civilisation, now fit only to be relegated to the museum of antiquated institutions of this world? If not, what means its obvious decline from its position of paramount importance in the past, and what function has it still to fulfil in human societies? These are some of the questions that suggest themselves to any modern student of religion and

whose answers will be regarded with great interest by the friends as well as the foes of that institution. We shall therefore try to analyse the various aspects of the question and endeavour to arrive at the truth underlying the hopes and fears generally entertained with reference to the chances of religion in modern life.

On a broad analysis of the question, the decline that has apparently set in with regard to the fortunes of religion at the present day may be ascribed to the new intellectual forces that have enabled man to explore the history of his own racial past as well as the secrets of nature, that were regarded hitherto as inaccessible to the human mind. These forces are represented by the modern scientific spirit and historical criticism. These have opened the eyes of man to an intimate knowledge of the many aspects of nature's working and of human history that were hitherto interpreted and understood solely in the light shed on them by religion. Abandoning the tutelage of churches and of priests, they have gathered through independent methods a vast body of new data on which has been built up a philosophy of life opposed to the religious view that reigned supreme till the modern era. To begin with, the revolt started with astronomy, a science that was strangely enough a handmaid to religion in the past. The discoveries of Copernicus and of Galileo showed the absurdity of the Ptolemaic system of astronomy which regarded the earth as the centre of the universe and the rest of the heavenly bodies as subservient to it. In doing so it demonstrated the comparative unimportance of the earth and of its lord, man, and shook the foundations of the medieval theology of Europe that was built upon such ideas of their importance and the consequent necessity

of God manifesting once and for ever as Jesus Christ for the redemption of the world. The further progress of astronomy in the succeeding centuries dealt a more severe blow to the conception of a geographical heaven situated in the regions above, where God and His angels held court, and of a geographical hell in the regions below, where the Devil and the damned souls suffered the tortures of eternal hell-fire. To complete the destructive work, the theory of evolution propounded by Darwin in the 19th century disproved the doctrine of the fall of man and of original sin, on which are based the Christian doctrines of the advent of the Saviour and of salvation through him alone. For, in the light of the theory of Darwin man did not *fall*, but had *risen* by quite a natural process from the so-called brute creations with whom he is indirectly connected both by blood and by lineage. Further the progress of geology and the later developments of the evolution theory, especially with reference to the idea of natural selection, showed the absurdity of all ideas regarding a miraculous process of creation completed within a period of six days some four millenniums ago. Besides disproving particular doctrines that formed the very basis of the faith of Christian Europe, the discoveries referred to and the equally valuable achievements in the fields of physics, chemistry and biology have transferred the faith of men from God to nature, and created in them an attitude of mind that makes them rely wholly on the laws of nature for explanations as well as for solutions of the facts and problems of life. As a consequence has arisen what is called materialism or a philosophy of life built upon the discoveries of modern science, which believes that personality is nothing but the product of the physical and chemi-

cal actions of matter and that it is futile for the human mind to believe in or aspire after any phase of reality that transcends the power of the senses and reason.

The revelations of modern science regarding the workings of nature are thus exercising a greater degree of fascination on the human mind than the revelations of the Spirit embodied in the scriptures of the world. Whereas among cultured men the difficulty in the way of faith is mainly the result of the intellectual problems that the progress of science has created, the case is somewhat different with the common people in all societies. They are impressed more by the achievements of applied science than by the new conceptions of reality that pure science has advanced on the basis of its researches into the secrets of nature. Even if such conceptions have reached them, they have been led to believe in them not so much by their intellectual or moral appeal as by the spectacular effect of the application of science in the daily life of men. The wonderfully quick means of transport and communication, the cheap production of articles for consumption with the aid of labour-saving machinery and the scientific methods of agriculture, the improved methods of treating human ailments and a thousand other conveniences of life that are associated with the name of science, have created a kind of blind faith in the minds of men with regard to its possibilities in leading humanity to perfection. In the eyes of common men, the very tangibility of the blessings of science is sufficient reason for them to cast their vote in favour of the savants who urge its claims as against those of religion, whose promises all relate to the other world and whose efficacy in promoting man's welfare in this world is being seriously questioned. In fact, this

new faith in science is analogous to the religious faith of the past based on the alleged miracles wrought by saints and saviours. Credulity, whether it be in the name of science or of religion, has the same adverse effect on the minds of men. It turns men into unthinking bigots and shuts their eyes from the highest vision of Truth. Hence we have today a vast body of so-called educated men who disbelieve in religion not because they have made a deep study of it but because they are stupefied by the miracles of applied science and are thus blindly led to believe in its infinite potentialities.

The other anti-religious force that we have referred to is the modern research into the remote history of the human race. Anthropology and the historical criticism of scriptures are the two branches of this section of modern research that are intimately connected with the decline of man's faith in religion. The study of savage societies extant at the present day has shown the historical antecedents of religion and has taught men to view it in a new perspective in relation to the social history of mankind. Religion has thus been traced back to a very unedifying origin, viz., to the magic, superstition and animistic beliefs of primitive men, and the value of its fruit is judged from the ideas that constitute its supposed roots. Moreover, in accordance with the idea of evolution as applied to social matters, it is supposed that everything that is old should be crude and barbarous in comparison with the present ideals, and religion having its origin in the past is in every respect only a crude predecessor of modern thought. In opposition to the spiritual significance that religions give to their symbols and rituals, anthropologists have advanced theories that regard them as the pro-

ducts of man's social past, in which are preserved many conceptions of primitive men with modifications that were introduced in the passage of time. Thus they would interpret the Christian ritual of transubstantiation as a relic of primitive cannibalism, the Cross as a symbol of sex-union, the Linga-worship as the primitive worship of the *Phallus*, the various Hindu conceptions of gods and goddesses as evolved from the deities worshipped by barbarous tribes and so on. Even the idea of God has been subjected to this kind of scrutiny and has been disposed of as having no other reference except in man's conception of perfection in various stages of evolution. In other words, anthropology has trained men to ignore the spiritual value and objective truth of religious ideals, and to view them wholly as the various manifestations of a social phenomenon. In this task it has been assisted by the rise of the historical criticism of scriptures. Religions regard their scriptures as revelations from God, but the modern critic refuses to accept such claims and proceeds to examine every word and every sentence of the scriptures in the light of the up-to-date scientific and historical knowledge of our times. By such scrutiny it aids the anthropologists in giving thoroughly secular interpretations to religious ideals, and further reveals many historical discrepancies in the scriptural texts which throw doubt on those incidents that form the very basis of many religions. Thus the higher criticism of the Bible has undermined the whole edifice of Christian theology, and critics are not wanting who have questioned the very historicity of Jesus on which the whole of Christianity rests. With regard to Hinduism also the critical study of the Vedas and the Puranas has shown the true nature of many conceptions that

were hitherto regarded as essential parts of religion. The general effect of all such criticisms has been to lower the scriptures in the estimation of common men and to engender disbelief in their mind with regard to the truth enshrined in them.

In the foregoing analysis of the causes that have led to the decline of religion, we have specially pointed out the effects of this new learning on the religious beliefs of Europe, because Europe has been the cradle of modern scientific thought, and it is there more than in any other place that the effects of its repercussions on the daily life of people have been most keenly felt. Even in our country, among certain sections of the educated classes who have drunk at the fountain of Western thought, the tendency to disbelief has been gathering strength, and proportionately all seriousness in life, except in matters of money making, has been on the decline. The vast majority of people have been left unaffected by it, because the influence of modern scientific rationalism has not yet percolated into their ranks. Still, compared with other countries, it can be said that Indian religious consciousness, even where it has come under the influence of Western thought, has been able to emerge with the minimum loss of faith from the ordeal to which it has been subjected by the scientific and historical criticism of the modern age. The progress of astronomy does not in any way affect the religious conceptions of Vedantists, as they were already familiar with the immensity of the Cosmos and the boundlessness of space and time. The progress of astronomy has not shaken the religious conceptions of the Hindus as a whole, except perhaps the theological views of some sections of dualists who give a geographical location for their heaven in the

regions above. To those who have all along believed in the doctrine of re-incarnation and the evolution and involution of the whole of nature, the teachings of Darwin could not come with that shock which it produced on the religious consciousness of Europe. No doubt the growth of anthropology and historical criticism have affected the views of the Hindus, but in the case of a religion like Hinduism, which in its higher aspects depends mainly on high philosophical principles, their effects have not been as damaging as in the case of Christian thought. And where their influence has been powerfully felt, such influence has always had a toning and purifying effect on the prevalent beliefs. None the less, the great political power and economic influence of the West has been a sufficient testimony in the eyes of many of our intellectuals to the soundness of the sceptical attitude of mind prevailing in the Western countries, and it is not uncommon to meet with men who feel fully convinced that there is no Intelligent Power directing the Cosmos, and that the human personality in no sense survives the death of the physical body.

Hence, whether it be in the East or in the West, wherever modern thought has penetrated, the religious outlook of people has undergone a radical change. Sciences have discredited its interpretations of natural phenomena, while historical criticism has dissected its scriptures and held aloft for popular ridicule all the crude notions embodied in them. Men have therefore been led to believe that all the grand ideals which religions stand for, and all the principles that scriptures preach are only the products of the imaginings of man in his racial infancy, in no way superior to the scientific ideas and social conceptions that are often met with in the ancient sacred writings.

As a consequence many have ceased to believe in the efficacy of religion to solve the problems of humanity, and are directing their gaze exclusively towards science, politics, or economics for an assurance of the future well-being of the human race. This loss of faith has resulted among some highly cultured men in a kind of defiant scepticism, as in the case of Bertrand Russell who declares, "Brief and powerless is man's life; on him and all his race the slow, sure doom falls pitiless and dark. Blind to good and evil, reckless of destruction, omnipotent matter rolls on its relentless way; for man, condemned today to lose his dearest, tomorrow himself to pass through the gate of darkness, it remains only to cherish, ere yet the blow falls, the lofty thoughts

that ennoble his little day: disdaining the coward terrors of the slave of Fate, to worship at the shrine that his own hands have built, undismayed by the empire of Chance, to preserve a mind free from the wanton tyranny that rules his outward life; proudly defiant of the irresistible forces that tolerate, for a moment, his knowledge and his condemnation, to sustain alone, a weary but unyielding Atlas, the world that his own ideals have fashioned despite the trampling march of unconscious power." Among lesser men, it has supplanted all sense of idealism and seriousness of purpose by an aimless craving after vulgar sense gratifications—an outlook on life that can be best described in the words of Carlyle as 'Pig-philosophy'.

THE CRITERIA OF SPIRITUAL LIFE

By D. S. Sarma, M. A.

SPIRITUAL life is an adventure. It is not a mere conformity to a creed. Nor is it the carrying out of a definite programme. For everything is indefinite here, and every man must be left to his own devices, his own daring and ingenuity. The foes that lie in wait for us have as much individuality as we ourselves. Hence no foreknowledge can anticipate all the obstacles in our path. No precaution can provide for all the contingencies that may arise. Nor are the accounts of other adventurers of any great practical help. Their difficulties will not be ours, their temptations will not be ours and their enemies will not be ours. We shall have to encounter different dangers, resist different forms of evil and refuse to be misled by different kinds of will-o'-the-wisp. We may take a lesson from their intrepidity, their perseverance and courage. But their methods or weapons or watch-

words will not be of much use to us. Nor again are those who are around us always helpful. As the Gita says, one in a thousand over cares for spiritual life and one in a thousand of those who care for it ever knows the truth. Further what helped us yesterday will not help us today. What was a living experience last week becomes a mechanical exercise this week. And what seemed a finality during last month is anything but final during this month of grace. Everything is in a flux—our internal world as well as the external world—everything save and except Him Who is ever what He is and in Whom, by what mysterious process we know not, the first day of creation and the last are but as today. From the standpoint of eternity time is but a dream and space a beckoning mirage. Every adventurer in spirit will one day or another realise that all our progress

here is only a progress towards the secret of Vedanta, that God is first and last and the rest nowhere.

But escape from the clutches of Time is not by such flashes. The monster, like his twin-brother Nature, has to be patiently overcome by knowledge and obedience. Spiritual life is nothing but the taming of the monster. We must slowly learn to climb and stand on his shoulders to peep at the eternal play. That is the last criterion of spiritual life—namely, whether it lifts us out of time and gives us a foretaste of the Eternal Being. But there are a good many preliminary tests by which we have to satisfy ourselves that we are on the right path. As there are too many paths in religious life that lead not to heaven but to the Fools' Paradise we cannot be too circumspect and too often ask ourselves whether we are proceeding aright. Every adventurer has, no doubt, to frame his questions for himself. But all of us who belong to the same generation have to ask ourselves more or less similar questions and our answers are bound to have many features in common.

The first test of religious life is, of course, conduct. If our religion does not make us better men, if it does not make us more righteous, more upright and more scrupulous in all our dealings, if it does not transform our characters, it is not worth the name. Unfortunately, in our country religion is too often divorced from moral life, as in the West it is confined to it. To the average European, morality is religion. To the average Hindu, religion, or, more correctly, religiosity, is morality. We frequently come across men in India who are devout but not honest, who offer prayers but take bribes and who serve God but are indifferent to the sufferings of men. On the other hand we frequently come across among Euro-

peans men who do their duty honestly and who are strict and upright in their dealings, but who are absolutely pagan in their pleasures and their outlook on life. What a complete and well-balanced spiritual life demands is a religion that strengthens morality and a morality that has its roots in religion. So the first question we have to ask ourselves is whether our conduct can bear unfaltering testimony to our spiritual life, whether our moral life squares well with our religious professions.

Secondly, we have to ask ourselves whether our spiritual life is a help or a hindrance to our legitimate duties as citizens or householders or wage-earners. The Gita teaches us that true religion consists in our discharging our duties with added efficiency and faithfulness and not in shirking them in the name of a bogus spirituality. He who grows slack in his work on account of religious preoccupations has to revise his views of religion. All work, however low and dull, can be turned into service by the touch of religion. We shall be judged not by the kind of work we do, but by the spirit in which we do it. It is better to work in a small place with a big mind than to work in a big place with a small mind. In every profession there is a part of the work which is showy and which attracts attention, and there is a part which is tiresome and dull and of which never comes into light and of which our employers have no idea. The truly religious man will do both with equal zeal and even prefer the latter to the former. For in his view nothing pleases God more than honest work which gets no earthly reward or recognition.

Thirdly, we have to ask ourselves whether our spiritual life is expanding our mind or contracting it. A religion that limits our sympathies,

hardens our hearts and stereotypes our ideas is not the right kind of religion. True religion is a liberalizing force. It sets free the spirit from the tyranny of the letter, of rigid custom and of obsolete formula. It leads us to the higher plane of responsibility and not to the lower plane of mechanical obedience. It makes us feel at home even amidst alien types of thought, unfamiliar symbols and foreign codes of manners. It enables us to see God in the gods of other sects, nations and races. It makes us feel the throb of humanity's heart under whatever dress or skin.

Fourthly, we have to ask ourselves whether as a result of this expanding force, our spiritual life is leading us to a more comprehensive union, or simply to disunion. Especially in a country like ours, across the pages of whose history 'disunion' is writ large in tragic letters, we have to ask ourselves at every step, 'Is my religion an integrating force or a disintegrating force?' Religions may be different but religious experience on which they are all founded is the same, just as languages may be different, while the feelings and thoughts, which they are meant to express, are the same everywhere. If our spiritual life does not lead us from the different forms of religious expression to the common substance of religious experience, it is not worth anything. If it does not liberate us from sectarianism and fanaticism, it is not true to itself. Union is strength and disunion is weakness not only socially but also spiritually. Very often our love of God is only our want of love to men in disguise, and our piety is only the obverse of our envy. Therefore, we have to be constantly on our guard lest we deceive ourselves and our religion be only another name for our want of charity.

Fifthly, we have to ask ourselves whether our spiritual life is leading us not only to a great mental expansion and a strong sense of union with our fellow-men but also to a profound mental harmony. There is no use of extending our dominions abroad when there is no peace at home. Mental equilibrium is such an indispensable element in spiritual life that the Gita used the same word *Yoga* for both. To be of even mind in success and failure, to be a thorough master of oneself in all circumstances, to estimate calmly all things and men at their true worth, to preserve safely one's higher values amidst the din and clamour of the world and to go through the routine of life patiently and wait for the Lord in utter humility and self-abnegation—these are some of the characteristics of a disciplined soul. Spiritual life is not for us if we have not learned to look within and put our house in order. The Divine Guest will pass by our portals if He hears aught of discord within. The greater harmonies of the soul are, of course, only *after* He comes. But the instruments must be tuned and everything made ready and kept in order before the master of music arrives. In other words, internal peace, contentment and harmony are the preliminaries of spiritual life. Even when we resist evil to the utmost of our capacity, we should not be thrown off our balance, we should not forget that evil exists in the world by the sufferance of God. Secular culture and the consequent intellectual refinement no doubt often bear the external marks of a soul in harmony. But it is strong religious faith that creates the genuine article which culture only counterfeits.

Sixthly, we have to ask ourselves whether our spiritual life is steadily enabling us to remove the veil of familiarity from the face of Truth all around

us. Just as poetry enables us to look at the familiar face of the world with the eye of wonder and delight of the first man, so should spiritual life enable us to realise the deep significance of commonplace loves, ordinary loyalties and everyday duties of life. The peace and contentment we spoke of above should never degenerate into a cynical indifference to the varied play of the world. It is comparatively easy to respond to the call of the spirit on a great occasion and to set our souls in opposition to a tragic fate that fills our imagination. But to keep our faith bright in the many uneventful days of our lives, to preserve our souls against the trivial cares that assault us in a mean and despicable manner, and to have a clear vision of the beauty and the radiance of the spiritual world in all the dull, drab patches of time through which we pass is very difficult indeed. But if our religion cannot give us strength to do this, if it cannot renew for us everyday the freshness and glory of creation, remind us of the will of God that is behind every event and bring home to us that we are characters in a mighty cosmic drama and have to play our parts along with the sun and the moon and the stars in the firmament, it is not performing one of its most important functions. It is not, of course, possible to have always in our consciousness this sub-

lime feeling of wonder, this sense of being a part and parcel of a tremendous procession slowly marching through the ages up the road of evolution. But it is possible to make it a subconscious feeling by dwelling on the idea sufficiently long in our moments of meditation and prayer. Nothing overcomes our sense of subjection to time, our captivity in this prison of flesh so effectively as turning our inward eye on the evolution of the universe in silent adoration. As science teaches us partly today and as Bhrigu, the son of Varuna, saw fully long ago, what a procession of events have we here!—from minerals to vegetable life, from vegetable life to animal consciousness, from animal consciousness to human intellect and from human intellect to the ineffable bliss of God! What a play, what a stage and what characters! If Aristotle could speak of the catharsis of emotions effected by the Athenian drama of his day, what shall we say of the catharsis of this eternal drama? It is the extension and purification, not of fear and pity, but of our feeling of time and space. For does not the contemplation of it lift us out of time? Do we not feel the soul expand to the vanishing limits of space, throw off its *Upadhis* for a moment and realise its native Being? But as mentioned at the outset, this is the last test of spiritual life.

THE FUNDAMENTALS OF HINDUISM*

By Swami Ghanananda

HAVE you ever thought what it is to be a Hindu? Have you ever considered what the fundamentals of Hinduism are?

Today the Hindus number about 260 millions. India is pre-eminently the land of religion. She has also been called the cradle of philosophy in the East. It is no wonder, therefore, that Hinduism which has had its birth, growth and development in India presents a rich and manifold variety. Well has it been said that the religion of the Hindus is "like a river which has shallows that a child may play in and depths that the strongest diver cannot fathom."

The average Hindu, like the other orientals, is a religious man; he is imbued through and through with the spirit of the East which is essentially spiritual. But, however, it is not always that one meets Hindus who have bestowed thought on the fundamentals of their religion. Ask a pious Hindu what exactly he believes in. Ten to one you will see that he finds it rather hard to define it. Hinduism does not work and exist through an organised Church as in the case of Islam and Christianity. It is a religion which has been existing from time immemorial and flowing through the banks of time, ever widening itself and ever enriching itself. The Hindu applies himself more to the culture of the soul than to the study of the doctrines and dogmas of his religion.

At the very outset one is struck by the fact that Hinduism has a twofold aspect, viz., a purely spiritual aspect

and also a socio-religious aspect. The purely spiritual aspect is embodied in what is known as the Sanatana Dharma, which deals with those eternal and immutable truths and laws discovered and verified by many illumined souls in the past and re-discoverable and re-verifiable in the present by anyone who leads the spiritual life. The socio-religious aspect is expressed in what is called the Smiriti Dharma which gives the laws and customs of individual and collective life regulating them in a manner suited to ensure individual moral and spiritual good coupled with social harmony and utility.

Hinduism has several sects and sub-sects; each sect has its own theology and philosophy; each sect has its own conception of God and the means and methods of realising Him. But all these various denominations are brought under the common name of Hinduism, because they have a common back-ground, certain truths, laws and principles which tell about God, the soul and their relationship. These, then, are the fundamentals of Hinduism. And what are these fundamentals?

In the first place the Hindus believe in Revelation and in the Vedas as revealed wisdom. The Vedas are a treasury of spiritual laws and truths which were realised by the Rishis in a state God-realisation or superconsciousness. "Veda" is from "Vid" "to know" and means "Knowledge." The Vedas are considered to be eternal,—it is not that the books or the palm-leaf manuscripts of the ancients are imperishable, but

* Report of a talk broadcast from Torrington Square, Colombo,

the truths they embody are eternal. One may be astonished to know that some of the seers who realised and gave out the Vedic truths to the world were women.

Cosmology forms one of the first questions in religion. We see the beautiful and sublime nature around us, the sun, moon and stars above. What is the story of this wonderful creation? Hinduism says creation is eternal, without beginning and without end. The Sanskrit word for creation is "Srishti," which can be better rendered as "projection." The Hindu believes that the whole universe is projected at what is known as a "Kalpa" or cycle of time. And at the end of the cycle, there comes "Pralaya" or dissolution. The Hindu does not believe in something coming out of nothing. He is too scientific to believe in that absurdity. Hinduism holds that the sum-total of energy displayed in the universe cannot be altered,—neither reduced nor increased. Creation or rather projection means the kinetic state of the universal energy, and dissolution means the potential state of the same energy. Creation and dissolution go on eternally. "Pralaya" or dissolution is no more the total annihilation of the universe than "Srishti" or creation is creation out of nothing.

When we think of the universe, we naturally think also of man. Now what is man? I stand up and speak. You hear my voice and know that I have a body. This is only the physical aspect of man. Secondly man has a mind as well. Without it he cannot think and without thinking he cannot act. Thirdly there is a moral and spiritual aspect as well. Religion tells us that man has a soul. The Hindu calls it the Atman, and believes that it is pure and perfect. He also affirms that it may be realised by anyone who

undergoes the necessary discipline. Every man is potentially divine, and religion is the manifestation of the divinity within. This is another fundamental of Hindu religious thought.

If the Atman is pure and perfect, how did man get deluded? How did he become subject to pain and misery, to sorrow and unhappiness? Many kinds of answers have been given by many thinkers and philosophers, but no answer is satisfactory. In fact no solution can be satisfactory. The Hindu frankly says, "I do not know". But he adds, "When a house is burning, do you ask how it caught fire? Is it not your duty to put out the flames?"

Hinduism first wants man to enquire into the cause of his own sorrow and suffering. It tells that he suffers because of his own Karma or actions in the past. The present is the outcome of the past, and the future will be the outcome of the present. This is known as the Law of Karma, of action and reaction. It explains the inequalities and differences in the conditions and circumstances of men, the ups and downs in their life.

The theory of Karma is taken along with the theory of reincarnation; for it tells that the sufferings of man in this life cannot all be explained by his actions in the present, and can be fully explained only by taking his previous lives also into count. Belief in reincarnation is a characteristic feature of Aryan religious thought. Hinduism, Buddhism and Jainism believe in it, unlike the Semitic faiths. The doctrine is a very sound one from the logical point of view. We do not remember our past lives. But this does not mean that we have had none in the past any more than our forgetting what we did once in this life can prove that we did

not live at that time. The Hindu system of Yoga throws out a challenge and says, "Practise Yoga if you can, you will be able to awaken the memories of your past lives. There is, however, nothing to be gained by such knowledge, as you must look forward and go ahead."

It is then the Karma of the past that has brought us down into this world. It is that that makes us suffer. We are tossed about in the ocean of life, mercilessly buffeted by the furious waves.

Is there no way out of this despair? A similar question arose in ancient times,—a cry of sorrow and pain. It drove many to seek an answer, and an inspired Vedic sage who realised the Truth holdly proclaimed in trumpet voice, "Hear, ye children of Immortal Bliss! even ye that reside in higher spheres! I have discovered that Ancient Eternal One, who is beyond all darkness, all delusion: knowing Him alone ye shall be saved."

This then is the way out,—by knowing God. Knowing Him is not by theory. We must feel for Him, yearn for Him, approach Him, and realise Him. Religion is realisation.

As regards the means and methods of realising God, no religion in the world gives so much liberty as Hinduism. It believes that each one must have his or her own path to follow. One person worships God with form (Saguna Sakara); another, God without form but with attributes (Saguna Nirakara); and a third, God without form and attributes (Nirguna). All these different kinds of worship with their respective meditations lead to different kinds of Samadhi or states of super-consciousness. These latter have been classified under two general heads—Samadhi in which the ego does not disappear and Samadhi in which it vanishes. The vari-

ous Hindu methods of meditation and various forms of worship with differing spiritual experiences that result therefrom and form the inspiration and validity of many systems of philosophy have made the range of Hinduism so remarkably wide that it has earned for itself the name of the Mother of Religions. Though Buddhism and Jainism are heterodox systems from the point of view of the orthodox Hindu, he believes in the validity of the experiences of Buddha and Mahavira, their founders. Truly did Swami Vivekananda in his memorable address at the Parliament of Religions at Chicago observe, "From the high spiritual flights of the Vedanta Philosophy, of which the latest discoveries of science seem like echoes, to the low ideas of idolatry with its multifarious mythology, the agnosticism of the Buddhists and the atheism of the Jains, each and all have a place in the Hindu's religion." Truth has been and will be realised in various aspects. "Man is not travelling from error to truth, but climbing up from truth to truth, from truth that is lower to truth that is higher."

A word about the religious tolerance resulting from the spiritual liberty given by Hinduism to worship God in any aspect. This liberty does not mean that one can change one's religion as one likes. Every man by his birth, environments and inheritance of a system of religious culture is best fitted to follow his own religion. By a change of one's religion the communal culture and civilisation under which one is born is weakened and his desertion is a great loss as every culture and civilisation has a definite and high place in the scheme of things. This topic takes us to the socio-religious aspect of Hinduism which is beyond the scope of the subject we are treating. A man must first understand his own religion and practise it. He will then find no necessity for a change of faith.

MAHABHARATA*

By P. P. S. Sastri B. A. (Oxon), M. A. (Madras)

THE Mahabharata, probably one of the oldest and biggest religious books of the world, has been rightly held in great esteem by Indologists all over the world, not only for the encyclopaedic character of its contents but also for its high literary and artistic excellences. Even in the early decades of the last century, Goldstucker and other great German Indologists recognised its full value and appealed for a more careful and scientific study of its varied contents. To the great East India Company was given the unique honour of being the first to bring out under their patronage an edition of the Mahabharata text in four portly quartos during 1834—1839. Since then there have been several editions of the work, published from Calcutta, Bombay and Madras.

But the International Congress of Orientalists rightly came to the conclusion in the early decades of this century that a critical and scientific edition of the Mahabharata text was a *sine qua non* for undertaking a critical study of the Mahabharata, as none of the existing editions can lay any claim to be sufficiently authoritative for such a purpose. The war intervened and upset all calculations, including literary activities of an international character.

In the first post-war Congress of Orientalists held in London in July 1919 the question of bringing out a critical edition was again discussed. It was proposed to request the Govern-

ment of India, the Princes and the people of India, to come forward to meet the expenses of a critical edition to be undertaken by European scholars and to be published at Oxford. A few Indian students and some Indian scholars like the late Bala Gangadhar Tilak were also present during the discussion. It was pointed out to the assembled congress, how the undertaking could be achieved with far less cost and decidedly greater efficiency, if the publication were to be accomplished in India and if the Indian scholars also were invited to co-operate in the editorial task. To the great relief and satisfaction of all concerned, Dr. Thomas of the India Office Library (now Boden Professor of Sanskrit at Oxford University) announced that the Bhandarkar Oriental Research Institute, Poona, have already issued their prospectus for a critical edition of the Mahabharata to be published from India with the co-operation of a strong editorial Board consisting of great Orientalists from India and abroad.

It is therefore very gratifying to note that the proposal of the Bhandarkar Oriental Research Institute has borne excellent fruit during the last few years. Under the distinguished editorship of Dr. V. S. Sukthankar, the Institute has already issued five fascicules of the Adi-Parvan between the years 1927-1931. The portion so far printed amounts roughly to two-thirds of the Adi-Parvan. In his learned editorial notes prefixed to the several fascicules,

*The Mahabharata : critically edited by Vishnu S. Sukthankar, with the co-operation of oriental scholars, and illustrated by Shrimant Bala Sahab Pant Pratinidhi, Chief of Aundh, Poona; Bhandarkar Oriental Research Institute. Price of Fascicules 1-5 Rs. 20 only.

the editor draws attention to the general nature of the Mahabharata manuscript tradition and shows the several pitfalls that lie in the path of the editor, before he could decide on an authoritative text.

It is now clear that, beyond doubt, there are two recensions of the Mahabharata, one the northern and the other the southern. These two recensions go back to a very early date in the history of text tradition that it cannot be said with any certainty whether we could at all get at any manuscript which could be pronounced to belong to the period before the age of these different recensions. The B. O. R. Institute have had the advantage of almost all really useful manuscripts available all over the world in preparing their critical edition. The editor's task is therefore, all the more difficult, to decide on a constituted text which could be free from the corruptions or overpowering effects of either of the recensions. For it is the ambition of Dr. Sukthankar to claim for his constituted text, the full authority of Vyasa's original work, as near as it might be, under the circumstances. To a superficial observer the voluminous footnotes that appear in each page of the Poona-edition, may indeed appear bewildering. He may even come to the hasty conclusion that the editor would have done well to print the constituted text alone uninterruptedly and relegate the "valuable footnotes" to the end of the fascicule or even volume. But that would just defeat the purpose, which the footnotes are intended to serve from the point of view of the scholar.

There are many interesting features which are peculiar to the constituted text of the Poona Edition. The great Brahma-Ganesa episode is very conspicuous by its total absence. This episode

which occurs only in the Northern Recension and which does not occur in any truly authentic manuscript of the Southern Recension* is as follows: Vyasa, the great bard who had revolved in his mind with the grace of Brahma all actions and incidents public and private in the lives of all the characters of the Mahabharata Epic, is suddenly seized with the biggest problem of his undertaking—to wit, to find the scribe competent to write out the verses as he dictated. Sympathising with his trouble Brahma immediately assures him of the existence of Ganesa who could be trusted to carry out the task to the satisfaction of all concerned. Ganesa is invited to undertake the task. He agrees on condition that Vyasa does not stop to think and make him wait, thereby causing him lack of work. Vyasa agrees to this trifling condition by characteristically insisting on Ganesa to undertake not to write anything that he did not understand. Though the episode in itself is certainly not at all necessary to enhance the beauty or dignity of the Epic, and therefore certainly deserves to be expunged from any critically constituted text, especially as it is totally absent from the Southern Recension, yet the episode has been fruitful in giving birth to several theories regarding the Mahabharata tradition itself.

In our next article we shall deal in greater detail regarding this as well as other peculiarities characteristic of the Poona Edition.

The get-up of the work and the mode of printing are all quite excellent and leave nothing to be desired. The learned editor therefore deserves to be congratulated on the excellent manner in which he is fulfilling his task. The Bhandarkar Oriental Institute deserves well of all well-wishers in India and abroad for its great and epoch-making undertaking.

*For further information, see the introduction to the Mahabharata—Southern Recension—published by V. Ramaswami Sastrulu & Sons, Madras.

ETHICS OF ISLAM

By P. N. Kalyanasundaram, B.A., B.L.

NO human motive has deluged the world with so much blood as Religion; yet nothing else has given so much solace to despairing humanity. It all depends on how we understand religion. As Prof. Radhakrishnan so aptly puts it, "By interpreting religion as life, we adopt a sane attitude to creeds and traditions. Creeds are true only to the extent that they correspond to the knowledge of the facts of life. Experience is not merely the fulfilment but also the test of creeds and every age is called upon to reinterpret the creeds in the light of growing experience." Since the establishment of the principal religions of this world, science has made marvellous progress and unveiled many of the secrets zealously guarded by Nature. Every religion has therefore to adapt its theology and rationalise its conception of God in terms of the intellectual achievements of the age. To define religious truths in terms of exploded notions is a negation of religion. The idolatry of letters and the apotheosis of dead men are far worse than the idolatry of images; religious stagnation is far more degraded than the worst form of fetish worship.

It is therefore futile to attempt the solution of the subtle problem of life by idle philosophical speculation, dry intellectualism or the performance of rituals from the cradle to the grave. Religion, we have said, is based on experience. Religious experience is peculiar in its nature. While it is subject to the interpretation of sense data like any ordinary experience, it differs from the latter in as much as thought is reduced to a minimum therein, and an analysis

of the data of experience in the ordinary way is out of the question. The mystic state is essentially a state of feeling with a cognitive aspect; it has to be directly *experienced*, and cannot be communicated to others except in the form of a proposition. The prophet is therefore in a position to give the world only the *result* of his experience in the form of a judgment without an analysis of the processes involved. This gives the chance to a host of impostors who trade on the credulity of human nature, and its craving for cheap salvation, and foist on the world their own pet religious fads either for their personal profit or for notoriety.

Even the genuine messages of the prophets inspired by their inner spiritual experience got tainted at the hands of the disciples. They entangle the words of the prophet in a net-work of ritualism, supernaturalism, literalism and externalism. What was intended as a liberating vision for struggling humanity rapidly degenerates into a mass of conflicting doctrines and "isms", only to add to the religious discord in this world.

Another important feature of religious experience is that it is intermittent in its nature. During the periods of spiritual experience, the subject of experience is, so to say, carried away from this world. The subject of such experience has an intimate association with a unique other self, momentarily suppressing the individuality of the former. Therefore, the great danger in religious development is in the disciples, in their blind reverence for the personality of the Master, stereotyping his ordinary mode of life and evolving

elaborate doctrines and religious laws on the basis of his most casual words and injunctions called forth by the passing exigencies of the time. To make matters worse, there are always selfish motives at work to manufacture "traditions" and attribute sayings and deeds to the master to suit later day exigencies.

Apart from these causes which contribute to the growth of a multitude of religions true and false, there are other factors which affect the development of religions in this world. As Amir Ali points out: "The national characteristics of a people, the climatic conditions under which they exist, the national features of the country in which they dwell, the influence of older cults, all give a colour and complexion to their faiths and doctrines." Speaking about the growth of Islam, Dr. Radhakrishnan says "In Arabia, Islam was a simple lofty theism, quite a stranger to the refinements of the later centuries. When it subdued the Persian people the Semitic tendencies yielded to the mystic ones. The incomparable beauty of the primitive Arab tradition gave place to rich philosophy and gorgeous mythology in which Mohammed became a mysterious being suspended between heaven and earth. About 70 millions of the population of India are followers of Islam and the vast majority of them are ethnologically of the same type as the Hindus. It is but natural that the Indian form of Islam should have its own features."

Leaving aside the minor doctrinal differences and ritual variations, it will be of interest to examine some of the ethical principles of Islam as taught by the Arabian teacher.

Islam itself recognises the genuineness of other religions, and does homage to the prophets who came before the Prophet, whether their names are

mentioned in the Quran or not. About the diversity of religions, the Quran says: "To everyone have We given a law and a way. And if God had pleased, He would have made you all one people (professing one religion). But He hath done otherwise that He might try you in that which He hath severally given unto you; wherefore press forward in good works. Unto God shall ye return and He will tell you that concerning which you disagree."

To quote again Dr. Radhakrishnan, "Islam is a religion without mystery. Its simplicity is its strength and beauty. It does not indulge in any theological subtleties, supernatural paradoxes, or metaphysical pretensions. It is natural religion with one central principle that God makes, upholds, governs and perfects all things. This serene lofty theism is best suited for the simple-minded and the unsophisticated." The opening verses of the Quran summarise the essentials of Islam. "There is no doubt in this book; it is a direction to the pious, who believe in the unseen, who observe the prayers, and distribute alms out of what We have bestowed on them; and who believe in that revelation which has been sent down to you, and that which has been sent down to the prophets before you, and have firm assurance in the life to come; these are directed by their Lord and they shall prosper." Again, it says, "There are of those who have received the scriptures, upright people; they meditate on the signs of God, and the last day; and commend that which is just; and forbid that which is unjust; and zealously strive to excel in good works; these are of the righteous."

The absolute character of God and its incomprehensibility by the finite mind form the theme of many fervid passages in the Quran: "Your God is one God;

there is no God but He, the most merciful.....Yet some men take idols beside God, and love them as with the love due to God. But these (the idols) whom you invoke, besides the Lord, create nothing, but are themselves created. They are dead and not living." Again, it says, "...Verily there is none in heaven or on earth, but shall approach the Merciful as His servant. He encompasseth them." "Say, God is one God: the eternal God; He begetteth not, neither is He begotten and there is not any one like unto Him." About the power and providence of God, we have many verses like the following: "Whatever is in heaven and earth singeth praise unto God; and He is mighty and wise; He giveth life, and He putteth to death: and He is almighty. He is the first and the last: the manifest and the hidden, and He knoweth all things.....and unto God shall all things return. He causeth the night to succeed the day, and He causeth the day to succeed the night: and He knoweth the innermost part of men's breasts. Believe in God and His apostle, and lay out in alms a part of the wealth whereof God hath made you inheritors; for unto such of you as believe and bestow alms, shall be given a great reward." Again, there is a verse, "Sight perceives Him not, but He perceives men's sights; for He is the knower of secrets, the Aware."

It has often been said that Islam lays great stress on the aspect of God as power; but a perusal of the Quran will show that greater emphasis is laid on the aspect of God as love. The very name "Ar-Rahman" with which each chapter opens is significant. The opening verse of the Quran says: "Praise be to God, nourisher of the world the compassionate, and king of the day of judgment." God is the "forgiver of sin, receiver of peni-

tence." "Say, O! My servants, who have transgressed to your own injury, despair not of God's mercy, for all sins doth God forgive. Gracious, merciful is He." About the omnipresence of God, "God is in the East and the West. Therefore, whichever side you turn you will see the face of God."

Mohammed did not impose any credal test. He laid greater emphasis on conduct than on doctrine. "Those who abstain from vanities and the indulgence of their passions, give alms, offer prayers, and tend well their trusts and their covenants, these shall be the heirs of eternal happiness."

The return of good for evil is supposed to be a Christian doctrine; there is, somehow, a notion that Islam favours the doctrine of "an eye for an eye, and a tooth for a tooth". Nothing can be farther from the truth. Does not the Quran say "Turn away evil with that which is better"? Again, it says "Paradise is for the godly, who give alms in prosperity and adversity: who bridle their anger and *forgive* men; for God loveth the beneficent."

Duty towards parents is inculcated in innumerable passages of the Quran. "Defer humbly to your parents; with humility and tenderness say 'O Lord, be merciful to them, even as they brought me up when I was helpless'. "We have enjoined on man to show kindness to his parents. With pain his mother beareth him; with pain she bringeth him forth."

In Islam, hospitality and universal charity are stern religious duties. Drunkenness, usury and gambling are condemned and prohibited absolutely. Kindness is enjoined not only to fellow human beings but also to animal life. All God's creatures are his family; and He is the most beloved of God who tries to do most good to God's creatures." "There is no

on earth, nor bird which flieth with its wings, but the same is a people like unto you—unto the Lord shall they return."

The Quran also teaches men to be humble. "O men, be humble and lowly. He who guards his tongue from detraction, God will conceal his vices; and he who suppresses his anger, God will withhold his punishments from him; and he who asks pardon of God, God will accept his supplication."

Another interesting feature about Islam is its rational view of Mohammed. He is considered only as an ordinary human being. He himself says, "God has not sent me to work wonders. He has sent me to preach to you. I never said that Allah's treasures are in my hand, that I knew the hidden things or that I was an angel—I who cannot even help or trust myself unless God pleaseth." This is indeed a very unique feature not found in any other religion. But, in India, Islam has been affected by the influence of other cults, and the attitude of the Indian Muslim towards Mohammed is not the same as that of the puritanic Wahabis of Arabia. In fact, the tombs of Pirs in India receive a veneration from the Indian Muslim which finds no support in the Islamic scriptures.

About the cultural value of Islam, it is needless to discuss at length. It is enough to point out that the Arabs who were "on the brink of a pit of fire", who were in the last stages of degradation and debauchery before the time of Mohammed were able in the course of a few years within their embracing Islam to subdue the major portion of Eurasia. They also held aloft the torch of knowledge to Medieval Europe, established

universities, and taught the arts and sciences to the nations of the world. The attitude of Islam towards the acquisition of knowledge cannot be better expressed than in the words of the Prophet. "The ink of the scholar is more sacred than the blood of the martyr."

A great boon conferred by Islam is its treatment of all Muslims on a footing of perfect equality. In fact, Islam is a religion without the ramifications of abstruse theology. It stands on the two principles of divine fatherhood and human brotherhood. It is this equality of status which has attracted millions to its fold. This does not apply fully to the Indian form of Islam, where we find a modified form of caste system. But even among them, all Muslims are equal in the Masjid. The Muslims do not look to any priest for intervention with God for his salvation.

It is not possible within the compass of a short article to even briefly enumerate the grand ethical principles of Islam which are of universal appeal. I conclude with the following beautiful verse from the Quran:

"Come, I will rehearse what your Lord hath enjoined on you—that you assign not to Him a partner; that ye be good to your parents; and that ye slay not your children because of poverty; for them and for you will we provide; and that ye come not near to pollution, outward and inward, and that ye slay not a soul whom God hath forbidden unless by right . . . and draw not nigh to the wealth of the orphan, save as to better it . . . and when ye pronounce judgment then be just, though it be the affair of a kinsman. And God's compact fulfil ye, that is what He hath ordained to you. Verily this is my right way; follow it then,"

RITUALISM AND ITS VALUE

By R. Ramakrishnan, M. A.

IT is the fashion of the day to scoff at the several daily and seasonal rites and ceremonies performed by orthodox Hindus and especially by pious Brahmins of the 'old school.' An irreverent and defiant attitude towards these relics of the past is considered the mark of culture, not merely by those who profess other faiths and creeds, but even by those who are born Hindus. Even in Brahmin homes that were once the abode of piety and holiness, this feeling of proud abhorrence of what are called meaningless observances is rapidly spreading. To be fair to such people, we must admit that their attitude of irreverence and their assumption of an air of compassion and mild scorn towards those 'ignorant men who still believe in these old fads' is to a large extent not unreasonable. The fact that many of the extant orthodox observances have lost their inner significance and have become occasions for mere *tamasha* and feasting and the deplorable condition of Brahmin priestcraft with its hypocrisy and insincerity and its craving for material gains in the name of spiritual things, are responsible for the development of the above attitude among our youth.

No one can deny that an excess of ritualism becomes in the long run a harmful obsession and even contributes to the drying-up of the fountains of the finer graces of character in man. Whenever, therefore, in a country's history, ritualism tended to be over-emphasised, there has been always a reaction for returning to the normal, the pendulum swinging to the other extreme before resuming its central

position. As an instance, we may point to the Buddha's (Buddha was a Kshatriya by caste) revolt against the Brahminic faith of excessive ritualism. The Buddha rightly laid emphasis on the cultivation of the qualities of the heart, and thus brought a harmony into the national life. It has also been the lesson of history that rites and observances which were once the expression of an inner idea and had a deep significance and meaning for society lose the power of such expression, and are continued as dead relics of the past, although as is the case everywhere, to the ordinary minds, what is old seems holy.

While therefore making due allowance for the hypocritical allegiance that is paid to the sacred rites nowadays, let us examine the real utility of a mass of rituals to the individual and society.

Man acts on two planes—the external and the internal. The one is the expression and manifestation of the other. So long as man is an embodied being, and his faculties of head and heart are limited, and so far as his mind works in the conditioned plane, man cannot entirely get rid of rituals, ceremonies, religious observances and symbols. The human mind always grasps easily at concrete things, the abstract eludes its grasp for a long time. If, therefore, a man is anxious to prevent his mind from seeking content in a snug self-delusion and becoming a prey to mere sentiment, he must take care that it is associated with concrete objects. The concrete is, of course, merely a means to an end,

and should never become the end itself. In the first place, rituals serve to bring to the mind the concrete associations it requires for its healthy development. We may illustrate it by an example. When an aspirant to spiritual life tries to meditate on his Chosen Ideal, he finds it well nigh impossible to still the oscillations of his mind and think in a continuous flow on the object of his meditation. But when he performs worship or makes offering to a picture or an image of his Ideal or when he chants the holy name of the Lord, or when he sings His praise, or when he is engaged in some service that is linked with his love to the Ideal, the aspirant finds it easy to have a more or less continuous flow of contemplation on his Ideal. Mere external worship alone, without inner devotion is manifestly of no avail. But where one is fortunately endowed with a little faith and devotion, external worship and service help to develop the young plant of spirituality.

Secondly, rituals will be of no help, unless they are performed with deep sincerity, earnestness and enthusiasm. As Swami Vivekananda has said, an atheist is better than a hypocrite. One must acquaint oneself with the real meaning and significance that particular rituals are intended to bear and convey, and must, during their performance, remain attuned to their inner significance. Reverence is very essential, but where there is faith, it will not be lacking.

Thirdly, rituals have a great disciplinary value to their performers. There is a tendency in the present day towards extreme licentiousness. Every one wants to be free from discipline and imposed rules of conduct. And modern urban life affords splendid opportunities for the practice of a life of mis-called liberty and individualism.

But man's mind is such a woefully erring guide, that unless one binds it down with a rigorous self-imposed discipline, it is apt to lead one along perilous paths. As the Gita says, unless we conquer our lower self, we are our own worst enemies. Rituals give us the discipline necessary to combat successfully the wayward tendencies of our rebellious lower nature. The beginner in the spiritual field must follow a regular routine of life, day after day. It is good for the body, mind and soul. People fancy they are 'free' and 'liberal minded,' if they eat everywhere and anything they can lay hands on or if today they bathe in the morning, tomorrow in the afternoon and the day after at night. Even physiologically, this want of regularity is pernicious. On the other hand, the life of a man who has regular hours for bath, ablutions, meals, work, sleep, etc., will be a harmonious and happy flow. Many enlightened youths at the present day do see the benefit of such disciplines. But they do not see why this must have any religious significance. It is because when a thing is invested with divine significance, the mind more readily submits to it. The device is a mere precaution against our own imperfections; its aim is to ensure that the mind does not, in a moment of weakness, lure us into disregarding the discipline.

The consistent performance of rituals also helps us to acquire the habit of perseverance and sustained devotion to a cause. It makes us strong to feel that our body, mind and will are perfectly under our control. In the Upanishadic language, we feel safe like the monarch riding in a chariot drawn by horses that are perfectly under control.

The performance of seasonal rituals has a wider significance. Apart from the lighter aspect of its bringing cheer

and joy into the otherwise monotonous life of the family, it contributes indirectly to greater solidarity among different sections of the family and also to the perpetuation of some healthy national characteristics which it will be to the great detriment of the country to lose. Similarly, occasional groupings of many families for the celebration of particular ceremonies lead to the consolidation of a clan. Even as the limbs of the body contribute severally to our health and welfare, several communities contribute each in its own way to the vigour of the nation's life. If the nation must live, the units composing it must be sound and healthy. And no bond is so potent as the inheritance of common traditions and common institutions, and the possession of an identical outlook on the deeper problems of life.

We can illustrate the above generalisations by a few illustrations. The ordinary *Sandhya* which Brahmins are obliged even from boyhood to perform thrice a day has great disciplinary and cultural value. As Gandhiji says, prayer is as essential to a man as food and sleep. In the morning and evening, man must naturally turn his thoughts to the Immanent Providence, and in however imperfect a manner, attune himself with the infinite. This practice leads to a smoothening of life, and takes us for a while away from the sordid worldly preoccupations, into our own home. The practice of *Sandhya* even from a very early age has great practical value. Swami Vivekananda proudly told a Western audience that as a result of long practice, no Hindu boy would feel hungry at all, before he had bathed and performed his ablutions. We always associate light with God. This explains the adoration of the sun.

These rituals again make us feel that we are not mere separate unconnected

entities in this world, but that we are at every step of our life, linked with family, society and even with the whole universe, that we have got duties to the departed ancestors even as to the living contemporaries and to the yet unborn generations. The elaborate marriage rites of the Hindus, which are unique in the world's history, are intended to bring home to the bride and the bridegroom that their union is not intended for mere sense enjoyments but has loftier spiritual aims in view, and that by their wedding each other they assume some responsibilities for the welfare of the society. The performance of *tarpana*, *sraddha*, etc., to the *pitris* should certainly appeal to the modern spiritualists who are so eager about establishing contact with the dead. When on the occasion of an eclipse of the sun or moon, the Hindu bathes, fasts and offers *tarpana*, it shows how he thinks of the whole universe as linked with him and wants to celebrate the event of darkness covering the planets that give him light, lustre and like.

And then there is the poetry in these rituals—their beauty and art. How eagerly do the children and women in the Hindu homes look forward to the annual festival! What cheer and mirth they send into the atmosphere at home! What joyous meetings of loving relatives! What exchange of good wishes! It is something romantic in the extreme. A life devoid of these gay occasions will bring horror to the Hindu mind.

Lastly one marvels at the vigour of Hindu society which has imbibed these rituals in their elaborateness into the very depths of its being and has transmitted them from generation to generation.

Even as mythologies are invented to bring home the deep truths of religion to ordinary minds, rituals are potent

Instruments for ensuring the safe transmission of a nation's ideals to posterity. Every society has got its rituals. It is impossible for mankind to be wholly without them. The cynic who laughs at the Brahmin standing on the riverbed in shivering cold and muttering his *mantrams* may as well laugh at the devout Muslim who, when his time of prayer comes, kneels down for worship, wherever he be, not caring about the 'opinions of civilised society' or at the pious Christian kneeling before a cross made of brass. The numerous Hindu rituals have as much significance to the Hindu as Christmas festivities have for the followers of Christ or as the Islamic festivities of Ramzan, Barawafat and Muhurram have for Muslims.

There is no use of blaming the institution of ritualism, because a few

of its professors are insincere and hypocritical. The institution is sound and healthy. Its aim is limited viz. the helping of the individual onward in the spiritual path and the consolidation of society by the creation of a common allegiance to some external symbols of solidarity. In the case of the *Sannyasin*, who has finished the preliminary preparatory stage, these rituals are of no help and he is freed from the obligation of performing them.

Ignorance is the root of all misery, say the Upanishads. The real trouble in this matter is with those who cannot or will not see the real significance of rituals, nor be convinced of their infinite powers for the expansion of the self and of their indispensability in a certain stage of spiritual growth.

LOVE

By a Seeker after Truth

ALTHOUGH the nature of love is inexpressible even as taste by a dumb man, yet an attempt is made here to express in all humility what is really meant by the word love. Love is the maximum expansion of the human heart which finds expression in self-annihilation. Self-realisation is possible through love or self annihilation. The over-flowing love of Bhaktas finds full vent in singing praises to God, the Lord of Love. Love is the force that binds the universe and keeps it in its safe condition. Love expects nothing in return for service rendered. It is love that makes the sun shine and the clouds pour down rain. It is love that appears as flowers in trees. It is love that makes the cow lick the dirt on the newborn calf. It is love that makes the mother suckle the tender helpless infant.

The love of God is so great and constant that nothing that man wants is refused. God who is the embodiment of love does not condemn; but the man who undergoes the consequences of his own acts considers it a punishment, when the consequence is attended with pain. Man is the seeker and God is the giver. It is pleasing to man so long as he gets what he desires but it is distressing to him when he finds that there is no satisfaction in the object itself after he comes into possession thereof. By experience he finds that happiness does not lie in the things which he asked for and got. He comes to know that true happiness lies not in material things but in spiritual experience. Therefore it stands to reason that it is not for us to ask for material possessions which will not satisfy the thirst of the soul. Let God give us or

let Him not give us material possessions and let us not worry Him to give us specified things that we name, as if He knows not what is fit for us. God, no doubt, gives us what we want, but is it not much better to leave the choice of gift entirely in His hands without cataloguing the things we want? Is it not good for us, as meek and good children, to do our work cheerfully and fearlessly? The safest way for us is to work His holy will since we are His children. In doing the duties, great or small, attached to the position we hold, obediently, faithfully and gladly as service offered into Him, lies our permanent happiness. In the human body there is circulation of blood in the brain as well as in the feet, though they lie apart and in the opposite directions. The blood in the brain cannot be considered more dignified than the blood in the feet. Whether high or low, rich or poor, God protects all by placing the indispensable necessities of life within easy reach. If we only realised that God is impartial and full of everlasting love to His creatures, we should never distrust Him, or hate our fellow-men, never assume superior airs or feel depressed. We must have enough faith in God. In the absence of faith there can be no true love. Work, work, work with faith,—this is the secret of success.

"Not to the strong is the battle,
Not to the swift is the race;
Yet to the true and the faithful
Victory is promised though grace."

—Says Sweney. We must think and pray:

"From Thee, great God, We spring,
to Thee we tend.

Path, Motive, Guide, Original and
End."

Every one must realise that he is
born for a nobler end than to become a

slave to his body. Why should we feel anxious day and night for securing bread and happiness instead of honestly working and calmly meditating? When there is a cut in the finger the forces of Nature are at work and the process of healing begins at once whether we wish it or not. There we see the presence of God. When you hurt your neighbour, you feel remorse. Why? Because the same soul which is in you is also in him. Your neighbour is a part of your own self. Here again you feel God. When you help any one you feel delighted, and therein also you feel the presence of God. Thus you always feel God's presence in you whether you openly say so or not. The Lord who cared for the infant while in the mother's womb will not fail to care for it after delivery. We must have tremendous faith in God. Men are making themselves miserable by self-inflicted anxieties. God gave us bodies not for personal sensual enjoyment but for His service. "Work is worship", says Carlyle. It is by toil that kings govern. The seat of Government is not a bed of roses. Man must feel "My work is my joy. In that joy does the joy of my life abide." We did not make the body ourselves to claim and use it as ours. It is God's own instrument through which His will should be allowed to prevail. We are weak and selfish. Man thinks for himself or his class only but God takes thought for the whole universe. None knows for certain what the next moment will bring him, yet alas! men are too busy with worldly calculations. Let us be true and do our work well and meditate on God—who speaks within us. His little gentle voice is heard not by our ears but felt by our entire being. He warns us always, "Speak the truth and hurt not a single living creature." Except God none is

our real helper, none our true friend. It takes long to feel and know this truth. Neither relatives nor possessions will accompany the soul when it kicks off the body which it inhabits for a while. The all-merciful God is ever ready to save us and remove our pains, yet we do not truly love Him and seek His company because we are wanting in faith. We are filled with pride in our hearts—the sense of position and possession sits tight on us. We are unwilling or unable to shake it off. We have in our frenzy forgotten to love and worship the giver of all things including our own bodies and consciousness, though we were taught to love the given things. This is strange and opposed to sound reason. Let us correct our ideas by dismissing our pride. Let us go to the lowest place and begin rightly from the beginning. All work, great or small, is equally good and sacred in His eyes. Absolute contentment in the position in which we find ourselves, readiness to do hard and honest work, full faith in God, an extremely pious and well regulated life—let these

characterise our life from now. Then and not till then can we really know the blessings which love and humility are able to confer on men. Let us always be mindful of God in our hearts, let us see Him inside and outside of us and serve Him with faith, with love and devotion. He is the only true Friend, the only inseparable Benefactor and Guide, all else is sham and show and worth nothing.

Non-violence in thought, word and deed preached by the Buddha and the Christ, practised by them and Prahlad of long ago—is the only subsisting virtue while violence is able to do even justice only unjustly. Beware of violence and shun it. Rely on Love. Replace violence by love and as soon as you do so you will feel the secret power of the life in all things, in other words, you will know what it is to be a true Bhakta of God. Faith in God or God-consciousness is the sole and solid foundation on which man must feel the blessedness of his very existence. This faith is otherwise known as Love or Heaven's Light.

HOW TO LESSEN CRIME BY A DOSE OF RELIGION

By C. S. Venku

IN spite of all that has been done for the reformation of the world, in spite of all the Borstal institutions, in spite of all the inventions, in spite of all the forces of nature that are now the tireless slaves of man, in spite of all improvements in agriculture, in mechanics, in fact in every department of human labour, the world is still covered with poverty and with crime. The prisons are full, the courts are crowded, the offices of lawyers and public prosecutors are ever busy, and there seems to be no material decrease in crime.

For many thousands of years, man has endeavoured to reform his fellow-men by imprisonment, torture, mutilation, and death; and yet the history of the world shows that there has been, and is, no reforming power in punishment. It is impossible to make the penalty great enough, horrible enough, to lessen crime. Only a few years ago, in civilised countries, larceny and many offences even below larceny were punished with death; and yet the number of thieves and criminals of all grades increased. Traitors were hanged quar-

tered or drawn into fragments by horses and yet treason flourished and vice prevailed. Most of these frightful laws have been repealed and their repeal certainly did *not* increase crime. In our own country, we rely upon the gallows, the penitentiary and the jail. When a murder is committed, the man is hanged by the neck till he is dead; and in a few minutes, a new murderer is ready to suffer a like fate. Men steal; they are sent to the jail for a certain number of years, treated like wild beasts, frequently tortured. At the end of the term of imprisonment, they are discharged, having only enough money to return to the place from which they were sent. They are thrown upon the world without means, without friends—they are convicts. They are shunned, hated, abhorred, suspected and despised. If they obtain a place, they are discharged as soon as it is found that they were in prison. They do the best they can to retain the respect of their fellow-men by denying their imprisonment and their identity. In a little while, unable to gain a living by honest means, they resort to crime, they again appear in court, and again are taken within the dungeon walls. All this is the result of a wrong attitude towards criminals. Men should not be sent to the jail as a punishment, because we must remember that men do as they must. Nature does not frequently produce the perfect and the honest. In the human race, there is a large percentage of failures. Under certain conditions, with certain appetites and passions, and with a certain quality, quantity, and shape of brain, men will become thieves, forgers and counterfeits. The question is whether reformation is possible, whether a change can be produced in the person by producing a change in the conditions. The criminal is dangerous, and society has a right to protect itself.

The criminal should be confined and, if possible, should be reformed. A jail should be a school: at best, it should be a temple for the convict, where he should be allowed to pray and facilities offered to him to come into contact with God. The convicts should be educated in all these things: they should be taught to pray to God, to revere Him, to honour Him and to sing His praise. They should also be made to work, and they should be paid a reasonable sum for their labour. The best among the lot, should be in charge of prisons. They should be philanthropists and philosophers, they should know something of human nature; they should know something of God. Only a little dose of 'Religion' can do this and supply the want.

The prisoner having been taught, we will say for five years, the underlying principles of conduct, of the naturalness and harmony of virtue, of the discord of crime, having been convinced that society has no hatred for him, that nobody wishes to punish, to degrade, or to rob him, and being, at the time of his discharge, paid a reasonable amount for his labour, being allowed by law to change his name so that his identity will not be recognised, he should be in a position to go out of the prison a better man than when he entered it, with feelings of good will and gratitude towards the Government. He should have the feeling that he had been made a better man, that he had been treated with justice, with mercy; and the money he carried with him should become a means by which he could resist temptation, and support himself until he got some honest work. And this man, instead of making crime a business, would become a good, honourable, God-fearing, and useful citizen.

As it is now, there is but little reform. The same faces appear again

and again at the bar; the same men hear again the verdict of guilty and the sentence of the court, and the same men return again and again to the prison cell. Why, if they were taught to know something of religion, would

the convicts have the face again to appear at the bar and answer the charge of theft, murder, or arson? Religion would not abandon or desert even a convict. It saves one and all. If it does not it is no religion—it ceases to be religion.

SAINTS OF TAMIL LAND

By a Devotee

WHAT this our holy land of Bharatavarsha is essentially a land of spiritual evolution, of religious progress resulting from a ceaseless striving to realise Godhead, is a fact none can gainsay. In those far off ages whose "darkness" the searchlight of historical research cannot as yet—and perhaps can never—dispel, in those distant times when humanity elsewhere had not emerged from the first state of barbarism, our hoary ancestors had begun the search after Truth in serious earnest. In the Vedas the question is raised, 'When there was neither aught, nor nought, when darkness was covering darkness, what existed then?' and again, 'What is that, knowing which we shall know everything?' The questions are asked and the answer too is found, for these seekers after Truth triumphantly declare, 'Ye children of immortality, even those who live in the highest sphere, the way is found: there is a way out of all this darkness and that is by perceiving Him who is beyond all darkness; there is no other way.' This peculiarly spiritual mental mould of the Hindu community has never suffered a break and even at the present day when materialism has an undisputed sway over the world, there are not wanting men in our land who have realised, are realising, and are striving to realise the *summum bonum* of human

happiness. While politics, sociology, commerce and other similar things 'of the earth, earthy' command the attention of the West, religion is still nearest and dearest to the Hindu heart. That is why Swami Vivekananda so vehemently declared, 'India shall never become Europe until she dies.' In this our land, kings and emperors, statesmen and warriors, conquerors and millionaires bow down before the man who has renounced his all. There have been ever so many sages and saints and there are many more who never come to the light of the world but live and pass away in mountains and forests. If India is still a living country, if her religion has survived the shock of ages, if there is to be a grand future for her when she will again ascend to her legitimate place as the world's spiritual guide and life-giver, it is because of these innumerable sages and saints who bless us without our knowledge and leave their undying spirit behind to save us and guide us for ever.

In religion, as in the other spheres of human activity, South India has been in no way inferior to other parts of our land either in the measure of achievement or in the loftiness of idealism. If there is a whole gallery of well-known saints, sages and ascetics—and in addition, many others of whom the world has known nothing—in North India,

similar is the case with the South as well. Great spiritual giants have lived, preached and taught here too. South India is the birth-place of that mighty intellectual giant Sankara and that kindest soul on earth, Ramanuja. Besides these, there are a host of Tamil saints, philosophers, poets and monks who have really guided and moulded the religious life of the Tamil country. A study of the more important of such Tamil saints and their contribution to the spiritual activities of the country will be of great help in understanding the religious life of South India. We shall first take up the sixty-three far-famed *Nayanmars*.

Blessed are they who have in their hearts deep devotion to God. It is the only real thing in the universe; all other things are false. The state of the devotee's mind is beyond all description. To us, materialists that we are, devotion to God seems almost an impossibility. For, as Sri Krishna declares in the *Gita*, 'That which is night to all living beings, in that realm dwells the self-controlled Yogi.' That which is day to us—the mundane world and all that it stands for—the wise sage regards as *Maya*, while that which is dark to us—the spiritual world and the higher faculties of man—is his only living sphere. 'True devotion has wonderful powers' says Swami Paramananda in that charming little book of his, *The Path of Devotion*. 'Through it a devotee can bring out divinity even from a stone. It is a living force and can give life to a dead body.' These sixty-three saints of Tamil land were all of them true devotees. For one thing, devotion transcends castes and creeds. Among these illustrious sages we have persons from all classes of society. In fact several had their birth in the lowest classes of the

Hindu fold. Who has not heard of Nanda, the Pariah saint? There were Kshattriya as well as Vaisya sages too, besides those who were fowlers, shepherds, potters, agriculturists and 'untouchables.' In short, these sixty-three persons were drawn from as many as seventeen castes and sub-castes. Everywhere it is the same fact: when one is a true devotee, no matter to whatever caste he may belong, the highest and the lowest, the poorest and the wealthiest have alike revered, adored and worshipped him. Buddha was not a Brahmin but none the less, an Avatarhood has been conferred on him. The accident of birth alone has never prevented any Hindu from ascending the ladder of spiritual progress. As Tagore says, 'India has been trying to accomplish her task through social regulation of differences on the one hand and the spiritual recognition of unity on the other.'

Another point to be noted is the manner in which these several sages have attained salvation. It has differed in different cases. But we may broadly divide these men into three classes of devotees. First come those who secured liberation by the grace of the *guru*—the spiritual master. The devotee makes no difference between the *guru* and God. The master, who has attained liberation even when living, can help his disciples to ascend the ladder of inner harmony and easily get them to a state he himself has reached. The wonderful powers of the *guru* are very clearly set forth by Swami Vivekananda in his eloquent address on 'My Master.' A group of twelve saints comes under this category. The second class, consisting of about thirty persons includes those who got spiritual realisation by the worship of the *Linga* or the Idol of God. Some explanation is necessary here. There are not wanting

among us people who are dead against all forms or idol worship and can approve only of the worship of the *Nirguna Brahman*—the Absolute, void of qualities. But the human mind is limited and can work only in a limited sphere. For instance, if we are asked to think of abstract space, the best thing we can do is to think of the ocean or the vast sky. Beyond that we cannot go. To the fully developed and most mature mind, idol-worship in any form is not necessary. But to men on the lower plane it is of great help in spiritual evolution. Not that every beginner should necessarily take up idol-worship, but those that have taken to it are not to be despised, for they are not wrong. To the devotee the stone that he worships is no longer a stone; it is the very image of God. It is the Absolute, no doubt, but only in a qualified aspect. As quoted elsewhere, the devotee can rouse life from a stone. So that, when in these lives we find instances which will seem miracles to us, it will not be wise to conclude that these are invented myths, stories invented by idle people. Miracles are possible even today even as sincere devotees are possible, though not to as great an extent as in those golden days of yore. The third class of devotees consists of those who got freedom from bondage by the worship of devotees. The remaining saints fall under this category.

Only the emotional man can become a true devotee. The man of the dry, merely reasoning, or scientific brain and of a heart powerless to feel, can never be a lover of the Lord. The devotee is highly imaginative; most of them are poets. Their one joy is for ever to be singing in praise of the Lord. Most of these Tamil saints are in fact the greatest poets and singers as well, of the Tamil country. They are the authors

of many inspiring and ennobling songs and epic poems which are the inherited treasures of the country. For the details regarding the lives of these saints we have to trust to the scanty material offered by the *puranams* or holy writings of old. There is bound to be in them also a fair share of "superstition" and imagination. We shall not trouble ourselves with the probable dates and times in which these sages lived and preached; for that is a much discussed question and we leave it to the plodding student of historical research. We shall be content merely to paint the spiritual life of South India through a study of the lives and peculiar contributions of its illustrious sages and philosophers.

II

Saint Kannappa

The chief distinction about Saint Kannappa lies in the fact that he was one of those who belonged to the lower classes of Hindu society but nevertheless, attained the proud privilege of finding a place among the saints of the country. His life shows how there is not the least connection between refinement, civilisation or education as ordinarily understood, and true devotion. Ignorant, illiterate, unrefined men have been true devotees. For devotion is a thing of the spirit. It is not the brain but the heart that works there. Another feature of Kannappa's life is that it shows how devotion to God brings in its wake a spirit of self-surrender and self-sacrifice and an absolute absence of egoism. To the devotee God is everything. He is prepared to give up his life for His sake. For devotion is, in the words of that noblest of devotees, Prahlada, 'that abiding love in God, which the non-discriminating have for the fleeting objects of desire.' And just as

we are prepared to sacrifice our all—even our wisdom—for the satisfaction of our senses, the devotee is ready to give up his all for the sake of the Beloved. A third feature of this life is that it illustrates how God cares only for sincerity and does not require an ostentatious worship to be pleased. As the Lord Himself says in the *Gita*, 'He who with devotion offereth to Me a leaf, a flower, a fruit and water, that love-offering I accept, made by the pure-hearted.' A true devotee may worship Him with rough stones, but the Lord regards it as a cool shower of flowers: he may pour on His head ditch water but that becomes dearer to God than holy Ganges water. For the power of true devotion is so great that though God is free and not bound by any law, yet He says, 'I am bound, to My devotees.'

Saint Kannappa was the son of Nagan, the king of the hunters, and his queen Dattai who lived at Uduppur in the Potthappi country. For a long time the royal pair had yearned for a son and their prayers to the Lord were at last answered. The child was named Thinnan, because it was strong and heavy. The boy Thinnan began to practise at the bow and to hunt and soon became an expert in both. In due course, Nagan made his son succeed to the throne, as he himself was old and weak.

One day there was a royal hunt. The young king ran in pursuit of a boar that had escaped and was fleeing for its life. Two hunters alone could keep pace with him. The royal hunter at last succeeded in slaying the boar but the party was so very tired that they thought of cooking the boar and having a sumptuous feast before returning home. Accordingly they carried the animal to a river-bed by the side of which was the holy hill of Thirukkala-

thi, sacred to Lord Shiva, Thinnan's own family deity. A feeling of inexpressible bliss and a sense of calm and peace came over the royal youth as he got up the hill to offer his worship to the Lord. One of his assistants was left down to prepare the food and the other followed him up. As soon as the youth saw the idol, the grace of the Lord suddenly dawned on him and his whole nature changed. A deep love towards God sprang up in him and he became child-like; he shed tears of joy, embraced the idol and showered on it a motherly affection. 'Who has come here to worship my lonely God?' he enquired, having found some flowers on the idol's head. His servant told him that a Brahmin sage was worshipping there daily. The ecstatic youth forgot himself and said in a simple, sincere, child-like manner, 'Oh, how could my Lord be fearless when He has to be alone here? And who is it that would feed Him with meat and water here? I shall go down and bring Him some prepared food.' He got down a little way but the pang of separation was too great and he returned. The desire to appease the Lord's hunger was also strong and making up his mind he came down where the servant had the food ready.

This lover of God never once replied to his servants' queries. He began to taste the cooked food; morsel after morsel he took and those morsels he found luscious he kept aside for his Beloved while those that were not to his taste were thrown away. Thus, like the woman Sabari in the *Ramayana*, who stored delicious half-eaten fruits for the coming Rama, this devotee also collected some nice food for his Lord. There was no vessel to be got there, so he took water in his mouth and having placed on his own head the flowers intended for the worship of the

Lord he got up quickly with his bow and arrow, feeling anxious that his Beloved would have been hungry for long. Seeing the mad acts of their chief, the servants went back to inform the party of the unexpected turn of events.

With the shoes on his feet, King Thinnan removed the flowers that were already on the idol's head. Next he spat the water in his mouth on to the idol, as if he was pouring out his own heart's love, and throwing the flowers from his head upon it he beseeched his God to take in the meat he had selected for Him. That night also, the royal devotee stayed beside his God to protect Him from wild beasts. Next morning he again went down to fetch the day's food for the Lord.

A Brahmin sage by name Sivagachariar was performing penance in the woods surrounding the hill and he daily used to come up the hill to worship the Lord there. That morning too he came when Thinnan was away hunting for food, and was horrified to find pieces of meat in the *sanctum sanctorum*. Not knowing who the author of this sacrilege could be, he cleaned the abode and purified it by incantation of holy *mantrams* and retired to the forest after conducting the usual worship.

That day also, Thinnan prepared some luscious dinner with the flesh of the deer and the hare and mixed it with honey and offered it to the Lord. At night he kept watch at the temple. On the next day, the old king Nagan came to the hill to take back his son, who however would not be separated from his Beloved. And the old father returned home, heart-broken and sad. In this way the Brahmin and the hunter kept worshipping the same God, without each other's knowledge and quite in a contradictory manner.

The Brahmin sage was feeling greatly troubled at heart at the recurrence of the revolting incident day by day and to relieve him of his mental distress, God appeared to him in a dream on the fifth night of these happenings and said, 'My lover! do not think that he—My other devotee is a brutal hunter. I shall presently tell you about him. His whole being is filled with deep love for Me. He knows only one thing and that is Me. All his acts have My full approval. The shoe-beatings he gives Me when he removes the flowers placed by you on My head are dearer to Me than the celestial shower of flowers. The water he spits on Me from his mouth, because it comes with his soul's love, is to Me purer, holier and sweeter than the sacred waters of the Ganges. The flowers he throws on Me after having fixed them first on his own head, because they come with sincere devotion, are more pleasing to My heart than those with which the gods worship Me. The meat he offers with overflowing affection seems to Me sweeter than the sacrificial offerings of the *Vedic* priests and sages. The few words he utters in My presence with sincerity and devotion appeal to Me more than the prayers of gods and the songs of men. Tomorrow I shall show you the intensity of his love. Be hiding yourself behind the idol at early morn.' When the Lord had disappeared the sage woke up. 'How rare it is', he thought, 'that a low-born hunter, ignorant, dull, and barbarous, should have been gifted with such devotion to the Lord as would not be easy of attainment even to the gods on high and to the most learned sages on earth! And how bad it was that I thought very ill of him'.

Next morning, as usual the hunter-devotee went down to fetch food, water and flowers; but when he was returning he found many illomens on the

way. Fearing that some evil had happened to his God, he hurried up. Sage Sivagochariar was hiding behind the idol. And now, to Kannappa's horror there was blood pouring down profusely from the right eye of the idol. In order to test the extent of his devotion and to give a proof of it to the Brahmin sage, God willed it so. Seeing this mishap, the royal devotee was greatly agonised and he fell on the ground and wept, cursing the author of this cruel act. He then got up and ran down with bow and arrow to punish any human being or beast that might be wandering in the woods after harming his God so mercilessly. But none could be found and the royal hunter returned with some drugs and herbs the juice of which he administered to the bleeding eye. But the bleeding did not stop. Then an idea flashed through his mind. He concluded at once that the only cure was to offer his own eye in the place of the bleeding one. It was the work of an instant. With the end of his arrow he plucked out his right eye and applied it to the idol; the bleeding at once stopped! The one-eyed devotee began to dance in joy, but his happiness was momentary. For the Lord, wishing to put him to further test, caused blood to flow from his left eye. But this time, the devotee did not suffer much; he had already found the proper cure. 'I shall pluck

out my left eye and cure my God of this illness 'he said to himself; and in order to locate accurately the Lord's eye-socket, when he would become completely blind himself, he placed his foot, with the shoe on, near the idol's left eye and was about to pluck out his own eye with the end of the arrow—his soul feeling the unmatched joy of self-sacrifice for the sake of the Beloved—when the following words greeted his ear 'Stop, stop, My Kannappa! My dearest one!' The full grace of the Lord had fallen on him and the Merciful Being blessed him saying, 'Thou faultless devotee of Mine, thou art one with Me.' From that day onwards, he has been known as Saint Kannappa (*Kan* being the Tamil word for eye). And so the Almighty Lord, who is beyond the reach of even the sages who lead a life of severe austerities, showered His full grace on Saint Kannappa within a period of six short days. Why was it? Sri Ramakrishna says, 'The goal may be very easily attained through the power of faith and devotion but never through the power of reasoning and dry intellect.' 'If you want to love at all, Love God,' said Swami Vivekananda. Such is the glory and the greatness of true devotion! May He bless us with that ardent type of love and true devotion to Him!

SELECTIONS FROM ADHYATMA RAMAYANA

ARANYA KANDA: CHAPTER IV

RAMA'S DISCOURSE ON MAYA AND VIJNANA

[In accordance with the instructions of Agastya, Rama next proceeded to the Panchavati on the banks of the Godavari (Gautami). There in a convenient and solitary spot, Lakshmana erected a spacious dwelling place for the stay of his brother and of Sita, and dedicated himself entirely to the task of ministering to their wants during the day and of mounting guard to protect them from possible dangers during the night. One day, after rendering the usual service, Lakshmana modestly approached Rama and requested him to explain to him the means of attaining liberation. Rama thereupon spoke as follows.]

अनात्मनि शरीरादात्मबुद्धिस्तु या भवेत्

॥ २१ ॥

सैव माया तथैवासौ संसारः परिकल्प्यते ॥ २२ ॥

या What आत्मबुद्धिः self-idea, identification with Atman अनात्मनि which is other than self शरीरादौ with regard to body, mental modifications etc. भवेत् occurs सा that (identification) एव alone माया Maya (इति उच्यते is called) तया by her (Maya) एव alone असौ this संसारः Samsara, round of births and deaths परिकल्प्यते is superimposed.

21-22. Maya is but the idea of self entertained with regard to the body etc. which are non self, and that alone is responsible for bringing about the experience of births and deaths.

रूपे द्वे निश्चिते पूर्वे मायायाः कुलनन्दन ॥ २२ ॥

विक्षेपावरणे तत्र प्रथमं कल्पयेज्जगत् ॥

लिगाद्यब्रह्मपर्यन्तं स्थूलसूक्ष्मविभेदतः ॥ २३ ॥

अपरं त्वखिलं ज्ञानरूपमावृत्य तिष्ठति ॥ २४ ॥

कुलनन्दन O Well-born one (Lakshmana) विक्षेपावरणे Vikshepa (projecting the universe into consciousness) and Avarana (hiding the real nature of the Self) मायायाः of Maya द्वे two रूपे forms (functions) पूर्वे from the beginning निश्चिते were determined, i.e., existed and came into effective operation तत्र among them प्रथमं the first, namely, Vikshepa स्थूलसूक्ष्मविभेदतः with the division into gross and subtle लिगाद्यब्रह्मपर्यन्तं up to Brahma (the four-faced Creator) who is लिगाद्यः i.e., one whose prior form is Linga or Mahat Tatwa जगत् the universe कल्पयेत् superimposes अपरं the second, namely Avarana अखिलं ज्ञानरूपं the entire Reality आवृत्य covering तिष्ठति remains.

22-24. Maya has from the commencement¹ exercised two functions known as Vikshepa and Avarana. Of these the first has superimposed the entire universe, with its division into gross and subtle—the universe ranging up to the four-faced Brahma² who has Mahat Tatwa as his prior form. The second, namely, Avarana remains covering, as it were, the entire Reality.

(1. Creation is really beginningless. But for facility of understanding, it is possible to conceive a state when there was no 'created object' and yet Maya remained in possession of the Vikshepa Sakti or the power to project 'objects' into consciousness and the Avarana Sakti or the power to conceal the Reality namely Brahman.)

(2. Starting from our fleshy bodies which form the grossest manifestation, we have to take into account subtler and subtler manifestations, the subtlest that can be reached being Brahma or Hiranyagarbha who pervades all creatures like a thread or Sutra. The expression 'up to Brahma' therefore includes all gross forms.)

मायया कल्पितं विश्वं परमात्मनि केवले ॥२४॥
रज्जौ भुजंगवद्भात्या विचारे नास्ति किञ्चन

॥ २५ ॥

रज्जौ In a rope भुजंगवत् as a snake भात्या by false perception केवले absolute परमात्मनि in the Paramatman विश्वं universe मायया by Maya कल्पितं is superimposed विचारे on (correct) thinking न किञ्चन nothing (except the ज्ञानरूप referred to above) अस्ति exists.

24-25. On the absolute Paramatma the universe is falsely superimposed like a snake on a piece of rope. Correct thinking and the consequent correct perception reveal that nothing (other than the Ultimate Substratum) exists.

श्रूयते दृश्यते यद्यत्स्मर्यते वा नरैः सदा ॥ २५ ॥
असदेव हि तत्सर्वं यथा स्वप्ननोरयौ ॥ २६ ॥

यथा As स्वप्ननोरयौ (objects perceived in) dream and imagination नरैः by men सदा always यत् यत् whatever श्रूयते is heard दृश्यते is seen वा or स्मर्यते is remembered तत् that सर्वं all एव हि verily असत् unreal (भवति is).

25-26. Whatever is always heard, seen or remembered by men, is all really Asat³, like the objects of dream or imagination.

(3. सत् is that which exists eternally असत् is therefore that which is not eternal. We experience it no doubt, but our experience of it can be stopped, modified and refuted by other experiences.)

देह एव हि संसारवृक्षमूलं दृढं स्मृतम् ॥ २६ ॥
तन्मूलः पुत्रदारादिबंधः किं तेऽन्यथात्मनः

॥ २७ ॥

देहः Body एव alone संसारवृक्षमूलं the root (cause) of the tree of Sam-sara or round of birth and death दृढं for certain स्मृतं known as तन्मूलः because of it पुत्रदारादिबंधः bondage consisting in the attachment to sons, wife etc. (भवति comes about) अन्यथा otherwise, if there had been no body आत्मनः for the soul ते they (sons, wife, etc.) किं (भवन्ति) do (they) happen? i.e., such bondage never comes.

26-27. The body is verily the root of the tree of Samsara and it is due to it that bondage in the form of attachment to sons or wife is brought about. Indeed, in its absence, no such relation arises.

देहस्तु स्थूलभूतानां पञ्च तन्मात्रपञ्चक्रम ॥
अहंकारश्च बुद्धिश्च इंद्रियाणि तथा दश ॥ २८ ॥
चिदाभासो मनश्चैव मूलप्रकृतिरेव च ॥
एतत्क्षेत्रमिति ज्ञेयं देह इत्यभिधीयते ॥ २९ ॥

स्थूलभूतानां Of gross elements पञ्च (combination of) five (स्थूलदेहः the gross body) तन्मात्रपञ्चकं the group of five subtle elements अहंकारः principle of ego च and बुद्धिः intellect च and तथा likewise दश ten इंद्रियाणि senses like eyes and limbs like hands च एव and चिदाभासः that on which the Atman, which is of the nature of Knowledge, is reflected, i.e. मनः mind (सूक्ष्मदेहः the subtle body) मूलप्रकृतिः Mulaprakriti or undifferentiated matter च एव and (ऐश्वरो देहः body of Iswara) (एतत् सर्वं all this) देहः body दु

indeed एतत् this (combination of elements etc. क्षेत्रे Kshetra or field in which the soul works during its conditioned state इति as ज्ञेयं is to be known (एतत् this) देहः body (including gross, subtle, etc.) इति as अभिधीयते is called.

28-29. The gross body is made up of the five gross elements and the sub-

tle by the five subtle elements, Ahamkara, Buddhi, the ten organs of sense and action, and the reflector of the Atman, namely mind. Mulaprakriti constitutes Iswara's body. All these form the Kshetra and are known by the general term 'body'.⁴

(4. All these are grouped together as 'body', since they are जड or devoid of intelligence or Consciousness.)

NOTES AND COMMENTS

Hinduism and Its Spirit of Assimilation

Among the great religions of the world, Hinduism is unique in one respect. As the oldest system of faith it claims to have survived many a sister religion that flourished along with it in days gone by : as the religion of a people who retain the vitality of life in spite of their many defects, it still claims that it has a message to deliver to humanity. What is the secret of this undying vitality ? In the Akbar Ashram Tract for the month of August, Mr. A. H. Jaisinghani discusses this question in a very suggestive article entitled "Hinduism—The Secret of Its Survival" and gives his valuable opinion which we wish to bring to the notice of all who are working for the regeneration of India. He says "With Hinduism there can be no quarrel now as there was none before. Hinduism received and recognised all philosophies and systems of Yoga current in this land and grew out of them..... This liberal mindedness of the old Aryans it was which disarmed all opposition and drew to their fold not only the aborigines of this land but also many foreign tribes and nations which came into contact with them. The Aryans won over other faiths and creeds by recognising what truth lay in them..... Buddha raised a voice against caste and other abuses of the Brahminical faith. Hinduism was in its weak days then. Yet it had sufficient strength left in itself to absorb Buddha and his mes-

sage. Once again Hinduism triumphed. Buddha was accepted and soon came to be regarded as an incarnation of Vishnu, and though in name Buddhism vanished quickly, its essence was assimilated. This it is, I believe, which make the efforts of Buddhist Missionaries in India so fruitless."

The experiences of the past are not without their lessons for the present and the future. In fact their only value lies in how far they are helpful to us in solving our present day problems. Mr. Jaisinghani accordingly points out the need for reviving this tradition of assimilation which Hindus seem to have forgotten in recent times. After referring to the way in which Hinduism absorbed the faith of Buddha in olden days, he says by way of criticism of present day Hinduism : "But look at Islam and Christianity ! Their efforts are not fruitless. Why are these 'Missionaries' and 'Moulavies' still hanging about us today ? What makes them stay and carry on their nefarious trade ? They stay because we have not, in spirit, accepted the message of Christ and Mohammed yet, which our ancestors, I believe, would have accepted in the same spirit in which they accepted Buddha's message. Why are so many of the 'Hindu fold' being daily "lost" ? Many among us fret at this and become restless ; we have started counter-missionary movements under different names, and it looks almost like a war of religions;

emotions are stirred; there is much animosity between the sects; the spirit of hatred grows. And all for what? "To keep the foreigner out", say some of my brethren. Alas! they do not understand that truth is no foreigner. It does not care under what name you accept it, but in some form it must be accepted. Otherwise it must wait; it cannot depart. And our refusal to accept can only give excuse to the mischief-mongers to carry on their nefarious trade.

"The truth of Christianity, I wish to tell my brethren, is no foreigner to you. The essence of its teachings is familiar to you. Has not India's own leader been proclaimed as its best interpreter today? Let us freely accept it then and enrich our faith. Let us regard Christ as our own. Nor is the truth of Islam a foreigner. Monotheism and democracy are the essence of Mohammed's message. But democracy is originally an Indian conception. Did not the *Rishis* proclaim all men, all creation, as born of one father?.....And with the lofty idealism of the Upanishads as our inheritance, can any one say that monotheism is unknown to us? What is it then that keeps us from regarding Mohammed also as a messenger of God?.....To imbibe, to assimilate,—is that not the very secret of Hinduism's strength?.....Yet so many misguided adherents of Hinduism today are crying for war, thinking that would solve their problem. I would wishto plead with them yet to preserve these characteristics of their culture in which lies its strength, to keep cool and not to forsake the path of their forefathers, if they wish to see Hinduism still alive, if they wish it not to experience the fate of all dogmatic creeds.We should no longer disfigure the fair face of Hinduism by copying from others their bigotry and fanaticism. We should seek not to exclude but to assimilate. It will yet be in time to cry halt to the warring sections of our country, to understand the true nature of the power that we possess and accordingly change our attitude. Indeed, it can never be too late to learn and to repent. Let foreign missionaries abuse and

attack as they will. We shall disarm them: let that be our faith. We shall tell them: ye are not foreigners; ye are our friends; ye are our brethren, Christ truly is ours, Mohammed too is our prophet, and so they are yours; these and other prophets of other faiths,—they are yours and ours, they are our common possession as we are of God, as is God a common possession of us all. And what will they do when, inspite of their anger, inspite of abuse, inspite of provocations offered by them, we hold to our faith and continue to say: surely, ye are none other than our brethren! They can do but one thing then. Before this all-conquering love, they must lay down their arms, banish all suspicions, all hatred, and become with us believers in one common God and common destiny for all men and women, which has been the dream of God's true prophet!"

Assimilation has been the policy of Hinduism in the days of its vigour, and our failure to follow that tradition with regard to Islam and Christianity has truly been detrimental to the best interests of our country. Though there is nothing new for us to learn from these religions in regard to spiritual life, we cannot however neglect to assimilate the great social and humanitarian principles embodied in these religions. Islam's message of social democracy is certainly a much needed palliative to the social oppression and invidious caste distinctions so rampant in Hindu society, and the Christian gospel of active service too is highly needed to change the cold attitude of the so-called higher castes to the sufferings of the oppressed and down-trodden. There is also no reason why Hindus should not recognise the Christian and Muslim ways of worship as their own, and accept the great prophets and saints of these faiths, as different sects of Hinduism nowadays do among themselves. The exclusiveness of the followers of those religions may stand as a stumbling block in the way, but as Mr. Jaisinghani has remarked, they will have to lay down their arms before all-conquering love. Side by side with the work of assimilation, we must also take

steps to remove the causes that often lead many oppressed Hindus to become converts into other religions. For by such conversions the cause of exclusivism only gains ground, and the difficulties in the way of assimilation become greater. The curse of untouchability and other oppressive features of Hindu social life form the causes we have referred to above, and without

their removal there is little chance of successfully solving the social and religious problems that confront our land today. This means the acceptance of the democratic and humanitarian principles of Islam and Christianity, and thus allowing them to fulfil that function of social amelioration for which Providence seems to have brought them into this land.

REVIEWS AND NOTICES

THE VEDIC GODS: *By Dr. V.G. Rele, L. M. & S., F. C. P. S. Published by D. B. Taraporevala Sons & Co., Kitab Mahal, Hornby Road, Bombay. Price Rs. 6-8-0.*

The psychological part of the Vedic and Upanishadic teachings, says the author, has been rightly interpreted by later Vedic scholars, but not those parts dealing with the conception of the "Vedic world" in general and of the various gods functioning therein in particular. For example, there are numerous passages in the Rig Veda, which describe the world as consisting of two halves, each with its own heaven and earth, and as running a parallel course, being fixed by Indra to his car "as with an axle." The two heavens are compared to two bowls turned towards each other, and the Antariksha, the middle space between heaven and earth, is said to be dark, filled with water and having mountains and streams in it. Darkness and light appear simultaneously and the pair mingles in the sky, while the Sun rises on the horizon and never sets but steadily rises higher. Such conceptions, says the author, make it clear that the Vedic seers have in mind a world entirely different from the external universe as we know it. And as for the gods like Tvashtri, the Asvins, Vishnu, Rudra, Pushan, Parjanya and others, identical descriptions of their "physical appearance," ornaments and decorations have been given by the various seers. In the author's opinion, these profuse details tally because the seers must have *seen* these gods in their concrete form, and the Vedic scholars are

wrong when they explain these away as mere imagination and poetic fancy. The attempts made by these scholars to identify these gods as the Thunderstorm, the Storm-cloud or Lightning are unsatisfactory because they leave out many parts of the descriptions. For example, Parjanya is supposed to be the Storm-cloud and it stands to reason so far as he is the nourisher of vegetation, but how can this supposition be reconciled to the Vedic description of him as the producer of "fertility" in kine, mares and women? Pushan, another god, has been thought to be the same as the Sun, but such a supposition is evidently wrong as it utterly ignores the description that he is "old, crooked, toothless", carries a distaff with an owl on it and drives the wheel of Surya *downwards*. It also omits to explain how he can be "the wooer of his mother" and "a lover of his sister".

The author, therefore, advances his "biological theory" to explain all these physical characteristics of the gods, and their world, left unexplained by the scholars of the past. He starts from the widely accepted philosophical principle that the individual is a copy in miniature of the cosmos and that the Vedic world and its gods must therefore have a place *within* him. He is convinced that the Aryan races were "far more advanced in physical science than is yet recognised; that they had discovered much that has since been re-discovered by modern science, much also that has yet to be discovered." With this tribute to the Vedic seers, and aided by his own patiently con-

ducted and valuable researches in the subject of the nervous system and its functions, the author has written the present volume, which clears many points hitherto considered as inexplicable. The structure of the brain and the nervous connections, as explained by him, do answer the descriptions of the Vedic world and the Vedic gods to a most amazing degree. How is it, one may ask, that these Rishis, in their ancient forest haunts, made discoveries which modern research has been able to make only with the assistance of all its scientific apparatus and methods? The author has his own characteristic reply to give: "Whether the Rishis had a kind of X-Ray vision (we do not think that the author uses this in any ironical sense), by which they located the different gods and knew their working, or whether they actually dissected the body to know the anatomy of the nervous system, or whether they made physiological experiments on animals, it is indeed very difficult to say"; but looked at from the new angle of vision supplied by the "biological theory" the anatomical facts and their physiological activities are quite in keeping with our present knowledge. Possessing this precious knowledge of "the anatomy of that part of the body by which the final goal is to be reached," the seers arranged its substance "in a system of parallelism by which the same duties were ascribed to the internal as well as the external powers of universal nature, and they gave to their expression also a system of double values, the same language serving their double purpose". The arguments and the explanations in this respect are quite convincing and the numerous pictures in the book facilitate the understanding of the points set forth.

But while accepting Dr. Rele's "biological theory" as a key to comprehend the descriptions of the physical appearance of the Vedic world or the Vedic gods from the standpoint of the microcosm and while recognising the fact that the "qualities and functions tally" with the activities manifested by the nervous system, we are at a loss to understand how the author can assert that "these Vedic gods have certainly

no super-physical existence" or that "No one can honestly give much credence to the view that they are self-existent." The author has conceded that behind the growing physical form and evolving mental qualities of a man there is a "super-physical" entity remaining "ever the same, ever unchanging." It is only a step further and an application of the same principle to admit that behind the nervous formations and activities going on regularly and uniformly in all healthy individuals taken collectively there can be "super-physical" entities, who also remain in "essence" immutable and eternal. We are also unable to accept the unqualified statement of the author that "the source of revelation of the Vedic gods is not the living body, but the dead body". The dissection of a dead body might help one to find out the physical appearance of the nervous structures, but how could any seer, even with X-Ray vision, physical or spiritual, find out the functions of these internal organs by the observation of dead bodies only? To understand which organ guides which activity, the X-Ray vision,—if the author is serious in using the expression,—should be directed inside the skull and vertebral column of the *living* body. If this is granted, it follows that the seer could have understood these truths by using his own body and mental workings for the experiment. The statement that the term "Sruti" was "invented" to hide the secret of cutting open bodies and to escape punishment for "man-hunting" is not based on any observable data, as the author's pronouncements on the nervous system undoubtedly are. It would have been more proper and in keeping with the general tribute he has paid to the knowledge and greatness of the Rishis, to have believed that they got their wisdom through revelation in its simplest sense, as the sacred books and traditions indicate. The author has said that the perfected man "leads a life wherein varieties of experience do not cause either pain or grief, joy or sorrow, weal or woe". And to say with the same breath that these seers endowed with the knowledge of the highest truths were up to inventing a term like "Sruti" for fear of

being punished is to brand them as cowards of an extreme type.

But setting aside these side-issues, we feel that the theory advanced by Dr. Rele does make many a description of Vedic deities perfectly intelligible and interesting. The book, therefore, is "well worth having, well worth reading and well worth studying" as Y. G. Nadir, M. S., of Grant Medical College, has remarked in his Foreword. May original researches be conducted in other fields too with the zeal and spirit of enquiry shown by the learned Doctor.

A DAY WITH SAMBHU: *By K. S. Venkataramani, Svetaranya Ashrama, Mysapore. Pages 61. Price Annas 8.*

The night previous to his twelfth birthday Sambhu welcomes a wandering Sadhu to his house. Next morning they get up early, and the Sadhu takes the boy to the sea-shore to see the glory of the sunrise; and from that time till nightfall, leads him on to various places, using gentle and effective suggestions to bring into play his newly awakening powers of observation, appreciation, expression and the like. The mature Sadhu, with his heart overflowing with love for the young, is rightly portrayed as an efficient teacher, whose words and conduct during a single day are bound to flash again and again into the mind of the taught and set free the hidden springs of healthful activity in a manner impossible for the professional schoolmaster with all his opportunities for a longer contact. We are afraid, however, that the portrait of the teacher occupies not merely the foreground, but the whole of the ground.

RELIGION AND CULTURE: *By T. L. Vaswani. Published by Ganesh & Co., Madras. Pages 93. Price Annas 12.*

This book contains the full text of the thesis that Vaswani prepared for the "Indian Cultural Conference" held in connection with the anniversary of the Gurukul, Kangri. He points out that many young men in India have begun to regard "religion" as opposed to "culture" and to cherish desires of walking in the footsteps of Soviet Russia, who believes that "God is

dead" and has accordingly thought it wiser to pull down churches and erect "Homes of Culture" instead. The danger to the onward march of New India, and indeed of the world, can be avoided only by showing in a convincing manner that religion is culture, nay the very highest culture of the self. The author has done this admirably in the present volume, where it is shown that the essence of religion consists in getting a Darshan or vision of Dharma or the laws of life—a vision achieved only through Sadhana and flowing as Shakti into the stream of history, civilisation and life. "Culture" itself is approached and defined from various standpoints, and a pen-picture finally drawn of the ideal man of culture, the Sthithaprajna of the Gita. The latter half of the book is devoted to most valuable chapters on the contributions made to the sum-total of Indian culture by each of its living religions—Jainism, Buddhism, Sikhism, Islam, Christianity and Hinduism. The profound conviction of the author is that "the new culture of our New Spring," the new Renaissance of India, will be a synthetic one, summing up and bringing to higher fulfilment the rich promises of the culture "evolved under the brooding of the spirit of the Aryan Dharma, the Hindu religion of Ancient India." We commend the book to all interested in India's welfare and in the growth of culture in general.

CAWNPORE RIOTS AND GANESH SHANKER VIDYARTHI: *By C. S. Venu, 35, Avadanapaper Street, Choolai, Madras. Pages 24. Price One Anna.*

The book opens with a brief description and history of Cawnpore City and the riots that have broken out within it before this time. The origin and course of the recent riots are described mainly by putting together the narrations of eye-witnesses. The latter portion of the book gives a short sketch of the valuable services of Vidyarthi, who heroically laid down his life for bringing about the welfare of Hindus and Muslims.

SOUMYA KASISA STOTRAM: *By H. H. Swami Tapovanji Maharaj, New Gadi, Rishikesh, Deradun. Price Annas 10.*

This is a collection of beautiful Sanskrit verses arranged into eighteen chapters. The first is a praise of Siva, conceived as the One Deity whom people worship under various aspects as Vishnu, Lakshmi and so on. Chapters II to VIII summarise in elegant verse the essence of Isa, Kena, Katha, Prasna, Mundaka, Taittiriya and Aita-

reya Upanishads. Chhandogya and Brihadaranyaka end with XIV and Svetasvatara, Brahmbindu and other minor Upanishads occupy the next three. The last chapter winds up keeping या देवी सर्वं भूतेषु of Sapta Satis as a model. The style and thought are sublime throughout.

NEWS AND REPORTS

Indian Journalists' Association

The report of the Association for the year ending 30th June, '31, shows that there has been all-round progress in its activities during this period. The membership has more than doubled and it stands at 125. The papers represented on the Association now number sixty-two. During a part of the year the Press Ordinance was in force and the Association took action to combat the Ordinance and to oppose the attempt to implement it in legislation. A scheme of Provident Fund for the benefit of employees of newspapers; organisation of teaching of journalism in co-operation with the University of Calcutta; the elimination of objectionable writings and manner of reporting of news likely to embitter communal feelings; and the framing of an electoral system likely to be accepted by all communities—these are some of the other important items which have engaged the attention of the Association during the year under report.

Vedanta Society, San Francisco

September 1931 marked the beginning of a new chapter in the history of the San Francisco Vedanta Society. Swami Dayananda, who had been a teacher of the Society since June 1926, and its leader since May, 1929, left for India on the 22nd of August. Intensely spiritual and deeply loving, Swami Dayananda had a true understanding of the needs of the students and helped them all in their spiritual progress by instruction and example. The Society gave him a farewell reception on the evening of August 14th in the Temple Auditorium. The programme was very interesting, consisting of prayers, music, recitations and speeches. The Swami himself sang

some sweet devotional songs. Many students of the Swami expressed their love and gratitude in feeling terms and recounted his manifold services to the Society. Swami Akhilananda and many of his students from the Providence Centre were present at the function. Swami Dayananda left with Swami Akhilananda and party, and several students and friends went to the Ferry Building to give him a hearty send-off. Swami Vividishananda is now in charge of the Society and is assisted by Swami Ashokananda.

Obituary

It is with deep sorrow that we announce the passing away of Mr. V. V. Namagiri Iyer of Salem on the 20th September, 1931. He had the good fortune to come in contact with some of the direct disciples of Sri Ramakrishna and under their guidance he became instrumental in establishing the Sri Ramakrishna Ashrama at Salem. May his soul rest in peace!

Ramakrishna Mission Flood Relief Work

In the week ending October 3, the Ramakrishna Mission distributed from its thirteen centres 415 mds, 25 srs. of rice to about 16,000 helpless men, women and children belonging to 321 villages in Pabna, Mymensing and Dacca Districts.

Our funds are almost exhausted. Yet the relief work must be continued for six weeks more. We earnestly appeal to the generous public for help. Any contribution in cash or kind will be thankfully received and acknowledged at the following address.

(Sd.) SUDDHANANDA,
Secretary,
Ramakrishna Mission.



"Let the lion of Vedanta roar"

Let me tell you, strength is what we want and the first step in getting strength is to uphold the Upanishads and believe that "I am the Atman".

—Swami Vivekananda

THE VEDANTA KESARI

VOL. XVIII]

DECEMBER 1931

[No. 8

PRAYER



जगद्गुरो नमस्तुभ्यं शिवाय शिवदाय च ।

योगीन्द्राणां च योगीन्द्र गुरुणां गुरवे नमः ॥

मृत्योर्मृत्युस्वरूपेण मृत्युसंसारखंडन ।

मृत्योरीश मृत्युबीज मृत्युजय नमोस्तु ते ॥

कालरूपं कलयतां कालकालेश कारण ।

कालादतीत कालस्य कालकाल नमोस्तु ते ॥

Salutations to Thee, O Thou divine preceptor of the universe. Thou art the giver of bliss, the foremost among the greatest of yogis, O Thou preceptor of preceptors, salutations to Thee.

Thou art the death of death, the saviour in the world of death, the lord of death, the cause of death, O Thou conqueror of death, salutations to Thee.

Of measurers Thou art time. Thou art the Lord of time, the origin of time. Thou art beyond time, and yet Thou abidest in time. O Thou destroyer of destroyers, salutations to Thee.

BRAHMA VAIVARTA PURANA

THE DECLINE OF THE RELIGIOUS SPIRIT--II

IN the last part of this essay, we have traced the decline of religion in modern times to the progress of science and the growth of historical criticism. The scientific discoveries of our times have discredited the cosmological theories of most religions and given a rude shock to the dogmas based on the scientific conceptions of ancient days. The progress of physics, chemistry and biology have given rise to that outlook on life called naturalism which ignores the possibility even of any existence beyond the region of nature, and seeks to explain the whole phenomena of life by means of mathematical and physical laws. The sympathies of common men have been enlisted on the side of science in its attitude of hostility towards religion, because science has been able to substantiate its claims by the many practical results of its research into the workings of nature. The progress of anti-religious thought has also been assisted by the growth of anthropology and historical criticism. These have provided an alternative explanation of religious conceptions and ceremonies that is in keeping with the principles of naturalism. As a result has grown the new attitude, so rampant in modern times, of regarding religion as a survival of primitive barbarism, receding progressively before the light of modern civilisation and scientific enquiry. We shall now consider how far this criticism of religion and its supposed downfall are valid and real.

In the first place, it is to be remarked that there are two types of people among the so-called religious men all the world over. The first type consists of men with whom religion is a growth from within, an urge from the

very core of their personality. The religious spirit is inborn in them, their ears are by nature attuned to the call of the supersensuous. Unlike the common run of men they are ever conscious of a delightful murmur of an undercurrent within their own being, inviting them, as it were, to its cool and peaceful banks from the noonday blaze and furious strife of this material world. They need no intellectual proof for the existence of God and the reality of spiritual life, nor any persuasion to go to churches or to worship in temples, to read the scriptures or contemplate on the glory of God. For, with them, all these form the very nature of their being and need no fostering care from extraneous agencies.

In contrast to them stand the rest of the faithful of all religions, who are not bound to their respective faiths by genuine love of God or by aspiration for higher life. In the case of a vast majority of them, religion is the off-shoot of their ignorance. Blind conservatism and inertia make them adhere to the ways of their forefathers in respect of rules relating to worship, marriage, festivities, funeral and other social usages that have been sanctified by their association with religion. The call of higher religion to practise purity, self-control, and other noble virtues have little appeal to their earth-bound minds. What keeps them on to the path of religion is the attraction and fear of vividly painted pictures of pleasures and punishments in the life hereafter. In addition, the various religions of the world have not refrained from holding out other cheap attractions in the shape of short-cuts for success in life, for health, for wealth and many other

coveted objects of the world. It is in fact the very material appeal of popular religion that has received response from the many, either in the past or the present, and even this has been possible because their intellectual outlook has been narrow or because there has been nothing equal to popular religion in working upon their fears and hopes, their passions and prejudices. There are, however, others who are too wise to be entrapped by such allurements, but nonetheless have sufficient interest in religion to feel curious about its teachings. Though their faith is not deep-rooted, and though they do not feel the call of the spirit as a compelling force, they, however, entertain a superficial interest in it due to the probability of its truth with reference to a state of existence on which observation and experiment can throw little light. The Bhagavad Gita includes all these in its famous classification of God's devotees into *अर्त* (the miserable), *जिज्ञासु* (men of enquiring disposition), *अर्थाधी* (seekers after material good) and *ज्ञानी* (the wise). Of these the Jnani forms the first type we have described while the others belong to the second type since their interest in religion is either shallow or associated with grossly material considerations.

In speaking of the decay of the religious spirit, it is specially to be borne in mind that the phenomenon has practically no reference to the first type of men, viz., the Jnani. Whether in the past or in the present, their number has been always small, as it is the case with talents and genius in all fields of life. Guided as they are by an inherent consciousness of the spirit as of a self-existent truth, they are not thrown out of balance by the waxing and waning of faith and piety in the societies in which they happen to live. Whether

the spiritual life receives the benediction of science or not, they are little concerned with, their inner urge being in itself a sufficient warrant needing no proof of other kinds. So, when we speak of the religiousness and spiritual fervour of men in the past and deplore their absence in the men of our times, we have to bear in mind that among the vast body of men vaguely described as 'religious' in days gone by the really spiritual were few and far between and that their numbers have not even now gone down much below in spite of the boasted progress of science and historical criticism.

The real change has come with regard to the other type of men. For the common man, the progress of knowledge and technical skill have opened means of intellectual enlightenment and sources of physical sustenance other than religion. Primitive science, history and geography clothed in the garb of theological dogmas have been replaced by the results of more exact observation and research, and men have therefore been provided with a body of secular knowledge quite independent of ecclesiastical influence. With the decay of superstition, therefore, the influence of religion has also decayed among those classes whose faith was the off-shoot of their ignorance. In the same way, the progress of industries and technical skill, together with the increased political influence of the masses, has rendered the common man's life less precarious and perhaps more happy in this world, and has made him rely less and less on super-mundane agencies that seem to him the only source of help in more unfavourable times. Under such circumstances, it is but natural that his interest should shift more and more from religion with its commandments and moral codes that restrict his liberties in the present life for the

sake of uncertain benefit in a supposed future existence, and centre increasingly around secular enterprises that bring him more comfort in this world and impose less restrictions in his way of pursuing the inclinations of his mind and senses.

Again, in olden days, when political thought was still in a nebulous condition and economic issues were but dimly perceived by men, religious sanctions used to be invoked for social activities that really had little or no connection with spiritual life. Thus if we examine the history of various societies of the past, we shall find that politics, race-animosities, tribal feuds and even lust after plunder and rapine have been frequently confused with religious issues, and men who were least spiritual by nature and who stood for no spiritual principle whatever have passed for champions of piety owing to the anomalous connection we have referred to above. In the life of individuals, too, matters purely social in significance like marriage, personal law and caste questions were given a religious garb, so that when men were following the laws of physical and social life prevalent at particular times, they were wrongly regarded to be highly pious persons. This tendency on the part of men is to be clearly distinguished from the spiritualisation of our attitude towards life and work, of which we had spoken on a previous occasion, for the consequence of the former has not been to increase genuine piety among men, but only to give an appearance of piety to the conduct of persons who are not really so.

From the foregoing analysis, it is clear that when we hear of the decay of religious spirit among men, it means only the sifting of the really spiritual from that last class of people whose assumed religiosity is either the result

of ignorance or the confusion of religious and secular issues. With the progress of secular knowledge and the further clarification of issues relating to human life, this sifting will be more complete. In this sense, the service of science and historical criticism has been in the right direction. But the disservice they have done consists in the difficulties they have created for genuine enquirers and for the spread of the influence of really pious men. We shall therefore consider now what are the repercussions of scientific developments and historical criticism on religious thought and whether they have been able to cause any serious damage to the citadel of religion.

There is, no doubt, a great deal of exaggeration in the estimate generally made of this damage. Most of the criticisms and attacks levelled against religion are beside the vital point with which it is concerned. Thus when the geo-centric view of the universe was proved to be wrong, or the Biblical account of creation in seven days was substituted by the doctrine of evolution, what really took place was that primitive science got displaced as the result of more accurate observation and research regarding the origin and history of the universe and living beings. In including the concepts of primitive science among its indispensable dogmas religion has taken a wrong step, and the growth of science has only exercised a much needed corrective influence on it in this respect. The sphere of religion mainly relates to the inner life of man. To promote the habit of self-analysis, to weed out all that is coarse and material in human nature, to show a way for bringing about an at-one-ment between the individual and the universal spirit—these form the core as well as the distinctive feature of religion in all societies. If it

abandons its function of creating this attitude of inwardness among men and seeks instead to settle for ever the problems of astronomy and biology on the basis of books written in days when secular knowledge was in its infancy, it is but proper that the pruning knife of science and critical scholarship should come to the rescue and remove the overgrowths and the parasites flourishing on its branches.

In the same way the criticisms of science have helped to minimise the importance of anthropomorphic and materialistic conceptions in the religious beliefs of men. The pious followers of various faiths have often believed in a geographical heaven situated somewhere in the skies above and a geographical hell in the regions below. The astronomer's telescope has however revealed no signs of a heavenly court or a divine city in the boundless space above and men have been therefore forced more and more to discard their belief in an extra-cosmic God seated on a throne in the heavenly kingdom and think of Him more as an immanent spirit. So also, old ideas of heaven and hell abounding in the coveted enjoyments and the dreaded punishments of this world have now been shorn of much of their materiality and reduced to states of mind having very little of sensuous significance. In this respect also scientific criticism has only brought religion back to its proper sphere.

Just as science has purged religion of these crude scientific notions associated with it, historical criticism has disclosed the real nature of many conceptions that have wrongly been considered to be of divine origin. It is right that men should know that every word of the scripture is not inspired, that facts are to be distinguished from fables, that many ideas relating to

cosmology, social relationship, politics, medicine and other secular matters, which find a place in many religious books, are but relics of opinions held by men in the past, and not the result of divine revelation, and that prophets, saints and seers, however great, have been profoundly influenced by the sacred and secular traditions prevailing in their times. It is equally good to be shown the historical origin of rituals, customs and institutions of a semi-religious nature, apart from their psychological and spiritual significance, for by a critical study of religious books and sacred tradition men are able to sift the essentials of spiritual life from the purely accidental ideas that have come to be associated with religion. People are made to depend more on principles than on personalities, their tendency to rely too much on rituals and external ceremonies is checked and they are taught to set more value on internal discipline than on external formalities. Above all, historical criticism has made it possible to distinguish sheer conservatism from genuine piety. It has shown the absurdity of the blind worship of the past, and of entertaining a dismal outlook on the future of humanity. As Dean Inge has said, religion is a powerful antiseptic which preserves mummified customs that have long outlived their usefulness and otiose dogmas that have long lost their vitality, and there is nothing like historical criticism which reveals this aspect of religion and helps us to understand the vast quantity of mere survivals that encumber modern life. "What some most need," says Prof. James, "is that their faith should be broken up and ventilated, and that, the north-west wind of science should get into them and blow their sickness and barbarism away." Undoubtedly scientific

and historical criticism has had a healthy influence on the faith of men in this respect.

But what however appears reprehensible is that the flood, besides carrying a layer of fertilising silt into the adjoining fields, should also threaten the farm-houses and the life of the ryots inhabiting them. For the champions of science often claim that their subject, besides exercising a cleaning influence on religion, has discredited the validity of spiritual life, and by appropriating the whole sphere of reality for investigation, has rendered scriptures and spiritual experiences superfluous as well as meaningless. So also some anthropologists and historians want to explain away the whole of religion as a relic of primitive barbarism.

In this respect, both history and science are going beyond their legitimate sphere of criticism. Taking the case of historical criticism, it often assumes that human institutions are to be judged by their roots in place of their fruits. But there is no rational sanction for such an attitude. A rite or a symbol might have originated from certain crude notions of men in the past, but when it has transformed itself entirely in the progress of time and begun to exercise a healthy psychological influence on the minds of men, there is no reason why it should be deprecated for its lowly origin. Surely its present worth cannot be gauged in such a manner. "The fact that gills and tail exist in the human embryo tells us something of the remote past of man, but not his present or future. It explains nothing of the genius of a Newton that as an embryo he had a tail." Nor is it true that any of the low ideas that anthropologists associate with the Cross or the Linga are in any way present in the mind of the worshippers.

Whatever their origin might be, they have become symbols of holiness to their worshippers, and the historian's criticism cannot make it otherwise. Similarly, by showing the origin of rituals and symbols and by sifting facts from fictions, the core of religion, namely the spiritual experience of the great sages and seers is in no way disproved. Nor is the pet idea of the evolutionists that the later in time is always the better, applicable in matters of spiritual experience that are wholly related to the personality of man. Such a hypothesis may be true with regard to the biological life of organisms and to man's knowledge of the laws of nature the progress of which depends upon the exhaustiveness of the data available for research and the improvement of the technical facilities required for experiment and observation. But in literature, art, drama, etc., which rest wholly on individual genius, such a hypothesis does not hold good, as we actually see that the great masterpieces of the past in those branches have not been surpassed or improved upon by later generations. Spiritual experience is also akin to them in this respect that the greatest spiritual geniuses of the past have been able to gain the highest experiences and understand the secret of life, and that the succeeding generations have nothing new to contribute to the spiritual wisdom of mankind. In the scriptures of the world these nuggets of truth lie hopelessly muddled with fictions and social ideals of the past and what historical criticism can do is to sift the former from these encrustations. But if unsatisfied with this task it oversteps its legitimate sphere and seeks to discredit spiritual life as a whole, it is as culpable as the doctor who kills his patient for curing his disease.

Science too has not invalidated the truth of spiritual experience, as some upholders of that exploded philosophy of naturalism would have us believe. Consciousness has not scientifically been proved to be the result of the dance of atoms in the brain cells. The better knowledge of the physical and chemical laws operating in living organisms has enabled us to understand the mechanism of the body better, but they tell us next to nothing about the unique factor of consciousness in living beings. The old hypothesis of an underlying principle behind the world and the personality of the individual explains our inherent feeling of immortality and freedom better than any explanation based on naturalistic hypothesis. Moreover, explanations of the latter type are even unscientific, since their general trend is to ignore or deny these two given factors with regard to human consciousness, rather than to recognise them and account for them in a rational manner.

The very basis of materialism is being undermined today by our advancing knowledge of the physical world. Materialism is now a philosophy without a basis, for matter is now no longer an entity possessing mass and resistance, reducible to the shape of tiny billiard balls called atoms, but an unknowable, intangible something whose existence is only inferred because it corresponds to some of our mental processes expressed in terms of mathematical equations. Moreover, the field of physical science is strictly limited by the very nature of its aim and method. Science aims at giving only descriptions of phenomena, not their explanations. The so-called laws of nature are only a means for 'economising thought', for expressing in a general term the similarities we believe to have observed in nature.

As Prof. A. E. Taylor has said, "*Why things happen as they do, is now said, is no proper question for science: its sole business is to enable us to calculate how they happen.*" Again, physical science deals only with that aspect of reality which can be learned through pointer-readings. It is concerned only with such phenomena as can be measured by instruments and scales of various types and expressible in forms of symbols. "Penetrating as deeply as we can", says Prof. Eddington "into the nature of a human being, we reach only symbolic description. Far from attempting to dogmatise as to the nature of the reality thus symbolised, physics must strongly insist that its methods do not penetrate behind symbolism. Surely then that mental and spiritual nature of ourselves, known in our minds by an intimate contact transcending the methods of physics, supplies just that interpretation of the symbols which science is admittedly unable to give. It is just because we have a real and not symbolic knowledge of our own nature that our nature seems so mysterious. We reject as inadequate that merely symbolic description which is good enough for dealing with chairs and tables and physical agencies that affect us only by remote communication. In comparing the certainty of things spiritual and things temporal, let us not forget this—mind is the first and most direct thing in our experience; all else is remote inference." And mystical experience is what gives us this intimate knowledge of that aspect of reality which lies beyond the symbolism and pointer-readings of science.

Thus we see that the so-called damage done to religion by science and historical criticism is highly exaggerated. They have not touched the

core of religion or invalidated spiritual experience. They have at best only a healthy and purifying influence on the religious beliefs of mankind. If a large number of enquiring minds are showing a disinclination towards matters religious, it is only because religion as preached at present has not divested itself of its antiquated draperies and assumed a garb that suits the

taste of the modern mind. Will religious men all the world over now at least cast aside all sectarian and conservative tendencies from their mental make up, and taking the lessons that science and historical criticism have to teach, put their own house in order and thus combat the progress of materialism and atheism in the world?

JIVA'S STATE OF SAMSARA OR FALSE PREDICATION AND HOW TO GET RID OF IT

By Kokileswar Sastri, Vidyaratna, M. A.

“नासि त्वं संसारी,—‘अमुष्य पुत्रत्वादि-धर्म-
वान्’; किं तर्हि ? ‘सत्’ यत्तत्त्वमसि”

(छा० भा० ६.१४.२).

i. e. “This spatial and temporal world does not enter into the *substance* of the nature of your Self; nor does any of the states,—say, the state of yourself being somebody's son &c. &c. belong to you as your essential nature (धर्म). What then? You are really distinct from, and unaffected by, the world or the states;—You are true Being, That thou art.”

(1) We must learn not to take things as they appear to us but as they are in their true character or nature,—not as they appear to our sense organs and intellect. To perceive things as they are in themselves has been described as—“ययामृतार्थदर्शनम्” in Sankara's *Sarvavedanta Siddhanta* and as—“स्वात्म-यायात्म्य-ज्ञान”—in *Katha-bhashya* (3. 14). But how do the things appear to our intellect and our senses, and how to perceive them in their true character? “Unless you wake up”, says Sankara, in his *Katha-bhashya* “from the deep

slumber of *Avidya* into which you are immersed, your look will not be turned inward into the true knowledge of yourself (आत्मज्ञान)”. Why he speaks of *Avidya*, we shall see later on.

When an object (विषय) acts upon the Self by affecting the sense-organs, it (the self) interprets the impressions produced in the Self in terms of its own sensations.—

“गन्धादिभिरपि घ्राणादिषु अनुग्रहीतेषु, प्रवृत्ति-निवृत्त्यादयो (Motor and sensory activities) भवन्ति, तेन तैरपि अनुग्रहो भवति कार्य-कारण-संघातस्य” (छा०, भा०, ४.३.५).

Also

“मनः-संकल्पवशानि हि इन्द्रियाणि प्रवर्तन्ते*
निवर्तन्ते” (बृ०, ६.१.५.)

[i. e. “There are action and reaction between the sense organs and their respective sense objects; and the result is knowledge of external world and stimulation of impulsive action (प्रवृत्ति & निवृत्ति.)”]

*“शब्देन (अधिभूत) ओत्रेन्द्रिये पृथगे, मनसि विवेक उपजायते, तेन मनसा बाह्यां चेष्टां प्रतिपद्यत” (४.३.५).

["The *Manas* is an organ of reflection and volition and will. We have cognition followed by consequent action". (Vide, also छा०, 7. 18 22).]

The true Subject, as we have seen, has a nature (स्वरूप) of its own, it has its own reason of being in itself; it determines its own activities for the realisation of the end inherent in it. (छा०, 7. 22-23).

That it is *active* proves its interaction (संसर्ग) with the environment beyond it.

"सतो विशेषः कारकापेक्षः, विशेषस्तु विकारःतदभावेऽभावात्" (त० भा०, २.६).

Thus the Subject is related to its own Self (स्वरूप) as well as to others beyond it (वाहारूप or सम्बन्धिरूप—ब्र०भा०, 2. 2. 17). This self-reference and reference to others constitute its outward characteristics or relations. The object is therefore known to the Self so far as it comes into *relation* (संसर्ग) with it.

But the Subject and the object do not derive their *whole* meaning from the *relations* into which they come to each other through interaction. Both are something *more* than their relations; possess a *Swarupa* (nature) of their own which comes into reciprocal relation.

"उपाधिसम्बन्धकृतं विशेषात्मस्वरूपं &c. &c. सर्वा भूत-भौतिकमात्रा अस्य 'संसर्ग' कारणभूता विद्यन्ते" (बृ०, ४.३.६ and २.१.१८).

["When some object in the environment comes into *relation* with the Subject, certain particular states and activities (विशेष-विज्ञान) are produced in it."]

Thus, neither the Subject nor the object can be wholly *resolved* into these relations.—

"विशेषविज्ञानवत्त्वं परित्यज्य, स्वेन रूपेण अभिव्यज्यते" (ब्र० भा०, १.३.२०).

These relations, or in other words, the particular states and activities &c. of the Self are but its *partial* or *inadequate manifestations*.—

"दर्शनश्रवणमननविज्ञानाद्युपाधिधर्मैः (क्रोध-हर्षादिप्रत्ययैश्च) 'आविर्भूतं' सल्लक्ष्यते (ब्रह्म)"—
सू० भा०, २.२.१. But—

"उपाधिपरिच्छिन्नस्यास्य रूपं त्वमल्पं वेद्य" (केन० भा०, २.१).

In these relations, its *nature* finds partial (अकृतस्न and अल्प) expressions; they cannot represent it fully and adequately, as we have considered fully in our previous discussions.

But such is the habit of our intellect (बुद्धि) that instead of taking these states &c. as *partial expressions* of the Subject which underlies them, our intellect takes them to be the *component parts*, of which the Subject is composed. Thus reducing the nature of the Subject to these parts, or relations, our intellect makes the Subject as *सद्वयव* or composed of parts *i. e.* the sum-total of these states, &c., constitutes the whole nature of the Subject. Here compare what Sankara has stated—

"रज्ज्वाद्यवयवेभ्यः सर्पादिसंस्थानवत्, बुद्धि-परिकल्पितेभ्यः सद्वयवेभ्यः विकारसंस्थानोपपत्तेः" (छा० भा०, ६.२.२).

["Just as the parts of the serpent are assumed in the rope as its own parts, so the modifications are assumed by our intellect as parts constituent of the Being (सत्)."]

Also—

"निर्विशेषे एव आत्मनि सुखित्वादयो 'विशेषाः' कल्पिताः (i. e. अविवक्षिता अथस्ताः);..... अद्वयस्य अव्यभिचारात्, कल्पनावस्थायामपि अद्वयता शिवा"—मा०, भा०, २.३.२.

[i. e. "The determinate states &c. are imagined (by our intellect) in the Self

as its qualities or constituent parts (धर्मः). But still, even while they are thus imagined, the Self remains unqualified by these (since the Self is unaffected by these and changeless), as it transcends these.”]

Sankara elsewhere argues that all these states, viz : pleasure, pain &c. &c. are felt by the Subject to be its *objects*; and being its objects how can they constitute the nature of the Subject ?

“सुखदुःखयोः विषयधर्मत्वं न आत्मधर्मत्वं ।
न दुःखेन प्रत्यक्षविषयेण आत्मनो विशेष्यत्वं”

(बृ० भा०, १.४.७).

["Pleasure and pain (and all Nama-rupas) are the properties of the *object*, they cannot, therefore, be the properties of the Subject.”]

Another argument advanced by Sankara—

“एकपूत्यविषयत्वानुपपत्तेः । न हि सुख-ग्राह-
केण प्रत्यक्षविषयेण प्रत्ययेन, नित्यानुमेयात्मनो
विषयीकरणमुपपद्यते” (बृ० भा०, १.४.७).

["Both the Subject and the object cannot be comprehended by the same kind of knowledge; i.e., they cannot stand in co-ordinate relation. For, the pleasure, pain, &c. are the objects of *perceptual knowledge* whereas the Self is an object of *inferential knowledge*.”]

There cannot be सामानाधिकरण्य (Identity) between the knowledge of the Eternal Self and the knowledge of its changing states or qualities.

But of the deeper unity of the Subject, our intellect, as we have stated above, perceives only the outer qualities spread out side by side. It sees one object outside another; and in the object also, one point of space outside another point of space. It makes the underlying unity of the Subject as *composed* of its multiple states, as अनेकात्मक; as if the sum-total of these states constitutes the Subject. Thus the Subject, to the view of the intellect,

becomes altogether a *new* thing (वस्त्वन्तरमिव), something *other* (अन्य) than the real underlying Subject. This is the way in which both the unity of the Subject, and the unity of the object * also appear to our intellect and our senses. This view is known in Sankara-Vedanta as the view of *Avidya*—

“अविद्यया ‘अन्यत्वेन’ प्रत्युपस्थापितमासीत्...
‘वस्त्वन्तरमिव’;.....करणादिकृतं हि तत्, न
आत्मकृतं; आत्मकृतमिव प्रत्यवभासते”

(बृ० भा०, ४.३.२३).

Take in this connection the following Maṅgya on the Aphorism ब्र० सू० 3.2.15. —“एवं ब्रह्मापि पृथिव्याद्युपाधिसम्पर्कात् तदा-
कारतामिव प्रतिपद्यते”.

As soon as the names and forms become manifested and the objects appear before us, we think as if Brahma has *become* these forms; Brahma seems to us to be of such and such forms. That is to say, we *restrict* Brahma to such and such forms, as if Brahma has itself *become* such and such objects; i.e., in this view, Brahma's presence in the objects is in reality their presence. No distinction exists between the presence of God and the mere presence of objects. But this, says Sankara, is the view of ignorance. The real view is thus stated —

“निराकारमेव ब्रह्म अवधारयितव्यं”

(ब्र०, २.३.१४)

“प्रत्युपाधिभेदं हि अभेदेमेव ब्रह्मणः श्रवयति
शास्त्रम्”

(ब्र० ३.२.१२.१६).

The manifested objects look like Brahma's forms, but they are not really so. They are not His forms; as if He has been reduced to these forms;

* The object is not mere 'manifold,' as Kant thought. It is already a unity and there is orderly connection among its qualities. For, they are the factors of a Purposive Unity, in connection with one another.

as if He has actually become these forms: Brahma has no form at all*.

(a) That such erroneous views are due to our intellect (बुद्धि) and to our sense-organs will appear particularly from the commentary on the Gita where *Avidya* has been said to be an inherent property of our intellect and our senses.—

"It is not right to hold that *Avidya* is an inherent property (धर्म) of the cogniser. For, we see such diseases as lead to the perception of what is contrary to truth and so on *pertain to the intellect, to the eye, to the organ*. Neither the perception of what is contrary to truth, nor the cause thereof (viz. the disease of *timira*) pertains to the percipient Subject &c. &c. (गी० भा०, 13.2.)

I would quote the text here—

"एवं तर्हि ज्ञातधर्मोऽविद्या ? न; करणे, चक्षुषि, तैमिकित्वादिदोषोपलब्धे: ।.....यया करणे, चक्षुषि, विपरीतग्राहकादिदोषदर्शनात् ...सर्व्वैव अग्रहण-विपरीत-संशयादिपूत्यया: तन्निमित्ता: करण-स्यैव कस्यचित् भवितुमर्हति, न ज्ञातु: श्वेतज्ञस्य । संवेद्यत्वाच्च तेषां.....न ज्ञातधर्मत्वं &c.&c."

In the commentary on the Taittiriya-Upanishad, the same conclusion is given—

"विद्याऽविद्ययोस्तद्धर्मत्वमिति चेत् ? न;...रूपा-दिवत् प्रत्यक्षावुपलभ्येते अन्तःकरणस्थौ" (२.८).

["Knowledge and ignorance (अविद्या) could be *perceived*; colour perceived cannot be an attribute of the percipientTherefore knowledge and ignorance, like name and colour, are not attributes of Atma; they pertain to the *intellect*."]

"अविद्या न आत्मनः स्वाभाविको धर्मः..... न स्वाभाविकस्य उच्छिस्तिः कदाचिदुपपद्यते" (बृ० भा०, ४.३.२०).

["*Avidya* cannot constitute the essential nature of the Atma; for, you cannot deprive a thing of its essential nature."]

It is thus seen that our intellect and our senses take only an outward view of things, and they cannot go deeper into the inmost unity.—

"पराञ्चि खानि व्युत्थत् स्वयम्भूः तस्मात् पराञ् पश्यति, नान्तरात्मन्" (कठ०, ४.१).

["The self-existent ब्रह्म created the senses out-going. Therefore the perceiver sees the *external* objects, and not the Atma within."]

Everything appears to them as composite—अनेकात्मक, नानाधर्मविशिष्टः विचित्र आत्मा (ब्र० भा०, 1. 3. 1)—composed of parts, as divided into units (सावयव) one outside the other. In the place of the underlying unity a new thing composed of multiple parts (अनेकधा) is created for the time being—

"एक एव कूटस्थनित्यः अविद्यया...अनेकधा विभाव्यते" (ब्र० भा०, १.३.१६).

It is therefore the construction of our intellect due to deep-rooted habit it has inherited. This is due to *Avidya* (मिथ्याज्ञान). This Vedantic false knowledge is known as अनिर्व्वचनीय-ख्याति.

It superimposes the states of Consciousness upon the *unity* of the Subject, ignoring or forgetting the fact that the Subject is a unity which it maintains in and through its successive states, which cannot be its component parts i.e. cannot be identified or confounded with the real nature of the Subject. They are, in reality, the *expressions* of its nature, and the Self is distinct from them—"अपृथगेवेति"* (मा० भा०, 2.30), "स्वतन्त्रो भवति सर्व्वदा" (कठ० 4. 1.). Similarly, simply because God has

* i. e. "यत् सर्व्वं, तद् ब्रह्मेति...न तु यद् ब्रह्म, तत् सर्व्वमिति" (रत्न० पू०, १.२.१.).

* cf. "पश्यन्तोऽपि पूषञ्च सप्तारं, पृथगात्मनो न पश्येत्" (स्वात्मनिरूपण, १००)

taken the forms of *Nama-rupas* on Him—"न ब्रूमोऽतद्ब्रह्माध्यारोपणा नास्तीति"—He has not actually *become these*. These forms are to be taken as His *expressions*; His objects; He is to be found partially expressed, manifested in these. These are ब्रह्मलिङ्ग—indicative of His *Swarupa* to a certain extent, and hence *ananya* (अनन्य)—non-different from the Self—"इदं सर्वं यदयमात्मा"—"Everything, all this is Atma". This fact is sometimes described by Sankara as—"छट्यादिपूषञस्य ब्रह्मपूतिपत्यर्थतां दर्शयति" (ब्र० भा०, 1. 4. 14 & 2. 1. 33.) i. e. the manifestation of the world is for the sole object of *leading to the knowledge of Brahma* and not for any other purpose. Sometimes this fact is described as पूषञ-विलय" as in "अविद्याकृतं कार्य-पूषञं 'विद्यया' प्रविलापयन्तः तमेवैक 'मायतन' भूतमात्मानं जानय (ब्र० सू० भा०, 1. 3. 1.). It means that under the influence of Avidya we used to take the world of Nama rupas as something separate, as if the underlying (आयतनभूत) Self has become composed of these Nama rupas and become something *Anya*—really *other*, abandoning its real nature (कार्यप्रपञ्च-विशिष्टः विचित्र आत्मा). But by *Vidya* (विद्या) we are now to take the world (पूषञ) as the *expression* of Brahma i. e. nothing but Brahma ;—that is to say, everything is to be looked upon as revelation of Brahma's nature, not as *this* or that *thing* (i. e. 'अन्यदिव कार्याकारेण पृथक्' मु० 2. 2. 11.). In the Taittiriya bhashya Sankara himself shows us the way and gives us the indication as to how we are to take the particular objects of nature as Brahma. He says there that—

"उमे पुण्य-पापे...आत्मरूपेणैव स्वेन विशेष-रूपेण शून्ये कृत्वा.....पश्यति विद्वान्" (२.६)

[i. e. "We are to look upon virtue (पुण्य) and evil (पाप)—not as पुण्य and

पाप in their *special forms*, but as *Paramatma*."]]

A similar idea is given in the *Obhandogya-bhashya* also—

सर्व्वात्मत्वे दुःखसम्बन्धोऽपि स्यात् इति चेत् ? न; दुःखस्यापि आत्मत्वोपगमात् अविरोधः" *

(८.१२.१).

[i. e. "If you object that if everything is to be taken as Atma, there will then be connection with 'suffering' (दुःख) also ;—we reply that even suffering is not to be taken as suffering, but as Atma."]

As there is always an unchangeable sustaining *ground* in which the modifications of names and forms are rooted (ब्र० भा०, 1. 3. 1), we are indeed liable to confound the ground with the *Vikaras*. But it is a wrong view, the view of Avidya—"न कार्य-प्रपञ्चविशिष्टः, विचित्र आत्मा विज्ञेयः...यथा अनेकात्मको वृक्षः"। *Mandukya-bhashya* calls this view as चित्तदोष, विकल्पना (fault of the intellect). And Sankara has pointed out that—

"न हि बुद्धिपरिकल्पितेन अवयवेन परमार्थतः सावयवं वस्तु भवति" (छा०)

[i. e. "The unity does not really change to multiplicity, simply because our intellect cannot keep the *ground* separate and it imagines parts (अवयव) in it i. e. identifies the two erroneously".]

"Can the water of mirage.", Sankara asks, 'render the saline soil (उषर-देश) miry with moisture'? (गी० भा०, 13. 2). Again he says—न तु अहिवुद्धिकाले, तदप-गमकाले च, वस्तुनः कश्चिद्विशेषः स्यात् (ब्र० सू० भा०, 1. 4. 6). That is to say, "when a piece of rope is imagined under the form of a serpent, can that imagined form really make the rope a serpent? It really makes no difference in the rope".

*cf. "निखिलं दृश्यविशेषं, दृग्-रूपत्वेन पश्यतां विदुषां" (स्वात्मनिरूपणम् १०२)

We must make earnest effort to change such *intellectual* outlook of ours, and try to look upon the world from the stand-point of the Self.—

“सर्वं जगदेकीकृत्य, षोडशधा पूर्वभज्य, तस्मिन् ब्रह्मदृष्टिर्वाधातव्या” (छा० भा०, ४.४.१)

Even when we are *confined* to this *Samsara*, to the world, we are to take it as *Atma*, not as something *other* than *Atma*.

Compare—

“स इहैव ब्रह्म, यद्यपि देहवानिव लक्ष्यते..... यस्मात् न हि तस्य ‘अब्रह्मत्वपरिच्छेदेहेतवः’ कामाः सन्ति ।

“तस्य आत्मैव, ‘नान्यः’ कामयितव्यः ‘वस्तुन्तर-भूतः’ पदार्थो भवति” (बृ० भा०, ४.४.६).

Nothing ought to appear to him as *other than Brahma*; but all the differences of *Nama-rupa* should now appear as *manifestations* of the underlying unity which is realising itself in them; for, *Atma* is the *truth* of all differences—“सदात्मना विकाराणां सत्यत्वं, स्वतस्तु अनृतत्वमेव”। The differences would no longer appear *different* (अन्य) from *Brahma*, as so many self-subsisting things. And all ideas of *separation* (भेद-बुद्धि, अन्यत्व-बोध) due to *Avidya* would vanish. This erroneous idea it is which stands between our Self and *Mukti* (final freedom).—

“अन्यत्वापोहेन संसारोपरमः कर्तव्यः । अविद्या ‘अन्यत्वेन’ प्रत्युपस्थापितमासीत् तत् एतस्मिन् काले एकीभूत” (बृ० भा०, ४.३.२३).

“अन्यो हि अनिवृत्तभेदपूत्यः । स ‘अन्यत्’ पश्यन्, शृण्वन्, मन्वानो—इदं कृत्वा इदं प्राप्नु-यमिति हि मन्यते । तस्य एवं-कुर्वन्तो न ब्रह्म-संस्थता” (छा० भा०, २.२३.१).

[“This *Samsara* ought to be got rid of by means of removing the idea of *Anyatva*, i. e., separateness. The idea of separateness is due to *Avidya*, has been brought on by *Avidya* or igno-

rance. This separateness is to be sup- planted by the idea of *Brahma*, idea of unity.”]

(N. B. The significance of the word ‘एकीभूत’ is to be found in छा० भा०, 8. 12 3. quoted below.)

“The man with whom the idea of of *difference* has not ceased regards (everything as) *Anyatva*, i. e. different or separate from *Brahma*. He sees things as *different* from *Brahma*, hears and thinks things as different—he also conceives in this way—‘By means of this thing I will gain that thing’ &c. The man who takes things in this way, cannot be said to be resting in *Brahma*.”

“ननु ‘कयमेकः’ सन् नान्यत् पश्यति, नान्यत् शृणोति ।.....कामांश्च ब्राह्मणैकिकान् पश्यन् रमते इति च विद्वद् ?.....नैष दोषः; दृष्ट-‘रन्य-त्वेन’ कामानां अभावात् न पश्यति”

(छा० भा०, ८.१२.३).

[“How is it that you make two con- tradictory statements? When the idea of *unity* will be established, one will see nothing, hear nothing &c. Yet you say that a ‘*Mukta*’ will see the *Kamas* (ideal forms) in *Brahmaloka*. The reply is this—He does not see these ideal forms as *अन्य* as separate from *Atma*.”]

Here compare what *Sankara* says elsewhere—

“अविद्यादृष्टीनां.....‘अन्यदिन’ कार्याकारेण प्रवृत्तं । अन्नमपूत्यः सर्वोऽविद्यामात्रः ब्रह्मैवेक परमाय सत्य” (मु० भा०, २.२.११).

[“Those who are affected by *Avidya* view the objects extending on all sides as if they are something *other* (अन्य) than *Brahma*. All ideas that it is not *Brahma*, are nothing but *Avidya* : *Brahma* alone is the Reality.”]

(To be Continued)

AN AMERICAN SAVANT ON VIVEKANANDA

By Swami Jagadiswarananda

PROFESSOR Ernest Phillip Horwitz of the Hunter College, New York, came to India as a Government of Bombay Research Scholar and Lecturer on Indo-Iranian Antiquities for 1928, at the Bombay University. After the expiration of the term of his office he lived during summer months at the Rajpur Sakti-Ashrama (of Sadhu T. L. Vaswani) at the foot of the Mussoori Hills for some time, and in response to a request exhorted the inmates to re-interpret to themselves the tenets of Vedanta and told them that the life and teachings of Swami Vivekananda had been a source of inspiration to him all through his life. Thence he went to visit Taxila. From the Carlton Hotel, Murree, Punjab, in a letter written to me dated 27th August, 1928 (his own 62nd birthday), the American savant unbosoms his life-long devotion to Swami Vivekananda. The letter is reproduced here :

Dear Swami,

Thanks for the Master's words (Words of the Master by Swami Brahmananda). I should be glad of the Gospels (of Ramakrishna) and appreciate your kindness. I wanted to stay all summer at—Math and made enquiries through the—Swami. But the—Swami sent word dissuading me from the visit since "the trip was too strenuous and food provisions are insufficient." I enjoyed my pony trip from Srinagar to Gulmarg which I believe quite as high as Almora, and as to my diet it practically consists of dates, Dudh (milk), fresh fruit and brown bread and butter. Now, however, it is too late. I was in Calcutta twice,

but did not go to Dakshineswar. The Master's heart fascinates me. I am indifferent to the historic associations of his past body. Should I go back to America next week *via* Calcutta, I shall certainly stop at Delhi and perhaps stay a night with you. But I cannot promise as I may take the "Peshawar Express" to Bombay and sail from there. *Vivekananda was my personal Guru, and I reverence even his faults when people tell me of them. The little I am and know, I am and know through him. Blessed be his memory!* The Indian youths are not free, you say! But that is just because the thrill of liberty is damped and stifled in them, partly owing to alien rule, I admit, but largely because they are unable to assimilate the glorious traditions of a cultural past. I just think of Yajnavalkya and Shankar and Chaitanya. It is necessary to awaken Sakti in them (the Indian youths), to make them artistically and spiritually big and modern. Those whose spirit is free have won the battle, however humiliating the economic and political bondage may be! Christ himself is the best object lesson. Why am I disappointed in India? Regarding youth, Sakti is asleep in 95% of them. They are morally timid and mentally 100 years behind the young men of Moscow, Berlin and New York. Regarding Pundits 99% are Smṛti-ridden, dry-as-dust traditionalists and conceited because of the Sanskrit books they have read. Rishis—revolutionary in thought, fighting against the conventionalism of the anti-cultural bazar-classes—like Buddha and his greatest follower, Shankar, I have not found yet in India. Gandhi is the nearest approach."

In another letter the professor writes: "Many thanks for your wishes and the books (Gospel of Ramakrishna). As to Brahma-jnana, you touch the right keynote. Whoever helps me to realise it is my friend. It is the only thing I care for." Soon after he sailed for America.

Professor Horowitz contributed an article, "Plato and Advaita" to the *Annals of Bhandarkar Research Institute*, Poona (published also in separate leaflets for distribution among friends) in which the learned savant paid a glowing tribute to the wonderful synthetic thought of Ramkrishna-Vivekananda, making a searching analysis of Platonic thought in the light of Vedanta.

The professor has also made an entrancing survey of Indian thought in his beautiful book, "The Indian Theatre". In that book, in the chapter on 'Church Universal' he writes—"The idea of an Universal Church which is discussed in American Magazines as the latest novelty in Religion has engaged the Hindu mind for many centuries... Since Sanskrit began to be taught by the side of Greek in the Universities of the West, Christendom has grown familiar with Indian beliefs, and comparative theology is studied more and more in ecclesiastical seminaries...If we interpret the signs of the time rightly, this restless

and fermenting age yearns for a Catholicism broad enough to include all the world's religious aspirations, both great and small. This yearning has found an eloquent expression in the Parliament of Religions held at Chicago in 1893, the year of World's Fair...It was a thoroughly representative gathering of the principal religions of the world. Each exponent discussed the verities and virtues of his respective faith in an amicable spirit, free from all bitterness and needless controversy. 'Christian Faith and Morals' was the bold declaration of a learned Sanyasi (he means Vivekananda) 'have happily absorbed the philosophies of Plato and Aristotle, the two loftiest peaks of pagan wisdom in the West.' May God raise another Angelic Doctor to merge holy Vedanta, the sublimest system of Eastern speculation, with even farther reaching results into Christian Revelation."

Of ten years of public life Vivekananda spent about six in the West and wherever he has gone, either in Europe or America, he has unconsciously changed the souls of thousands of people with the sublime teachings of Vedanta. The West has witnessed the meteoric personality of Vivekananda in full radiance but Indians in general have hitherto failed to assimilate the dynamic aspect of his teachings and personality.

SRI RAMANUJA'S VISISHTADWAITA DOCTRINE

By K. S. Ramaswami Sastri, B.A., B.L.

SRI Ramanuja was born in 1017 A.D. and died in 1137 A.D. Thus he came long after Sri Sankara. When he was born Puranic and Agamic Hinduism had become firmly established, and India was in a state of political dissension and weakness. The spirit of man sought the companionship and protective grace of the Divine Spirit. In the Puranas, Agamas and Tantras we find descriptions of the divine personality as Brahma, Vishnu and Siva, and of God's names and forms, His grace and love, His incarnations and acts of protection. They inculcated Bhakti (devotion to God) and *Prapathi* (self-surrender to God). It is not right to say that they were a departure from the Vedas. Agama implies that it is truth come from God. Tantra comes from *tan* to extend, and *tra*, to protect, and implies that it is a doctrine extending or amplifying the Vedic doctrine and protecting humanity. The traditional Indian view is that they are of the nature of *Upabrahmana* i.e., explanatory and argumentative of the Vedic doctrine. The Upanishads contain the seeds of all the Puranic and Agamic ideas about Mantras (sacred sounds) and Tantras (sacred ceremonies) and Yantras (sacred symbols). Dr Radhakrishnan thinks that "the Puranas admit the reality of the world and refer to the conception of *Maya* only to condemn it." This is not correct. The Bhagawata as well as other Puranas contain pure Advaitic expositions as well. Of course in Padma Purana there is a stanza stating that Siva taught as a Brahmin the Mayavada which is crypto-Buddhism—

मायावादमसञ्ज्ञास्त्रं प्रवृत्तं बौद्धमेव च ।

मयैव कथितं देवि कलौ ब्राह्मणरूपिणा ॥

But the authenticity of the verse is open to question. Further, if we are to found conclusions on condemnatory stanzas, a collection of such stanzas from all the Puranas will result in the wreckage of all systems of Indian philosophy and religion. The chief thing to remember is that the Vaishnava Upanishads and Puranas and the Vaishnava Agamas (called Pancha-ratra, because the Lord gave them out to the sages during five nights) intensified faith and love towards God. This feature implies a separateness of God and the souls as well as a separateness between God and the universe which is His creation and handiwork. Moreover the beautiful and passionate Tamil devotional hymns and songs of the Vaishnava Alvars and the Saiva Nayanars or Adiyars operated powerfully in the same direction. The Sri Vaishnava Siddhanta of Sri Ramanuja and the Saiva Siddhanta of Sri Meykanda were powerfully influenced by these factors and forces. The Puranas powerfully influenced also Sri Madhva's system.

Sri Ramanuja claims the support of an ancient tradition for his doctrine. He refers to Bodhayana, Tanka, and Dramida as ancient Acharyas and claims to follow Bodhayana's Vritthi. The essence of his doctrine is comprised in the stanza said to have been communicated to him by God at Conjeevaram.

श्रीमान्तरं तत्त्वं अहं मतं मे

मेदाः प्रपत्तिर्निरपयहेतुः ।

(I, the Lord of Laxmi, am the Supreme Reality. My view is that the souls are distinct from God. Self-surrender is the unfailing means of

salvation.) Sri Ramanuja's doctrine influenced many great later saints and seers such as Sri Madhva, Sri Vallabha, Sri Chaitanya, Sri Ramananda and others.

The Upanishads contain passages describing the souls and matter as the body of God and as ensouled and controlled by God (यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरो यं पृथिवी न वेद यस्य पृथिवी शरीरं यः पृथिवीमन्तरो यमयति यः आत्मनि तिष्ठन् आत्मनो-ऽन्तरो यमात्मा न वेद यस्य आत्मा शरीरं यः आत्मान-मन्तरो यमयति). It is not possible to go into a disquisition on the important Upanishadic declarations which were relied on by each of the Acharyas. Sri Ramanuja's concepts of *Niyamya* and *Niyamaka* (controlled and controller), *Sesha* and *Seshi* (dependent and independent), *Prakara* and *Prakari* (mode or attribute and substance) etc., are all only philosophic statements of the above central idea. Other great scriptural passages enforcing this view are :

य एषोऽन्तरादित्ये हिरण्यमयः पुरुषः ।

(Chhandogya Upanishad)

भारुपः सत्यसंकल्पः आकाशात्मा सर्वकर्मा
सर्वकामस्सर्वगन्धःसर्वरसः ॥

(Chhandogya Upanishad)

तदा विद्वान्युग्रयपापे विधूय निरंजनः परमं साम्य-
मुपैति । (Mundaka Upanishad)

एष सर्वभूतान्तरात्माऽपहृतपाप्मा दिव्यो देव एको
नारायणः । (Subalopanishad)

नित्यो नित्यानां चेतनश्चेतनानां एको दहूनां
यो विदधाति कामान् । (Katha Upanishad)

यस्य तमश्शरीरं (Brihadaranyaka)
(Upanishad)

अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा ।

(Yajus Aranyaka)

कारणं तु ध्येयः (Atharvasikhopanishad)

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्व-
जाते । (Mundaka Upanishad)

वेदाहं ऐतं पुरुषं माहान्तमादित्यवर्णं तमसः पर-
स्तात् ॥ (Purushasukta)

This list can be continued but I must stop. In the same way we have exquisite passages in the Tamil Prabandham or Tiruvaimozhi enforcing the above ideas. These forces gave the impetus to the re-formulation and re-affirmation of the Visishtadwaita system which had a tradition descending from the Veda through the Bhagawata doctrine or *Sampradaya* and the Puranic and Agamic truths and the Tamil Prabandham which was and is regarded in South India as the Tamil Veda, just as the robust re-integration of Hindu culture and political life in an earlier age led to the re-formulation and re-affirmation of the Advaita system which had a tradition descending from the Veda through the Smritis.

Sri Ramanuja accepts perception, inference and scripture as the *Pramanas* or sources of valid knowledge and gives the supreme place to scripture. But from the application of reason and scripture to life, he arrives at his concept of *Satkaryavada* or the reality of things. I have already shown that this is an old doctrine. In fact most of the elements of the Visishtadwaita doctrine are found scattered in the earlier systems. Sri Ramanuja thus rejected altogether subjectivism and nihilism. By affirming God and the souls, he rejected materialism and gave a highly spiritual philosophy to the world. He rejected the theory that Anu or Pradhana (*Prakriti*) was the cause of creation. Thus while accepting the clear-cut dualism of matter and spirit from the Nyaya and the Vaiseshika, the Sankhya and the Yoga systems and the supremacy of the Veda from the Purva Mimamsa system, he

took over from the Advaita system that God is the material cause (Upadāna Kāraṇa) and the efficient cause (Nimitta Kāraṇa) of the universe. By this affirmation of God as the immanent and transcendent principle ensouling the cosmos or totality of souls and matter he lifted the BrahmaMimamsa to a lofty height. While accepting the Sāṃkhya categories he saved Indian philosophy from the error of attributing the world process to a non-intelligent principle. He lifted the concept of Isvara far above the Yoga conception of a world teacher by describing God as the creator and preserver and destroyer of the universe, as the moral governor of the universe, as the upholder of Dharma, as the compassionate friend and guide and saviour of all, as omniscience and omnipotence and omnipresence, as infinity, beauty, love and bliss (षाड्गुण्य-परिपूर्वः).

Thus God Vishnu is the supreme reality. Chit (individual souls) and Achit (matter) are His body of which He is the oversoul. God has Viseshas (auspicious attributes and qualities) and is not Nirguna nor Nirvisesha. Souls and matter are His Prakaras (modes) and Seshas (dependent existences) and Niyamyas (controlled principles) while He is the Prakari (supporter), Seshi (independent being) and Niyamaka (controller). In the Pralaya (involution) matter is in the Sukshma (subtle) state and the souls have no such embodiment as they have after creation but have Karma and Vasanas due to previous births. At the creation matter begins to undergo change and attain manifestation (Parinama). God who ensouls Sukshma aspect ensouls the Sthula (gross) aspect including the evolving cosmos and the embodied souls. Such creation is due to the will (Sankalpa) of God and is His Leela (sport)

and is due to His Kripa (grace) as He launches quiescent matter and helpless souls on the career of evolution to enable souls to attain His supreme bliss. As God is said in this system to be the material cause as well as the efficient cause and as according to it a personal God ensouls the subtle state and the evolved state, the system is called Visishtadvaita. It affirms that souls and matter and God are separate by nature (Swarupa-bheda) but have an inseparable existence (Aprithaksiddha) and are one because they are only modes (Prakaras) of His Eternal Being (Prakari).

An important Vaishnava tenet is that God has five forms viz., Para (the Supreme Narayana), Vyuha (Vasudeva, Samkarshana, Pradyumna and Anirudha), Vibhava (incarnations like Rama and Krishna), Antaryamin (the immanent being shining in the hearts of all), and Archa (the images). Equally important is the place accorded to Sri or Lakshmi the Consort of Vishnu, in the system. She is the Divine Mother and Intercessor, and Her nature is love and compassion and mercy. She stimulates the devotion-element in the soul and the grace-nature of God and confers on the soul the highest auspiciousness fitting it for the bliss of Moksha or liberation in Vaikuntha (the Supreme Paradise).

The Jivas are of three classes viz., Nitya suris or the eternally free souls like Garuda and Ananta who are always enjoying the glory of God, the liberated souls, and the bound souls waiting to be freed by their effort resulting in God's grace. Sri Ramanuja gives the fullest scope to an ethical and sacramental life, because a pure soul alone can attain the joy of devotion which leads to liberation (Moksha). In his system the highest Jnana and the highest Bhakti are hardly distinguishable

(भक्ति-रूप-ज्ञान). He says that *Kai-valya* (the realisation by the soul of its nature as beyond the Gunas) is not the supreme goal and that Moksha or liberation consists in the realisation of God in Love. The souls are atomic in size and have *Dharmabhuta-jnana* (wisdom attribute) which enables them to realise the entirety of things and know and love and enjoy God who pervades everything. In the Supreme Paradise (Vaikuntha) which is beyond *Prakriti* (*Aprakrita* or *Suddhasattva*), the freed souls have *Salokya* (co-existence) *Sameepya* (proximity) *Sarupya* (similarity of form), and *Sayujya* (identity in bliss) but God alone has the special glory of being the Lord of Lakshmi and the creator and ruler and pervader of the universe.

Thus, in brief, Sri Ramanuja postulates the reality of experience at all its levels including even the dream experience. He is the expounder of *Sat-khyathi* (affirmation of the reality of things). He says that Chit (Jivas or souls) and Achit (matter) are *Prakaras* or modes of God. A mode is an attribute inhering in and inseparable from the substance. The souls and matter form the body of God. This means that they are controlled by Him (*Niyama-niyamaka-bhava*) and are dependent on Him (*Sesha-seshi-bhava*) and are His servants (*Dasa swami-bhava*) and are in a state of inseparable oneness (*Aprithaksiddhatvam*) with Him. The soul is stated by him to be *Anu* (infinitesimal in its nature) and to have a *Dharmabhuta-jnana* (wisdom-attribute) which is veiled in embodied life but is free and perfect and infinite in Moksha (liberation). While being *Anu* the soul is in its nature *Satchidananda*.

That is why it strives and yearns for freedom from *Samsara*. God is Infinite Beauty and Love and Goodness and Truth, and yearns to lift the souls from the sea of *Samsara* and does so by means of the Vedas and by self-incarnations. The passage of the cosmos from its subtle state (which was the Lord's body before creation) into its manifest state (which is His body between creation and dissolution) is due to His will and grace and is described by the term *Parinama Vada*. The soul wanders in the universe as the result of *Karma* but can attain liberation and exist in eternal joy for ever in the eternal noumenal (*Suddhasattwa*) plane realising God through *Bhakti* and *Prapathi* (love and self-surrender unto God).

A slight variation from the above doctrine of Sri Ramanuja is found in the Tungalai Vaishnava system of South India, but the variation is in reality slight and negligible, though sectarian passion and animosity have magnified it and have resulted in pitiful and unseemly squabbles among the followers of the religion of Love. There is a reference in the works of this sect whose leaders were Pillai Lokacharya and Manavalamahamuni to eighteen points of variation (*Ashtadasa-bhedas*). Laxmi is relegated by them to the realm of Jivas. *Acharya Prapathi* (self-surrender to the Guru) is made the self-sufficing means of salvation. It was also taught that even the sins of men are agreeable in the eyes of God and magnify His voluntary and condescending and causeless grace. This merely means that God puts forth the infinite power of His love and redeems souls from sin and confers on them the highest bliss.

LABOUR TEMPLE

G. S. Krishnayya, M. A., Ph. D., (Columbia)

❁ Late America has come in for a great deal of abuse, hatred and contempt. This because one of her fifty million daughters happened to write herself down in an attempt to describe the diseases of India. Speaking as one who was in the States until recently, I may say, that it seemed as though in digging up the dirt and filth of America, Indians had justified her muck-raking occupation. Far more sensible and immensely more worthwhile would it have been had all that energy, interest and attention been devoted to attempting to overcome some of the admittedly serious handicaps of India. Further, while abusing America the possibility of learning from her was considerably diminished. Now it is time that things were looked at in their proper perspective and that nations, as members of one family, sought to admire the fine qualities in other nations. And which nation that has not become debtor or defeated in competition can deny that there are high ideals, fine traits and noble institutions in America?

In this article an attempt will be made to describe one remarkable institution of which little is known outside America. Labour Temple is a Settlement House which serves a community consisting of about twenty different creeds and nationalities. Down on the lower East side of New York it stands for the same ideal of "Sharing life" which motivated some leading Oxford men years ago to go down to live in the slums of London. The principle of Settlement House is that men live amongst those less privileged than

themselves, and seek to cross the chasm between classes through better mutual understanding. The value of such organizations consists in their attempt to combine good will with the scientific method, and in their providing a channel for the flow of sacrificial compassion. So, amongst these Jews, Protestants and Catholics, Italians, Russians and Hungarians, live the staff members of the House, teaching the people to live better lives, and partaking in their joys and in their sorrows.

The relation of Settlement Houses and Churches has not been pleasant. At first the Church could not understand this Institution. There were no direct religious services. Instead were to be found recreation programmes and much concern for the people's social and physical welfare. Ecclesiastical jealousy became evident. Now however in order to meet the different aspects of peoples' lives, most of the large Hungarian churches working amongst the less privileged people, have become institutional churches where provision is usually made for gymnasium, swimming pools &c., for the use of young people. Labour Temple is a Presbyterian church with a marked social and economic bias.

The efforts made to meet the people's needs are amazingly varied and numerous.

(1) The health of the community receives serious attention. Not only are health lectures given there, but a doctor, a dentist and an optician are secured, each for two hours a week. Free service and consultation is thus provided. The workers visit the sick

and the distressed. Further, a gymnasium is equipped for the use of the boys and girls and the young men and women who form themselves into clubs. The smaller children have supervised play. Self-government is practised to a large extent by the clubs. University students act as advisers to these clubs. The present writer had the privilege of being counsellor one year to a club of boys 12 to 14 years old, here in Labour Temple. Cramped for space in that great city, these youngsters are fortunate to have a place like Labour Temple to play in. Under the supervision of the clubs or the council, parties are arranged from time to time for the young people. Distinct progress towards better standards has been observed amongst these children of Southern European immigrants. In providing a safe auspices under which young people may meet each other socially, the Temple is supplying a much felt need.

(2) There is a free Employment Bureau which keeps in touch with a large number of employers. It is therefore usually in the know of vacancies and possible vacancies. Further, being free and disinterested, it has a good reputation. Considering the time spent on it there is no exaggeration in saying that the returns are extraordinary, and that quite a large number are being helped month after month.

More than that, when financial assistance is needed, the Temple recommends individual cases to the Association for the Improvement of the Conditions of the Poor (A. I. C. P.) and other organisations. For tiding people over situations of emergency, the Temple has a special fund—and the help is treated as a loan rather than as a gift. Such assistance is invaluable especially when people are so dangerously near the verge of poverty. But

for such timely aid, men might lose heart, go under, and never be able to rise again.

Labour Temple school tries to meet the needs of the industrial workers by giving that education which will make life more complete and more worth living. The subjects taught are both interesting and instructive and the people seem to appreciate the opportunity. It may be interesting to know that Will Durant, the author of the non-fiction best seller of the year, 'The Story of Philosophy', was Director of the School. Free educational lectures on all kinds of topics under the auspices of the New York City Board of Education, also are given here. On Sunday evenings Forums are conducted in which such topics as the desirability of the Monroe Doctrine, "Miss Mayo's India", "Lenin and Gandhi", etc., are presented by some recognised authority, and discussion permitted from the floor.

The Temple maintains intimate contact with the industrial workers. Strikers are allowed—invited—to make Labour Temple their headquarters. This is marked contrast to what 'respectable' institutions are usually supposed to do. Stranger yet, the U. S. Government does not suspect the authorities of being in league with Russia! In fact the management commands the confidence of the Police and the Children's Court, and are referred to whenever any of their people are concerned. And again, the Temple assists immigrants in getting their citizenship papers, and often helps those in Ellis Island. This refreshingly courageous attitude of the Temple helps to break down the hostility and indifference of labour to the Church and organized religion. Another advantage, and by no means a negligible one, is that it provides labourers with a

wholesome environment and atmosphere in which to conduct their deliberations. Labour Temple co-operates with Trade Union officials in throwing safeguards around the girl workers. They also provide entertainment during the idle strike hours—to prevent the workers from spending their time and energy in gambling games and worse. An opportunity is thus found for getting to know the rank and file of labourers and to understand them and their problems.

Thus the Temple seeks to look after the health of its community, to find the members employment and assistance

when they are out of employment, to protect them from themselves during strikes, and to place within their reach some of the higher things of life.

"I was an hungered, and ye gave me meat. I was thirsty, and ye gave me drink. I was a stranger, and ye took me in, naked, and ye clothed me. I was sick, and ye visited me. I was in prison, and ye came unto me..... Verily, I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."

And why may not such an institution be called "Labour Temple"?

A LIFE OF HARMONY

By R. Ramakrishnan, M. A.

TO many of us, ordinary mortals, life on earth means a mere succession of breathings, a monotonous process of pursuing the dull daily programme of eating, drinking and sleeping, with the tedium occasionally relieved by a passing wave of seeming joy, and more often intensified by the cold attentions of a cruel destiny. To the vast majority of mankind, mundane existence signifies no more than being ceaselessly driven about by the mad promptings of a wayward mind. Life is a heavy load, which we would fain cast away, but could not. There is darkness everywhere; in a small circle we can move hither and thither, but beyond that we dare not peep and know not aught. We fancy we are free beings, but hour after hour, grim facts prove to us the contrary; stern realities give the lie to our own estimate of ourselves. Bond-slaves we are—slaves of the great Nature. She, the august Queen with strange whims and inexplicable moods, rolls us on and on, as if we were her

playthings. She gives us a faint kiss and we reel in pleasure; the next moment she administers a strong kick and we stagger in pain. We feel it was perhaps not mere imagination but actual experience that made the poet sing, 'As flies to wanton boys are we to the Gods; they kill us for their sport.' We are, as it were, being carried away along the swift current of a mighty river. We see the banks and cast eager glances thither; but to stem the tide and swim across, there is no energy in the muscles, no strength of purpose, no courage of effort. Like cinema pictures we flit about in this bigger and more complex film-land; we know nothing, ask nothing, strive for nothing, achieve nothing. And in mournful moods, we sing to ourselves in plaintive tunes, 'We are such stuff as dreams are made of, and our little life is rounded with a sleep.' Or, others with faculties not keen enough even to wish for a solution of the puzzle of life pass on the wearisome days in careless

mirth and shallow indulgences. Behind the body and the gross world of the senses, they cannot see. And like those worms in the dung-hill who pass their time in the conviction that none lives so happily as they, these human butterflies run here and there for a short while, and stumble and fall and are no more. The epitaph on their tomb may well read :

From dust they came and to dust returned

or

As shadows they emerged and as shadows disappeared.

Many of these mortals have therefore no claim to greatness. Greatness does not necessarily imply worldly reputation : true greatness often goes unrecognised. But very few of us possess that basis of all virtues—the quality of great-mindedness. There is no charm in our lives, nor poetry, nor romance, nor colour, nor rhythm. It is an uneventful sojourn we make here on earth, and when we perish, there is no trace of us left behind. It is true in one sense, we have no freedom. We have no knowledge of the Unknown Realm we came from, and no comprehension of the Mysterious Beyond to which we all must go. And in this earthly interlude, we have to grope as best as we may. But that is only one side of the picture. Man is the architect of his own destiny. Bound on all sides, he yet has the freedom to struggle and cut asunder his bonds. He is heir to infinite glory, and all greatness that ever was, is inherent in him. Man's potentialities are marvellous. This human birth is a great opportunity. One can work miracles with it, one can also waste and abuse it, thereby ruining oneself. We must, therefore, take a long view of life. Our thoughts seldom go beyond the small needs of today or utmost the morrow. We must direct our vision further still,

and realise that in the long chain of the soul's life, this birth is only a link. It is not a separate entity in itself. It is the effect of certain past forces, and will be the cause of certain future phenomena. We must therefore so mould our living that the eternal welfare of our soul is not jeopardised. 'Eat and drink and be merry, for to-morrow we die'—should not be our motto. We must always feel that this birth is not an affair of the moment. It is but a bubble in a current, and the manner in which it is lived will have repercussion on the flow of the current. We must fit in this life to the great and eternal purpose of the soul's journey. Life on earth is not an end in itself, it is but means to a greater end.

In order therefore that this rare opportunity of human birth may not go unavailed of, we must squeeze as much out of it as possible. It may not be easy for all of us to shut the gates of our senses to external phenomena, and concentrate on the achievement of the soul's deliverance from bondage. Even living in the world and doing all the multifarious duties essential to a decent existence, we may live life in a much better way than many of us are now doing. To make this life a mere tune to the Great Melody, one need not shun home and family. The most ordinary of us can strive after such intensive living in every-day existence. Here are some concrete ways in which it may be done: (1) Communion with the Eternal, (2) Contact with great minds, (3) Association with some noble and selfless enterprise.

The mind of man is by its nature pure, but so much dirt has accumulated on it, that having now forgotten all its pristine glory, it runs after a narrow circle of trivial objects. We shall have to expand this narrowed mind. It now floats on the surface of things; we must force it

to dive deeper. It has become a child spoilt through excessive indulgence; in its own interests, we shall have to be stern, vigorous and exacting, and reform and rejuvenate the degenerate infant. The first step to do it is to give the mind a taste of subtler things. Too great preoccupation with gross matter brings progressive decay. The world should never be too much with us. The mind must be made to dissociate itself from all the pressing cumbrous external paraphernalia of existence and to soar into higher regions of contemplation. Almost all through the day, we have touch only with evanescent and perishable things. For an hour or two at least in the day, we must extricate ourselves from these tyrannous thoughts of the world, and live in the simple joyous freedom of the higher realm of contemplation. Sitting in a secluded spot, far from the madding crowd, we must withdraw our senses within our being, and commune for a while with the Eternal Substance. We must meditate on the beauties of creation, on the vastness of this cosmic scheme of things, on the subtle, yet infinite Divinity that shapes our ends. This may even be a mere intellectual process, but it will do immense good to the soul. The mind is a great treasure house, and to those that knock at its doors, it will yield precious riches. The rays of the mind when concentrated and turned on itself become the source of great illumination; the mind then attains the power of a deeply subtle perception; it pierces with unerring precision into the hidden chambers of the soul, and renders manifest the latent energies within. It loves thereafter, to go deeper and deeper into the regions of the inner soul, and acquires a vast knowledge and a penetrative insight. Isolating the non-essentials from the essentials, and

focussing its powers into a rich harmonious whole, it transcends the realms of the commonplace, and soars in an atmosphere of sweet bliss. How many of us rise from our beds only with thoughts of the little things that recur daily! How many spend all hours in empty, profitless talk! This narrowness and shallowness of the mind is our great enemy. We must refuse to interest ourselves in anything that will aggravate the crookedness of our being. The expansion of the inner self, through the instrumentality of the mind, will be a joyous experience to the soul. Man, so to say, is a compound of three parts—the soul, the mind and the body. We must feed the soul also, if we should live a full and complete life. And contemplation is the soul's food.

Secondly, there is the contact with great minds. Greatness is contagious. Association with the great helps us to manifest our potentialities. That is why in religion, great stress is laid on *Sat-sanga*—holy company or association with the good. True greatness in whatever sphere, always elevates its surrounding objects. True greatness is like the flower, with no effort on our part, we enjoy its fragrance. 'Lives of great men all remind us we can make our lives sublime'; but physical nearness to genuine greatness actually helps us in the process of sublimation. The mind is a soft substance, and everything it comes in contact with leaves a deep impression in its bosom. Perhaps it is not possible for all of us to be physically near a great soul, and shape the course of our lives under his immediate direction, guidance and supervision. Physical nearness to goodness and greatness is a potent factor in the evolution of souls. It is however not so much by imitation as by unconscious assimilation that we imbibe the qualities of a great mind. If therefore

actual physical association is not feasible, we must effect that association in the intellectual sphere at least. For this, the reading habit will be of invaluable help. In the books wherein great minds have portrayed their own souls, and have described the struggles of their lives, the intricate situations they were confronted with and the problems they had to solve, we can always find a sure instrument of elevation. It may be that poets are least poetical when they sit to write verses, for words can never adequately convey the contents of the soul; but yet, the books of and about great men are a window opening unto their soul. The habit of reading really good books is a healthy exercise for the mind. It is very necessary that we rid ourselves for some hours everyday of all the worldly preoccupations, and enter the ideal world of romance and imagination and poetry. For a good book is the life-blood of a master spirit embalmed and treasured up on purpose to a life beyond life.

The 'imagination all compact' of poets cheers and sweetens the dull moments of life. Poets are the great inspirers of life, the 'trumpets that sing to battle'. By trying to soar with them into the heights of ecstasy, we may keep our intellect always alert, and prevent it from turning rusty and inert. It will then be susceptible to subtler influences. All of us have within us, in however small measure, the genius of a poet; we must manifest this potential genius. We must learn to be responsive to the changing colours of the sky or to the wonders of a star illumined night, to the beauties of fading flowers or to the laughter and mirth of children at play. Nature and her infinite charms must immerse our soul in joy. We must feel our kinship with all things in the universe. The bursting of colours in a rainbow

should thrill us into joy; the sport and merriment of birds and beasts should possess a fascination for us. Our vision and our outlook will in due course be broadened, so that ultimately the whole creation will possess for us a new and unique meaning. It is in this widening of interests and deepening of sympathies that the human soul has its blossoming.

The real test of progress in a man's character is the extent to which grosser things cease to interest him and subtler things begin to possess him. But while it is true that the essentials of a life of harmony are contemplation on the Infinite Absolute Substance, and communion with the most mature minds of all ages, the physical aspect of our being should not be neglected; for the body is an integral part of the human being. It is the best instrument we have got, and if God's purpose must be fulfilled, we must make the best use of the body and the bodily faculties. While on the one hand the body must not become an obsession claiming our entire attention, it must neither be relegated to the position of a purposeless appendage to the soul. It must receive its due share of attention and care and the requisite nourishment and comfort. The aim is to be always borne in mind that the body being the vehicle of the soul should always be utilised to the best interests of the latter. Even as the mind, when well disciplined and properly guided, gets for the soul unfolding vistas of blissful experience, the body also can be made to be a profitable source of betterment and advance. To effect this, we must associate ourselves with some really unselfish philanthropic work, with some service to humanity, with some noble scheme of doing good to others. That work may be small

and unostentatious, but where it is sincerely pursued, it will bear early fruition. It is never physical magnitude that counts; it is the spirit behind the work that determines its nature. As Tagore says, what is huge is not great. That unselfish work may, to give some practical hints, take any shape. It may be the running of a night school for illiterate adults; it may be the training of a young mind, or any aspect of rural reconstruction, or betterment of civic amenities, or improvement of sanitary conditions. It may be the running of a free dispensary, or an orphanage, or the dissemination of popular knowledge. It may even be so limited in scope as the rearing of a perfect home or the management of a well-conducted club or association standing for high principles. It may be in the field of politics, of commerce, of science, of sociology. However small it may be, this kind of service will greatly help us to rid ourselves of our narrow prejudices and the habit of petty intolerance and impatience of others' views and outlook. It will give us a new sense of dignity and self-reliance: we shall acquire through it a steadfastness of purpose, tenacity and grit, humility and readiness for sacrifices. It will make us realise that our duties are broader, our responsibilities more vast, and our relations really wider than we have been thinking hitherto. For instance, in the ancient *Gurukulas*, each pupil was entrusted with the work he was found fit for. To one would be entrusted the work of tending the cattle, to another the gathering of grass, to a third the collection of fuel; but it was not the nature of the work, but the spirit of its performance that pleased the

master and made him assess the worth of his disciples. Similarly in a community, each member has got a duty to perform to the common weal, contributing his own quota to the general welfare. The husband and the wife are each indispensable to the proper conduct of the home, and the scavenger and the sovereign are both necessary for the good of the state: there is no question of greatness or smallness in the duties performed by each. Hence, by taking on oneself any responsible act of service, one will acquire the satisfaction of having fulfilled one's duty to society, and what is more, will subjectively benefit by a broadening of the mind and a brightening of outlook. We always receive more than we give.

In the above ways, even ordinary men can strive after a higher life. Our aim should be the harmonious development of the hand, the head and the heart. The development of the one without the development of the other always results in abnormal natures. A physically strong and active person with a dull mind and a primitive intellect and a lethargic soul sinks to the level of a brute. A virile body and an emotional heart with an undeveloped reason and a blunt intellect often denote a sentimental person, while an alert body and a keen intellect devoid of a soft heart make life barren of sweetness and cheer and of those indefinable soft graces of the soul that lend to life a unique beauty. It is the perfection of all these faculties that makes a whole man. We must chisel our angularities, and set to the building up of a character that is rich and composite and is also possessed of maturity and fullness.

WHERE ARE WE?—II

By *Svami Nirlepananda*

THE world is passing at present through a financial stringency of a very rare type. The moratorium proposal to Germany for one year by the far-sighted American President, is just one of the signs which indicates which way the economic wind blows. It shows that even discretionary diplomacy thinks it wise to *concede*, to *yield* a bit, to *bend* before dire want. The hardest pressure is of no avail when a nation reaches the tragic point of unfitness for paying off the legitimate debts it owes to others. Needless to say that even the proverbially poor, far off, forlorn, way-side Bengal villages, are not spared from this trade-depression which has infected the atmosphere. It has touched, everybody, everywhere.

As a result of close acquaintance with villages, continually for full four years, the present writer has been more than convinced of the sad fact that our villagers have become helpless, weak victims of a bad propensity, almost a vicious intoxication of litigation. It is a most ruinous and physically killing habit. A seetgleo is felt in the innermost heart by the plaintiffs or complainants when, as a matter of fact, as a result of their taking action, their very future, their bare existence, is at stake. All thoughts of the future are cast to the winds. The very *business demands* such an attitude from its votaries or pursuers. They say that we put our opponents into great trouble. We insult and belittle them, before all, openly, in the court witness-box. There is joy and pride in it, whatever may be the final result and the cost! At every stop of a court, something is to be paid, somebody has

to be satisfied, *greased* as they say, for securing promptness of action. It is an open secret. Suits concerning land, etc., and criminal suits specially, entail a lamentable wastage of money. Our ryots in spite of their pinching poverty have not yet become conscious of their litigation-folly.

The number of ryots who till in our villages have mostly not that amount of proprietary right over their respective lands which they ought to have. What little they had, is going to be curtailed in the near future, because their condition is being reduced from bad to worse. Entering into mortgages in lieu of debts is only often another step towards losing their land. In this respect, we are told by those that know it, that their fellow cultivators in European countries like Germany, France, Norway, Sweden, Ireland, etc., are better off. Consequently a widespread and intense application, in regard to various aspects of social life and of daily requirements, of the principle of *economic co-operation*, which has acted as a veritable panacea of many an ill in all these lands, has not been able to get the chance of a fuller and more systematic experiment, in this unfortunate land of ours.

From economics let us pass on to the realm of spirituality. From the viewpoint of India's culture, history and civilisation, we cannot afford to lose any of these. Even for the spiritually bent, so long as they have to *wear* and have to *eat* they are within the realm of economics. Popularly, therefore, it is sometimes said that *he who eats has politics*.

The District of Bankura has the privilege of having produced Sri Ramakrishna's divine consort. Such a rare type of humanity is something to be admired and highly appraised as a thing of beauty, a rare work of God's highest, most sublime art. Truly did the Hellenic ideal of life enunciate that *Truth was Beauty*. In the sacred, lotus-like, spotlessly immaculate personality of Sri Sarada Devi, India's ideal of purity in womanhood has reached its culminating point.

Her portions of the District called Darsa, Kotalpur, Koalpara, Vishnupur—also other adjacent tracts like Patrasayar, Indesh, Panchal, Lokhasol, etc.,—the ring of villages round the B. N. R. Station, Onda, are all literally, burial-grounds of Bengal's manhood and womanhood. One is actually stunned to cast a mere cursory look through the area specified. Whole villages, once thickly populated, with big *pucca* buildings and temples, are now almost deserted and have become ghosts' abodes. It seems as if they have come fully under the influence of a cruel and powerful curse. Their mud huts are mostly dilapidated and empty. Only those are helplessly left behind, the group of *living-deads*, who could in no way move outside and leave the village habitations for good. Through the untidy village streets a few lean cows saunter, followed by some ugly buffaloes. Whole quarters have become deserted and desolate. The thatch is mouldering on the roofs. The old doors are off their hinges. There are desperate, heart-rending scenes on all sides. Every broken cottage is symbolic of broken sad hearts and untold, silent sufferings before death—their fast friend—finally pacifies them all!

There are practically no *young men* to speak from the point of view of

physique. There are some who are young in age but invariably they are all suffering, fatigued and old in spirit (they can't help it), decaying and dwindling away, every moment, inch by inch. With their slim, sickly, pale hands and feet, but abnormally bulged out spleens, they present an extremely depressing sight. All our lip-excitements and jubilaions over village-reconstruction in crowdy, city political meetings seem to reach the vanishing point! Even workers and volunteers, born in this district and bound by life-long vow of service, are flying away helplessly in search of health. At the village Koalpara, a bold heart of the—Order was at a time, giving splendid account of himself. He, like a kindly angel, was ministering unto all the surrounding sufferers. He was their sole friend—the only redeeming feature of the atmosphere. He himself suffered a great deal—yet struggled on. He had to yield and at last go away for recouping his health. It must be said to the credit and adhesive quality of another of our late local Koalpara village Sannyasin workers, that almost just in the wake of the Swadeshi movement, as far back as 1907, he took it into his head to produce indigenous Khadi yarn and weave them into finished cloth. And he stuck to it for years together. On her way to or back from her village which lies close by, the Holy Mother used to stay here. At times she spent months together here and herself started the nucleus of a Ashrama for women. But owing to the omnipotent reign of disease over the place no healthy work could take a firm, permanent and stable footing. Malaria and Kala-Azar, its later development, have worked and are still working havoc.

A Brahmin youth one day suddenly came into our Bankura Ashram. He was all spleen, of short stature, having

very lean hands and feet—bloodless altogether. He said he was eighteen. But nobody could believe him. He seemed to be but ten. Further acquaintance revealed his proficiency in Sanskrit grammar and literature. He belonged to the village Desra. He got, in his village, for a certain period, a regular course of *Tol* training, in Sanskrit grammar. And he had also a working knowledge in Tantric Pujas. Yet all was of no avail before the demon-like, firm jaws of the dangerous disease. He was exceptionally indigent. Yet he was quite willing to work for the improvement of his lot. With this object in view, in spite of his young age and awfully bad health he had once most boldly and adventurously—penniless, but depending solely upon God—made a migration to Behar colliery fields in search of a job—a menial job although. The charge of idleness cannot be levelled against him. And he is still struggling on. He was and is just a type of Eastern Bankura boys—whose woeful health story was being recited by the Matric Examinees in the Bankura Sadar Centra. These boys become objects of pity for all who look at them. This grim reality is very disturbing and disconcerting. The youth movement in Bengal is afoot. But gradually the circumstances of Western Bengal are becoming tragic, more and more, at every step. The Archaeological Department is trying to preserve our ancient, dead monuments but who will preserve these *living monuments* of Bengal? There is felt dearth of *physical* youths in the heart of Bengal villages. The last Health Statistics of the students of Bengal collected after careful examination by the University of Calcutta is an important national document. It reveals a state of things which is anything but satisfactory. Nearly sixty

per cent have organic defects. Regarding our villagers somebody has said that nearly eighty-five per cent die without any medical aid. If one sees the condition with one's own eyes, the statement would not sound as an exaggeration.

The neatly laid out, the spotlessly clean Railway Quarters at Lilooah, near Howrah, the Christian Missionary Quarters at Serampore and adjacent places, incidentally in all India, the Midnapore Zamindary Kutehery Quarters (managed by Europeans) in the interior village of Amlagora and a ring of other attempts may be named as typical examples of what money well spent can do in driving away diseases and making human life quite comfortable. Experts are of opinion that in order to be free from malaria, in those parts badly affected by it, an area, nearly a mile in radius on all sides, of plain, clean, grassy ground has to be left to itself. In the centre of it, the dwelling tenement is to be built. This is called creation of a surrounding sanitarily perfect *health-zone*.

Shall we be merely looking on? Temporary relief operations to help men and women out of emergent circumstances have their obvious necessities. But if we think a bit deeply over the matter, we must frankly confess that they are *mere palliatives*. What Bengal badly wants at the present moment, is a thorough re-organization and revival of her villages. Our final emancipation lies in that quarter, undoubtedly. If we can create a regular net-work of fully organised Societies to regenerate the villages in every way—economic, sanitary, educational, social and last but not the least spiritual,—the future India will be ours. The shoe-makers even here in the healthy village of Khatra would not try to fill up with earth, a most obnoxious, foul, little pond, which is evidently

polluting the surrounding atmosphere, and doing immense injury to themselves and to their children. They have no union that can take it up and move effectively in the matter. No amount of persuasion could rouse response in them.

If we are not able to stand on our own strength we are bound to make room for abler lots of people to come in and dispossess us. It is sheer struggle for existence, and the law of self-preservation must assert itself. There is no question of charity for the nation. Happily, signs are however visible on the horizon, indicative of hope. The Visvabharati Village Organisation, the Hindu Mission, Bharata Sevashrama Samgha, Ramakrishna-Vivekananda Institutions—these have all begun work in their own ways. Every worker of good, whatever may be his creed or colour, who is trying to help villagers to improve their lot and conditions, has our deepest sympathy. Bengal is perishing. There is no time to quarrel and fight out denominational disputes. Let the moneyed, the well-to do among us come out themselves, see and examine for themselves the genuineness or utility of the various organisations and support exclusively those, if they themselves cannot start independent institutions. Some of them have spent thousands over contesting seats in Provincial and Central Legislatures and Assemblies. But few of them will be willing to unloose their purse-string over excavating tanks for their own villagers for the supply of pure drinking water. But artificial rivalry over name, fame, rank and a little monetary gain draws out and devours their wealth. There is enough space here in Bengal for all the philanthropic and social service institutions put together and for many more to come.

Let not even those selfless workers who have not the necessary funds to back them up, feel depressed and dejected. Even that little amount of labour of love, will surely fructify in time, and will help, with the labour of future generations of workers, to usher in the new age we are all expecting.

In Khandakosh, District Burdwan, Anti-malarial work has been undertaken by young educated men. In Hughly, too, the task has been commenced in right earnest. Recently, we have all over Bengal a ring of institutions called Deshbandhu Palli Sangathans, which try to tackle the problem. Out of the total annual ten lacs of deaths, in the whole of Bengal, as much as half take place due to malaria. Its hungry jaws are rather huge and not to be easily appeased. But all the same, no right-thinking man can deny that it is a matter of shame for any advanced country. For it has been medically opined that malaria is a preventible disease. Dr. Bentley was of opinion that if there is sufficient natural flooding by rain, malarial gnats (of *Anophelis* type) have not the opportunity to breed and increase in number. But in many places the laying out of railway lines has clogged water passages and created a fresh man-made difficulty. In the present writer's study and inquiry of the village Damodarvati, Sub-Division of Vishnupur, he has come to know that in the consecutive Bengali years 1328 to 1332 there was uniformly every year sufficient downpour and consequent natural flooding and cleansing. And as a result malaria was *nil*. But for the last six years the said village is having scanty rain and it has become a hot-bed of malaria.

The learned Mr. Willcox, a specialist on the subject, has recently shown and proved to the hilt, in his Calcutta

University Extension lectures that the ancient Bengalees possessed a shrewd sense of health and sanitation, agricultural irrigation and engineering aptitude—all of which are palpably revealed in their excavating and laying out of the Bhagirathi canal from the Ganges. This process helps the distribution and free, unhampered passage of natural rain water over a wide area and prevents the unhealthy gnat-breeding and unnecessary accumulation of water. According to him, if we can re-excavate some dried ones and re-create and lay out anew, where necessary, a suitable net-work of irrigation canals throughout the province for a through flushing and washing away of all unhealthy wastages and refuses, Bengal would be her ancient self once more. In Sukker, Sind and in the Punjab similar irrigation schemes have been tried. The Egyptians have laid out big irrigation canals from the Nile and all tracts over both sides are smiling in health and plenty. Bengal has a sufficient amount of waterways and rivers, which are all awaiting a proper and able handling by irrigation and sanitary experts conjointly. Will that day come in the near future? That way lies the future sanitary redemption of the province. The fight against malaria and poverty too, in an indirect way, can thereby be made

smooth and much easier. But the question on everybody's lips is—who is to bell the cat?

In 1926 there were 869 Anti-Malarial Societies in the whole of Bengal. Within two years the number rose to 1236. Although experts say that malaria has nothing to do with water, yet the supply of pure drinking water is a crying necessity, specially for the parched throats of the mute villagers in the scorching heat of the summer sun. We learn that in a recent year the Hugli District Board sank 199 tube-wells to meet the demand on this score. The Noakhali District Board adopted a scheme of granting loans without interest for the improvement of selected tanks. This is a laudable move to be imitated by the sister Boards all over Bengal. The Chittagong District Board *resolved* to undertake the re-excavation of private tanks.

Towns have ruled, are ruling and will be ruling too in future. London, Paris, Berlin, Rome, Leningrad, Washington — our own Calcutta, Madras, Bombay, Simla, Delhi—have the privilege to wield the respective governmental machineries. But there is an obvious, too palpable, difference between Indian cities and foreign ones just named. The difference lies, in the possession of *Independence*. It is a *fundamental* one.

MAHABHARATA STUDIES—I

By P. P. S. Sastri, B.A. (Oxon)

Southern and Northern Recensions :

Which is more ancient and authentic?

In our Introduction to Vol. I, * we called attention to the two outstanding recensions of the Mahabharata, the Northern and the Southern. It is very interesting to observe that some of the main features of the Southern Recension had already been fixed as early as the 11th century (*cir.* 1022 A. C.) when the great Telugu Poet Nannaya Bhatta wrote his famous *Andhra Bharatamu*. The object of Nannaya was to epitomise Vyasa's work approximating closely to the original without leaving the main incidents and anecdotes as far as possible. But the real value of Nannaya's work for our purpose is that he was also careful to state, in his translation of the *Parvasangrahadhyaya*, the number of stanzas in each of the 18 Parvas of the Mahabharata. This furnishes us with a definite landmark in the history of Mahabharata literature as we are authoritatively informed by a trustworthy writer of the definite scope and bulk of the Mahabharata in his own days. In the *Parvasangrahadhyaya*, he enumerates the number of stanzas in each Parvan. (See at the end the comparative table giving the enumeration according to the Northern Recension, Nannaya and most of the Southern manuscripts we have been using for our edition of the Southern Recension.) The conclusion is irresistible that at any rate about the tenth century A.D., the Southern Recension held the field as the more authentic and reliable version of the Mahabharata. Indeed, that

the Southern Recension was the only recension available before the tenth century A. D. seems to be far more probable than otherwise.

Utgikar, in his valuable introduction to the tentative edition of the *Virataparva* issued by B. O. R. I. as early as 1923, has already referred to the outstanding feature of the Southern Recension in that it is closely allied to the Javanese Recension of the Mahabharata which was constituted in 996 A. D. A comparison of the Southern Recension with Juniboll's famous edition of the Javanese Recension will bear this out more fully.

Besides, a critical examination of the Mahabharata so far published by B. O. R. I. (1-5 fascicules) with the Southern Recension already published by us, will also reveal the overwhelming correspondence of the Southern Recension with the Kashmir manuscripts on which the constituted Text of the Poona Edition is mainly based.

The fact that the Southern Recension which has already been definitely fixed by Nannaya as early as the 11th century A. D. finds its counterparts in Greater India, in far-off Java as well as in distant Kashmir, goes a long way indeed to substantiate our claim that, verily, the Southern Recension is the more authentic and reliable version and perhaps the only Recension that was current in India before the 9th century A. D.

How then are we to reconcile the differences in bulk of the Southern Recension which comes up close on 100,000 stanzas and the Northern

* Mahabharata—Southern Recension—published by V. Ramaswami Sastrulu & Sons, Madras.

Recension which does not exceed 86,000 stanzas, if the Bombay Edition of the Text with Nilakantha's Bhavadipa is taken as the standard representative of the Northern Recension? It has been the practice to assume till now that the Northern Recension is generally the more reliable text and that the Southern Recension has been subjected to a large variety of interpolations,—thanks to the imaginative and inventive skill of the Southern redactors—to such an extent that its present bulk comes close upon 100,000 stanzas. We have already remarked that the bulk of the Southern Recension has already been fixed round 100,000 stanzas even in the 11th century A.D., so that not much room was left for Southern Redactors to have their free play after that date and we have also affirmed that the general nature of the Javanese Recension which must have left India two or three centuries earlier, if not still earlier, supports in general the main tendencies of the Southern Recension. May it not be possible, therefore, that the Northern Recension, whose representatives are found all over Middle India in greater numbers represents a mutilated and hastily put together composition of the Middle Indian Redactors, who could not lay their hands on all manuscripts of the Mahabharata and were perforce obliged to make the best of a bad bargain, and were therefore able to get at only 86,000 stanzas and not at the full Mahabharata? Indeed, this seems to be quite probable as we know that, on and after the 10th century A.D., Northern, Western, Middle and Eastern India were all successively subject to a large number of predatory invasions of varying intensity, that Hindu life with all its religious and spiritual moorings was certainly not blessed with either the necessary safety or enthusiastic encouragement in these lands till very

recently. Nilakantha, who wrote his famous Bhavadipa about the 16th Century A.D., had therefore to toil under circumstances which could not have vouchsafed to him the best of conditions, or even all the help in manuscript material that would have been essential for his huge undertaking. Even Nilakantha's work is pronounced by Utgikar to be based on 'inferior and interpolated texts' and it is interesting to note that the Southern Recension, as opposed to the Northern, which after Nilakantha's time got itself stereotyped, being mainly based on his own text, is really found unmutated in just those regions where the political conditions were more calm and undisturbed, to wit, Kashmir in the extreme north and the Chola and Pandya kingdoms in the extreme south.

We are, therefore, of opinion that it is quite probable that the Southern Recension is really the more ancient and authentic version of the Mahabharata and probably that it was the only Recension current in India prior to the 9th century A.D.

In so far as the Adiparvan is concerned, we are able to point out six distinguishing marks as peculiarly characteristic of the Southern Recension. These are:—

(1) The complete omission in the Southern Recension of any reference to Ganesa's being suggested by Brahma and invoked by Vyasa to be his scribe in the first chapter.

(2) The complete omission in the Southern Recension of any reference soon after the above episode, to the tradition of the Mahabharata having been composed by Vyasa originally in sixty lakhs of stanzas out of which one lakh of stanzas alone was given out to the world of mortals and even that only indirectly through the mouth of Vaisampayana.

(3) The enumeration of the number of stanzas and chapters in each of the eighteen Parvans, as narrated in the second chapter of the Southern Recension, varies widely from that given out in the Northern Recension.

(4) The transposition of the Yayati and Sakuntala episodes, which in the Southern Recension follows the normal and chronological order, whereas in the

Northern Recension, Sakuntala precedes the Yayati episode.

(5) The complete omission in the Northern Recension of the Nalayani-yopakhyana, as narrated in the 189th chapter in the Southern Recension.

(6) The omission in the Northern Recension of the incidents narrated in chapters 207, 208 and 209 (1-334) of the Southern Recension.

SELECTIONS FROM ADHYATMA RAMAYANA

ARANYA KANDA: CHAPTER IV

RAMA'S DISCOURSE ON MAYA AND VIJNANA

(Continued from previous issue)

एतैर्विलक्ष्यो जीवः परमात्मा निरामयः ॥

तस्य जीवस्य विज्ञाने साधनान्यपि मे शृणु

॥ ३० ॥

जीवः The Jiva or individual soul एतैः from these (gross and subtle elements, mind, etc.) विलक्षणः different (भवति is) (सः एव even he, the individual soul) निरामयः not subject to pain or misery परमात्मा the Supreme Soul (भवति is) तस्य that जीवस्य of Jiva विज्ञाने in the matter of acquiring higher knowledge साधनानि means अपि also मे from me शृणु hear.

30. The Jiva is different from these'. He himself is verily the Supreme Soul, whom misery does not touch. Do thou hear from Me the means for the acquisition of the higher knowledge regarding that ² Jiva.

[1. Those which were declared to constitute the three kinds of bodies, gross, subtle and Aiswara (Cf. last part).]

[2. 'That' is used with an emphasis. For the ignorant think that the Jiva is something entirely different from the Supreme

Soul and apparently at the mercy of blind forces causing pain and misery.]

जीवश्च परमात्मा च पर्यायो नात्र भेदधीः ॥

मानाभावस्तथा, ... ॥ ३१ ॥

जीवः The word 'Jiva' च and परमात्मा the expression 'Supreme Soul' च and पर्यायः (भवति) are synonyms अत्र about these two viz., Jiva and Supreme Soul भेदधीः consciousness of separateness न (कर्तव्या) should not be entertained तथा besides (in addition to the fact of identity) अत्र i.e., जीवे परमात्मनि च in the Jiva and Supreme Soul मानाभावः impossibility of being limited by time and space (वर्तते there is).

31. 'Jiva' and 'Supreme Soul' are synonymous terms designating one and the same entity that is incapable of being limited³ by space and time. The aspirant therefore should never entertain any notion of their being separate.

[3. मानभावः can also be explained as the absence (अभावः) of egoism and pride (मानः). In that case, it forms with हिंसादि परिवर्ज

one of the numerous virtues to be cultivated by the aspirant.]

The remaining portion of verse 31 and the succeeding verses describe the means for the acquisition of higher knowledge.

... दम्हिंसादि परिवर्जनम् ॥ ३१ ॥

पराक्षेपादिसहनं सर्वत्रावक्रतां तथा ॥

मनोवाक्यसद्भक्त्या सद्गुरोः परिसेवनम् ॥ ३२ ॥

बाह्याभ्यन्तरसंशुद्धिः स्थिरता सत्क्रियादिषु ॥

मनोवाक्यदंडश्च विषयेषु निरीहता ॥ ३३ ॥

निर्हंकारता जन्मजराद्यालोचनं तथा ॥

असक्तिः स्नेहशून्यत्वं पुनर्दारधनादिषु ॥ ३४ ॥

इष्टानिष्टागमे निर्वृत्तिर्यत्तत्तस्य समता तथा ॥

मयि सर्वात्मने रामेष्टानन्यद्विषया मत्तः ॥ ३५ ॥

जनसंवाधरहितशुद्धदेशनिषेवणम् ॥

प्राकृतैर्जनसंधैश्चरतिः सर्वदा भवेत् ॥ ३६ ॥

दम्-हिंसादि-परिवर्जनं abandonment of conceit and of the tendency to injure others by thought, word or deed, etc., पराक्षेपादि-सहनं bearing, without complaint or resentment insults, etc., coming from others तथा likewise सर्वत्र under all conditions अवक्रता straightforwardness (lit. absence of crookedness) मनो-वाक्यसद्भक्त्या सद्गुरोः परिसेवनं devotedly serving the holy preceptor by thought, word and deed बाह्याभ्यन्तर-संशुद्धिः external (bodily) and internal (of emotions, etc.,) purification सत्क्रियादिषु in the performance of good works स्थिरता steadiness मनोवाक्य-दंडः restraint or control of mind, speech and body च and विषयेषु towards enjoyments निरीहता indifference or absence of desire निर्हंकारता freedom from sense of "I" तथा likewise जन्मजराद्यालोचनं reflecting on birth, old age, etc. पुनर्दार-धनादिषु towards son, wife,

wealth, etc. असक्तिः non-attach-ment (अग्रवा or) स्नेहशून्यत्वं absence of (special) love तथा likewise नित्यं always इष्टानिष्टागमे when pleasant and unpleasant situations come चित्तस्य of the mind समता equipoise रामे मयि in me, namely Rama सर्वा-त्मने (conceived of as) the soul of everything अनन्यविषया मतिः fixing of the mind with no other thought जन-संवाध-रहित-शुद्ध-देश-निषेवणं staying in places pure and free from crowds प्राकृतैः vulgar (here) op-posed to spiritual practices जनसंघैः with groups of people सर्वदा always अरतिः abandonment of delight च and हि verily भवेत् there should be.

31-36. The aspirant after the highest wisdom should abandon conceit and suppress all tendencies to retaliate, re-sent or even complain⁴ when subjected to insults, etc., by others. In his dealings he should never resort to crooked methods. (In order to be guided along proper lines) he should forthwith seek out a competent teacher, and on being accepted by one, dedicate himself whole-heartedly to his service⁵. Accord- ing to his instructions) the aspirant should purify himself externally as well as internally and acquire steadiness in the performance of meritorious acts⁶. His mind, speech and body, he should repeatedly restrain⁷ until they become indifferent to the objects of their enjoy- ment. The feeling of egoism too should be rooted out and the attachment⁸ to family, wealth and other possessions overcome by constant reflections upon birth, old age,⁹ etc. Under all circum- stances, pleasant or unpleasant, he should preserve a sense of calm and equipoise. By such means he should endeavour to fix his mind entirely on

Me Rama, conceiving Me as the soul of everything. To facilitate such practice, he should dwell in holy places where crowds ¹⁰ may not disturb him. Indeed, he should never long for the company of vulgar people who run after worldly enjoyments and are opposed to spiritual practices.

[4. This habit of enduring all sorrows (सहनं सर्वदुःखानां) without retaliation (अप्रतीकारपूर्वकं) or brooding or lamentation (चिन्ता-विलापरहितं) is what is technically known as Titiksha. परः can also be explained as 'enemy'. An enemy may not always stop with more insult. He may use violence, but the aspirant should not allow himself to be provoked into retaliation.]

[5. In the Gita, the Lord advises Arjuna to know the highest truths (तद्विधि) by prostrating himself before the Guru (प्रणिपातेन) and by questioning him (परिप्रश्नेन) after due service (सेवया).]

[6. The importance of meritorious acts is specially pointed out by the Lord in the Gita, where He mentions that Yajnas, gifts and penances (यज्ञदानतपःकर्म) are never to be stopped (न त्याज्यं) as they are of supreme value (कायमेव तत्).]

[7. Forcing the mind to think of the higher Self will constitute दंड of the mind, while refusal to return insult for insult and injury for injury will be दंड of speech and body. These three kinds of Tapas are dealt with more elaborately in the Gita, XVII. 14-16.]

[8. Whatever stands in the way of unbroken consciousness of the presence of the Supreme, should be rooted out. Family, etc., are singled out since the attachment to

them is most natural and common to all and therefore most difficult to get over, remove or sublimate.]

[9. By constantly thinking of what occasions 'rebirth' and what miseries have to be undergone by the embodied being, dispassion or Vairagya arises in the mind and the hankering after sensual pleasures gets attenuated.]

[10. Staying in solitary places (विविक्त-देशसेवित्रं) and absence of longing for the company of people (अरतिः जनसंसदि) are specially pointed out in the Gita.]

आत्मज्ञाने सदोद्योगो वेदांतार्यविलोकनम् ॥

उत्तरेतैर्भवेज्ज्ञानं विपरीतैर्विपर्ययः ॥ ३७ ॥

सदा Always आत्मज्ञाने in the acquisition of higher knowledge of Atman उद्योगः effort वेदांतार्यविलोकनं contemplation on the truths proclaimed by the Vedanta (च and भवेत् there should be) उत्तैः (above) mentioned एतैः by these (गुणैः qualities) ज्ञानं knowledge, भवेत् comes about विपरीतैः (गुणैः) by cultivating opposite qualities विपर्ययः calamity (here) continuance of Samsara or round of births and deaths (भवेत् comes about).

37. His energies should thus be directed only to the acquisition of the knowledge of Atman and to the contemplation of the truths proclaimed by the Vedanta. By following these steps the highest knowledge dawns on his mind while a contrary mode of life results in the continuance of the round of births and deaths.

NOTES AND COMMENTS

Indian Culture in Foreign Lands

It is often believed that Indian thought exercised a profound influence on the culture of Ancient Greece and Western Asia. But few attempts have been made till now to find out exactly the nature of this influence and ascertain the extent of its operation. Vague generalisations there are in abundance, but exact statements supported by facts and figures few. Under such circumstances, one will be highly interested to read what Prof. Jagadisan M. Kumarpappa, M.A., Ph. D., says in the November issue of the *Aryan Path* regarding India's contribution to the ancient world in one respect, *viz.*, that of religion. His article entitled 'Buddhist Missionaries of Asoka's' makes some clear and definite statements about this point. He says, "Did Asoka's Buddhist missionaries contribute much to the life and thought of Western Asia and Greece? It is no doubt difficult to point out exactly what contributions were made by them, but the missionaries and his Buddhist ambassadors certainly carried over far more Indian ideas to Europe and Egypt than were Grecian, Egyptian and Jewish ideas brought to Persia and India. The fertilization and fecundating influences, as Dwight Goddard points out, were at their height in the third and second centuries B.C.,—that is, at the time Emperor Asoka reigned,—and registered themselves in the rise of new sects and philosophies everywhere. In Egypt they appeared as the Hermetic and Kabalistic and Pythagorean schools of thought; in Greece and Rome by the extraordinary rise of the mystery religions, the worship of Isis and Osiris, of Dionysius, of the Great Mother and Mithra; it showed itself in the transformation of Greek philosophy of pre-Aristotelian type to later Stoicism, Neo-Pythagoreanism and Neo-Platonism,—all of which were an inseparable blend of Oriental mysticism and Greek thought. Zeno, the first Stoic, being a Syrian, was a child of the

East and the establishment of stoic philosophy in the West paved the way for Buddhism. From Xenophanes to Zeno in the days of Asoka, the teaching of Buddha was gradually made popular in western parts, so much so, that Demetrius, who was about that time the librarian of Ptolemy Philadelphos, urged his master to secure the sacred books of India and those of the Jews.

Furthermore, even the institution of monasticism must be taken as a distinct contribution of Buddhism to the West, for the ancient Egyptians, Babylonians and Hebrews had no monks. They were neither celibate nor ascetic in their ideas. But in India the ascetic seems to have appeared first even before the time of Buddha. Hence it seems reasonable to suppose that the monastic ideas must have been carried over to the West by Buddhists and spread by them not only in those parts but also in China, Mexico and Peru. In the West the monastic and ascetic ideas were first adopted by the Essenes of Palestine and the Therapeutae of Egypt. They were also a common feature of the Gnostic sects of Alexandria who were the Christian philosophers learned in the current religious and supposed scientific ideas of Eleusis, Persia, Egypt and of Buddhism. The influence of Buddhism over the later Gnostic sects is now generally admitted and in his *History of Indian Literature*, Prof. Weber goes to the extent of saying that the influence that the Sankhya-Yoga philosophy exercised during the first centuries upon the development of Gnosticism in Asia Minor is unmistakable.

Some hold the view that the monastic settlements on the Jordan and the Nile owe their origin to the influence of Buddhist Missionaries. The hermit settlers in the Deserts of Judea and Jordan and on the Dead Sea were known as Essenes. All that is known about the Essenes and their habits of

life reminds one more of Hindu ascetics and Buddhist monk fraternities, and that is no wonder since, as Dr. Goddard points out, in the list of resemblances of Essenism to Judaism and Buddhism, its resemblances to Buddhism outnumber the former three to one. This is significant. It is not at all surprising if such preponderance of points of similarity has driven some scholars to the conclusion that Essenism was brought into existence by Buddhist missionaries. Even if that position seem untenable, we are led, in view of their striking likeness, to maintain that Buddhism must have considerably influenced Essenism, imparting to it some of its important characteristics.

A similar hermit settlement on the bank of the Nile in the neighbourhood of Alexandria was known as the Therapeutae. This sect, like the Essenes, was also an ascetic order of the pre-Christian Judaism. Even here the influence of Buddhism has been clearly recognised in its precepts and modes of life. Dean Mansel, therefore, maintains that "the philosophy and rites of the Therapists of Alexandria were due to the Buddhist Missionaries who visited

Egypt." Whatever may or may not be true in regard to the Buddhist origin of these sects, this much is certain: that these pre-Christian movements prepared the way for Jesus as well as for the missionary work of St. Paul; and secondly, that they developed out of the thought seeds that had been carried over from Buddhist India. Even Neo-Platonism represented mainly by Philo, Plotinus and Porphyry, appears to be an aspect of this Therapeutic movement of Alexandria; and Lassen traces both Neo-Platonism and Gnosticism finally back to the thought-currents of India. Likewise Prof. Garbe offers abundant evidence for the derivation of Pythagorean views from Indian sources. Even so great a thinker as Plato appears to have his 'self-complacency' disturbed by Oriental speculations, and his philosophy, as E. J. Urwick points out in his thought-provoking volume, *The Message of Plato*, seems to claim Eastern and Western Ancestry."

The above account is a pointed presentation of India's influence on the religious thought of the ancient world. It will be equally interesting to know how she affected the secular thought of the world during the same period.

REVIEWS AND NOTICES

DRG DRSYA VIVEKA : *Translated by Swami Nikhilananda. Published by the Sri Ramakrishna Asrama, Mysore. Price Re. 1.*

Drg-Drsya-Viveka, as the name itself shows, is an enquiry into the distinction between the "seer" and the "seen". Starting from the ordinary conception of "forms" as the "seen" and the "eye" as the "seer", it steps successively behind the senses and the mind and after revealing how from the relative standpoint they too constitute the "seen," comes to a decisive stop with "Consciousness", the eternal witness of all internal changes. The experiences of the waking and dream states are treated as mere modifications of the mind and the idea of the embodied self is declared as falsely superimposed upon the witness. The most valuable feature

of the book is its detailed description of the various kinds of concentrations (Samadhis) by mastering which all superimpositions causing "actual feelings" of separateness, limitations and grief can be removed and Brahman realised in "whatever object the mind is directed to". All these difficult topics are discussed within the brief compass of forty-six verses (of the smallest metre), and Swami Nikhilananda has done a great service to all English-knowing students of Vedanta by adding to his translation exhaustive and scholarly notes without which, we are sure, the compressed subject matter would be impossible to comprehend. Mr. V. Subrahmanya Iyer, the well-known Vedantic scholar, and the Retired Registrar of the University of Mysore, has written a fitting fore-

word to the volume and the translator himself has in his Introduction briefly discussed the authorship of the treatise. The study of this book will serve as a good preparation for higher studies in Vedanta.

HINDU MYSTICISM AND MODERN THOUGHT: By S. Periathambi, B. A. Printed at the Express Printing Works, Dehiwala, Ceylon.

As the author remarks in his Introduction, it has now become impossible to escape the influence of what are described as the discoveries and triumphs of science. The examination of the ruling systems of thought or belief in the light of the results of scientific research is thus a paramount duty imposed upon the present generation by the necessities of the time, "whether it be our concern to protect time-worn beliefs from the onset of new forces or to find the truth for its own sake". In this treatise marked "Religion and Life Series, No. 1" Mr. Periathambi most appropriately draws the attention of Hindu, and for the matter of that, of all other young men to the dangers of a situation in which false and fallacious views are often presented to them as "scientific truths" of unquestioned validity. There is for example the contention that the

order and system to which science has "reduced" the universe, but which in reality science has only been able to peep into and "note," has effectively removed all need for the existence or the intervention of a God. Mr. Periathambi gives the fitting retort that no man can have any regard or esteem for a God who creates only a chaotic and disorderly universe, and that the very establishment of the unity and continuity of nature in all its processes becomes but a greater support for the belief in an immanent God. How far the process by which perceptual knowledge, on which scientific investigations are based, can be free from "errors," and other allied topics are discussed at greater length, and the methods which (Hindu) mystics adopted for the purification of their intellect and the development of their sense of "intuition" are presented by way of contrast. The treatise is full of valuable matter, and if some should regard sound reasoning as insufficient to warrant suspicions about the validity of all "scientific" claims, the opinions of great scientists and other eminent thinkers have been profusely quoted for their benefit. We eagerly await the publication of the other tracts that the learned author has in view.

NEWS AND REPORTS

R. K. Mission Relief Work :— The Governing Body of the R. K. Mission has published a short account of the various relief activities organised by it during 1929 and 1930. The first place where relief on a large scale became necessary was Assam, where the districts of Cachar and Sylhet were stricken with heavy floods in June 1929. The suffering was greater in Sylhet since the water lingered for a long time and seriously affected cultivation. The flood was followed by a scarcity of good drinking water, which in its turn led to an outbreak of diarrhoea, dysentery, etc. The Mission therefore opened two dispensaries where over 2000 patients were treated. Be-

sides distributing rice, cloth, disinfectant, cattle-food etc., a sum of Rs. 4,303 was spent in the construction and repair of huts. In August 1929 a similar disaster overtook Midnapur. With the resources offered by the non-official Relief Committee, the Mission was able to organise relief through its Tamluk centre. For these two reliefs the total receipts came to about Rs. 44,000 and the expenses to about Rs. 41,000. Cholera relief was also undertaken during this period, in two places, Burdwan and Purnea. Houses and tanks were disinfected, and tubewells caused to be sunk. The total number of cases treated was over 200. In Manbhum and in Howrah some

havoc was caused by fire and over 30 families were supplied with house-building materials. On the occasion of the Kumbhamela celebrations in Allahabad in January 1930, the Mission started outdoor dispensaries in the most crowded areas. Altogether 6210 patients were treated; and as a prevention against cholera, the Mission, with the help of the Bengal Health Department, inoculated 6375 pilgrims on board the steamers and at the railway stations. In addition to these afflictions, new calamities have begun to appear in the shape of communal riots and indiscriminate looting by hooligans. Dacca and Mymensing suffered very badly from these in 1930. Relief was given to over a thousand people, rice, cloth, husking rams, fishing-nets, carpenters' tools, utensils of various kinds, being some of the numerous articles distributed by the Mission. The branch centres of the Mission also undertook relief measures in their own areas. The Rangoon centre, for instance, organised flood and earthquake reliefs in Arakan and Pegu while the Bombay Ashrama started flood and loot relief in Sind. The Madras Math conducted flood and cyclone relief in Tanjore and Chingleput districts between October 1930 and February 1931. After describing these activities and adding a list of similar works undertaken ever since 1896, the report explains how it is the Mission's Provident Relief Fund that enables it to take prompt measures wherever necessary, and winds up with an appeal to the sympathetic public to contribute their mite and help the Mission to have in readiness at all times adequate resources for promptly rendering this kind of valuable service to suffering humanity.

The R. K. Mission Sevashram, Kankhal (Hardwar)

As in preceding years, patients from every part of British India and the Native States found refuge in the Sevashram during the year 1930 also. 783 indoor patients were admitted of whom 750 were cured and discharged.

The number at the out-door hospital came to 39,589, of which 18,079 were fresh cases. In the out-door department besides medical relief, 122 patients were also supplied with diet and necessary clothing. The Sevashram has purchased a plot of adjoining land for the erection of Workers' quarters, Rest-house, etc. The management has made arrangements to perpetuate the memories of relatives etc., of such persons who may like to contribute the amount required for erecting one or more rooms, or for maintaining one or more in-patient beds. There is accommodation for 66 in-patient beds at present. Of these, 12 have been permanently endowed at the rate of Rs. 3,000 a bed. It is hoped that the generous public will come to the help of the Sevashram and place its labour of love on a permanent footing by endowing the remaining 54 beds as well. There is a small library in the Sevashram for the benefit of the workers and of the numerous Vidyarthi who live in the neighbourhood. The books, magazines and newspapers have been received gratis. There is also a Night School attached to the Sevashram and providing primary education to the children of the local depressed classes. During the year there were 35 boys on the roll.

R. K. Sevashram, Araria, Purnea

This Sevashram has now run its course for full six years and during this period the Executive Committee has put forth strenuous efforts to popularise the Ashram and place it on a sound basis with the co-operation of the generous public. Up till now the principal function has been to distribute Homeopathic medicines free to the needy and the poor. The average daily attendance of patients is about 40. Besides this work, the Sevashram imparts moral and religious instruction by means of lectures, religious sittings etc., and by allowing the public to read the works of Swami Vivekananda and other books from its small Library. At present the institution is run with two monks from the Belur Math.



"Let the lion of Vedanta roar"

Let me tell you, strength is what we want, and the first step in getting strength is to uphold the Upanishads and believe that "I am the Atman".

—Swami Vivekananda

THE VEDANTA KESARI

VOL. XVIII]

JANUARY 1932

[No. 9

PRAYER



चरणं पवित्रं विततं पुराणम् । येन पूतस्तरति दुष्कृतानि ।
तेन पवित्रेण शुद्धेन पूताः । अति पाप्मानमरातिं तरेम ॥
लोकस्य द्वारमर्चिमत्पवितम् । ज्योतिष्मद् भ्राजमानं महत्स्वत् ।
अमृतस्य धारा बहुधा दोहमानम् । चरणं नो लोके सुधितां दधातु ॥

May we go beyond sin—our enemy—being freed from impurity by the ever-holy presence of the Divine that purifies all,—being purified by which holy, all-pervading, eternal Presence man gets rid of evil !

May the adorable, pure, luminous, glorious, Divine Presence that leads to the Highest Bliss, that grants manifold blessings—ensure our possession of the Greatest Beatitude !

TAITTIRIYA BRAHMANA

THE BIRTH OF RELIGION*

By Swami Vivekananda

THE beautiful flowers of the forest with their many-coloured petals, nodding their heads, jumping, leaping, playing with every breeze; the beautiful birds with their gorgeous plumage, their sweet songs echoing through every forest glade—they were there yesterday, my solace, my companion, and to-day they are gone: where? My playmates,—the companions of my joy and sorrow, my pleasure and pastime—they also are gone—where? Those that nursed me when I was a child, who all through their lives had but one thought for me—that of doing every thing for me, they also are gone. Everyone, everything is gone, is going and will go. Where do they go? This was the question that pressed for an answer in the mind of the primitive man. "Why so?" you may ask, "Did he not see everything decomposed, reduced to dust before him? Why should he trouble his head at all about where they go?"

To the primitive man everything is living in the first place, and to him death in the sense of annihilation has no meaning at all. People come to him, go away and come again. Sometimes they go away and do not come. Therefore in the most ancient language of the world

death is always expressed by some sort of going. This is the beginning of religion. Thus the primitive man was searching everywhere for a solution of his difficulty—where do they all go?

There is the morning sun radiant in his glory, bringing light and warmth and joy to a sleeping world, slowly he travels and alas, he also disappears, down, down below: but the next day he appears again—glorious, beautiful. And there is the lotus—that wonderful flower in the Nile, the Indus and the Tigris, the birthplaces of civilisation—opening in the morning as the solar rays strike its closed petals and with the waning sun shutting up again. Some were there then, who came and went and got up from their graves revived. This was the first solution. The sun and the lotus are therefore the chief symbols in the most ancient religions. Why these symbols?—because abstract thought, whatever that be, when expressed, is bound to come clad in visible, tangible, gross garments. This is the law. The idea of the passing out as not out of existence but in it, and only as a change, a momentary transformation, had to be expressed, and reflexively that object which strikes the senses and goes vibrating to the mind and calls

* This is a writing of the Swami that has hitherto remained unpublished.

up a new idea, is bound to be taken up as the support, the nucleus round which the new idea spreads itself for an expression. And so the sun and the lotus were the first symbols. There are deep holes everywhere—so dark and so dismal; down is all dark and frightful; under water we cannot see, open our eyes though we may; up is light, all light, even in night the beautiful starry hosts shedding their light. Where do they go then, those I love? Not certainly down in that dark, dark place, but up, above in the realm of Everlasting Light. That required a new symbol. Here is fire with its glowing wonderful tongues of flame—eating up a forest in a short time, cooking the food, giving warmth and driving wild animals away,—this life-giving, life-saving fire; and then the flames—they all go upwards, never downwards. Herethen was another—this fire that carries them upwards to the places of light—the connecting link between us and them that have passed over to the region of light. "Thou Ignis," begins the oldest human record, "our messenger to the bright ones." So they put food and drink and whatever they thought would be pleasing to these "bright ones" into the fire. This was the beginning of sacrifice.

So far the first question was solved, at least as far as to satisfy the needs of these primitive men. Then came the other question. Whence have all this come? Why did it not come first?—because we

remember a sudden change more. Happiness, joy, addition, enjoyment make not such a deep impression on our mind as unhappiness, sorrow and subtraction. Our nature is joy, enjoyment, pleasure and happiness. Anything that violently breaks it makes a deeper impression than the natural course. So the problem of death was the first to be solved as the great disturber. Then with more advancement came the other question: Whence they came? Everything that lives moves; we move, our will moves our limbs, our limbs manufacture forms under the control of our will. Everything then that moved had a will in it as the motor, to the man-child of ancient times as it is to the child-man of the present day. The wind has a will, the clouds, the whole of nature is full of separate wills, minds and souls. They are creating all this just as we manufacture many things; they—the "devas," the "Elohim," are the creators of all this.

Now in the meanwhile society was growing up. In society there was the king—why not among the bright ones, the Elohim? Therefore there was a supreme "deva," an Elohim-Jahveh, God of gods—the one God who by His single will has created all this—even the "bright ones". But as He has appointed different stars and planets, so He has appointed different "devas" or angels to preside over different functions of nature,—some over death, some over birth, etc. One supreme being,

supreme by being infinitely more powerful than the rest, is the common conception in the two great sources of all religions, the Aryan and Semitic races. But here the Aryans take a new start, a grand deviation. Their God was not only a supreme being but He was the Dyaus Piter, the Father in heaven. This is the beginning of Love. The Semitic God is only a thunderer, only the terrible one, the mighty Lord of hosts. To all these the Aryan added a new idea, that of a *Father*. And the divergence becomes more and more obvious all through further progress, which in fact stopped at this place in the Semitic branch of the human race. The God of the Semitic is not to be seen, nay, it is death to see Him; the God of the Aryan can not only be seen but He is the goal of being; the one aim of life is to see Him. The Semitic obeys his King of kings for fear of punishment and keeps His commandments. The

Aryan loves his father and further on he adds his mother, his friend. And "love me, love my dog," they say. So each one of His creatures should be loved, because they are His. To the Semitic this life is an outpost where we are posted to test our fidelity; to the Aryan this life is on the way to our goal. To the Semitic if we do our duty well we shall have an ever-joyful home in heaven. To the Aryan that home is God Himself. To the Semitic serving God is a means to an end, namely, the pay, which is joy and enjoyment. To the Aryan enjoyment or misery—everything is a means, and the end is God. The Semitic worships God to go to heaven. The Aryan rejects heaven to go to God. In short, this is the main difference. The aim and end of the Aryan life is to see God, to see the face of the Beloved, because without Him he cannot live. "Without Thy presence, the sun, the moon and the stars lose their light."

THE BAR SINISTER

THE heads of religious institutions all the world over are in these days feeling not a little alarmed at the growing unpopularity of places of worship with a large body of men, and at the decrease of attendance at services and other forms of divine communion. The cinemas and the restaurants are becoming, it is said, as popular with the cultured as they are with the man in the street, and priests and religious teachers are making desperate efforts to make the places of worship more attractive to all classes of people. We heard the other day that as an inducement for people to attend church services, a clergyman offered to make arrangements for the game of tennis for those who went to his church. But it may perhaps be startling to many in foreign lands to hear that in India just the reverse has been happening for some time past. A large body of Hindus, classed as "untouchables" by the orthodox sections, want to gain entrance into temples and worship God as other Hindus do, but the higher caste Hindus who have control over these temples do not like them to go in lest they should pollute the holy atmosphere of these places. For centuries past the orthodox Hindu has been holding this view with regard to the untouchables' right of entering temples, but the question has however become prominent

today, because the untouchables in some parts of the country are in these days insisting on their right to enter temples and the caste Hindus are resisting such claims with all their might. This has led to Satyagrahas in front of temples in several parts of India.

The dispute over the question of temple entry is however only an acute manifestation of a malignant disease that has been ravaging the Hindu society for long ages in the past. In origin, this practice of untouchability might have been akin to the colour-bar that exists in the European colonies of today—a system of segregation devised by dominant groups with a view to prevent the free intermixture of people differing widely in cultural and racial characteristics. In India, however, the historical antecedents that gave rise to the bar have been long forgotten, and the manifest differences of racial descent, which at one time might have been patently visible on the skin and features of people, have also been largely toned down in the course of ages. But the cultural differences have not yet been bridged over to the same extent, even though the untouchable has no special culture of his own and does not, like the Muslim or the European, consciously resist any attempt at cultural absorption. In fact, the chief difficulty in this

matter seems to lie in the prejudice of the orthodox caste Hindu against associating with them—a fact which is responsible for leaving the rigours of segregation unslackened and which has consequently resulted in the denial of all opportunities for the untouchables to profit by the presence of more cultured people in their neighbourhood.

The prejudice of the high caste man has remained unmitigated even though its historical and racial basis have been forgotten long ago, because the practice of untouchability has received a religious colouring and has become, in the eyes of the orthodox, a duty incumbent upon all pious persons. It is well known how difficult it is to stop any practice, however trivial or even obnoxious it might be in itself, when the common man believes it is a part of his religion. The religious sanction creates in him a feeling of sin when he fails to observe it, and a sense of merit and elation when he follows it with scrupulous care. The folly, the injustice and the vicious effects of such a practice are all hidden from his view by the glare of its religious value, and even when these are pointed out to him by men of deeper understanding, his prejudices stand in the way of looking at the question in a new perspective. This exactly is the position of the orthodox Hindu with regard to his attitude to the question of untouchability. He has come to believe—in our opinion wrongly—that a certain class of people are by birth unclean, and that

association with them *pollutes* him and renders him unfit to perform his religious rites. It is his duty therefore to keep them away from his home and his temples, else the wrath of God will be upon him!

Hence he feels doubly fortified in his belief and fails to understand the ridiculousness of his position, even though foreigners and the reformers among his own co-religionists, nay his own caste men, condemn and criticise him for his conduct. The other day, in his great speech at the concluding session of the Minorities' Sub-Committee, Mahatma Gandhi described the practice of untouchability as "the bar sinister which is the shame, not of them (the untouchables) but of orthodox Hindus". But this sense of shame does not yet seem to have awakened in a large section of orthodox Hindus who receive their inspiration from old-fashioned Sastris and Pandits. Their valiant defence of temples against the approach of the untouchables shows at least this, if not anything worse. Their faith in the justice of their attitude has not been undermined by all the criticism that has hitherto been made, due to the reason we have indicated above. Nor do they seem to have developed sufficient power of judgment to understand what is their own self-interest; for devoid as they are of the least bit of historical sense, their blind and insane fanaticism seems to have made them oblivious of the damage done

to Hindu society in the past by this perverse attitude of theirs and the still greater dangers that await in the future if they do not cast aside their prejudices in this matter.

This brings us to the two fundamental questions whether the practice of untouchability has really any religious sanction behind it and what is going to be the consequence, if the caste Hindus, with or without the sanction of their religion, persist in enforcing it. All students of Hindu scriptures know that the practice of untouchability is unknown to any of the authoritative books of Hinduism like the Gita and the Upanishads. It may be possible to find sanction for such practices in certain Smritis and Puranas, but if such teachings exist they are only to be discarded along with many injunctions of a similar type, since they go against the very fundamentals of Hinduism. Even according to orthodox tradition, an injunction that contradicts the principles of the Sruti is to be rejected. It is a well-known fact that Hinduism teaches the doctrine of spiritual evolution, according to which souls pass through a succession of births in the vegetable and animal kingdoms before they become fit for embodiment in human form. Many a sage has sung the glory of human birth, and regarded it, along with the desire for liberation and association with a great man, as a consummation that falls to the lot of only the fortunate few. When Hinduism holds such

an exalted view of humanity, we fail to understand how any one can contend that the presence of a man, however uncultured, can contaminate the holy atmosphere of a temple. Into these very temples the orthodox Hindu would allow elephants and camels on which they unhesitatingly take the consecrated images in procession. Is it not self-contradictory to maintain that the presence or touch of an *animal* will not pollute the temple or the image while that of a *man* will, and in the same breath declare that man is spiritually more evolved than animal? Reason, however, seems to be conspicuous by its absence in the thought process of the fundamentalists of Hinduism.

It is really puzzling why the orthodox Hindu is so firmly convinced of the religious character of such a practice as untouchability which stands in striking contrast to the doctrine of qualification by merit in the performance of certain spiritual practices. Distinctions of wealth, of birth and of position have to be taken for granted and given their due place in matters of a purely secular character, but how can these be dragged into the presence of God, the Father-Mother of all animate and inanimate beings, whose eyes penetrate through the cloak of wealth and nobility and see into the hearts of men? If it is not in His presence, where else are men going to realise their deeper spiritual affinities in complete forgetfulness of the accidental and temporary

distinctions of race, wealth and descent? What criterion can there be, other than the desire to worship, in allowing people into the presence of Him who is the common parent of all mankind? Surely there can be nothing more sacrilegious than the attitude of the orthodox man who in complete defiance of every principle, rational, humane or divine, refuses to concede to his co-religionists the right of entering into temples for purposes of worship. One can scarcely call himself religious when one's conduct is thus wholly at variance with all principles of morality.

The orthodox Hindu may point out that it is not devotion but the desire to *assert a right* that actuates the depressed classes to agitate for gaining entry into temples. The assumption here seems to be that the spirit of devotion is lacking among the depressed classes and and that therefore the agitation which springs purely from competitive motives should not be tolerated or sympathised with, seeing that temples are meant for devotional purposes and not for satisfying people's conception of their rights. Even if it involved only a question of a right, the movement does not stand unjustifiable on that account. The orthodox man's assumption regarding the spiritual endowments of his brethren is quite gratuitous. If a list is made of saints that different parts of India produced, it will be seen that quite a large number of them have hailed from the classes stigmatised as un-

touchable. When one considers this aspect of the question, the orthodox man is found doubly culpable. He has stifled the religious aspirations of a large section of people and prevented countless devotees from worshipping God to their heart's content. The feelings of these oppressed millions have not hitherto found adequate expression until today when an enlightened and organised group among them has joined hands with the liberal-minded and the genuinely cultured sections of higher castes and raised their voice in protest against this age-long tyranny. Their agitation is certainly directed towards asserting a right—a right that has been denied to the pious among a large section of the people owing to the perversity of the caste Hindus. It is therefore nothing but ridiculous on the part of the tyrannical section to question the intentions of those who are fighting for a just cause.

The untouchables' claim for the right of entering temples receives support from view-points other than religious as well. For the temple of the Hindus, unlike the corresponding institutions of Muslims and Christians, is also a centre of culture, besides being a place of public worship. In fact, since the Hindus lost political power in the land some thousand years ago, the great shrines of India have been the rallying points of Indian culture, especially in places where neither Hindu sovereigns nor wealthy aristocrats existed. Even in

sovereign Hindu States, the piety and patronage of kings raised the temples to the very level of courts and palaces in their cultural value. At the present day, too, we find the great temples receiving not only the reverential homage of devoted hearts, but also the tribute of service from the best representatives of India's indigenous culture. The most celebrated musicians of a place, the best dancers, talented sculptors and painters, the most popular story-tellers, the renowned troops of Mystery and Miracle players, the most erudite Pandits - all these find a common meeting point in a wealthy temple where they treat the rich and the poor alike to the luxuries of their respective arts for no payment whatever from individual visitors. In fact, what operas, theatres, art-galleries, lecture-halls and academies are doing today for the public after fleecing the poor man of his hard earned money, these temples have been doing free for the benefit of all, irrespective of the people's capacity to pay or not. The annual temple festivals, too, besides providing much merriment and instruction for the people, serve the purpose of exhibitions of the local arts and crafts through the fairs that invariably accompany such functions. In fact, they have been cheap, efficient and without unostentatious centres for the diffusion of culture without the boredom of books and pedants or the vulgarities of theatres and picture palaces. Perhaps owing to the

degeneration that has overtaken the cultural life of the Hindus, the temples may not at the present day appear to perform efficiently all the functions for which they were evidently meant. When one appreciates the unique cultural value of these temples and their immense possibilities in the future, one can very well understand what this exclusion from temples has meant for the untouchable classes. The custom of untouchability has denied them all these opportunities of entertainment as well as enlightenment that temples easily provide, and has thus helped to keep them culturally backward in many a respect. Their agitation, therefore, is not only a demand for the right of worship, but also for the right of education and culture.

It is also urged by some orthodox caste Hindus that association with the untouchables is prohibited and entry for them into the temples denied, because contact with the impious and unholy degrades the spiritual and the presence of the former in temples desecrates the holy images. This argument, as the other, is quite misleading, since it makes a travesty of certain teachings of Hindu scriptures. Indeed our religious books teach that a spiritual aspirant should not mix too much with people who are diametrically opposed to him in their thought and aspirations, but they do not anywhere say that even an impious man, if he changes his outlook on life and wants to cultivate holiness, should be shunned or denied oppor-

tunities for self-improvement. The Gita expressly states : " Even if the most sinful man worships Me and worships no other, he must be regarded as righteous, for he has decided aright. He soon becomes righteous and obtains lasting peace." Surely people who think it worth while to go to temples do so because they have some holy intention and there can be nothing more irreligious than putting obstructions in their way.

In addition to this, as we have already pointed out, the orthodox man's assumption that those whom he calls untouchables are inferior to him in spiritual development, is quite gratuitous. Some may give mythological explanations, showing that the untouchables as a class are by birth unholy and unclean, but this view is the outcome of ignorance regarding the historical and sociological antecedents of the practice of untouchability. Reason as well as the spiritual history of India contradicts the view. Social segregation might have kept them culturally backward, but that is no reason to regard them as spiritually depraved. Unholiness in the sense of depravity of character, immorality, crookedness, dishonesty, etc., is to be found in as great a measure, if not more, among those of the higher classes who pride themselves upon their inborn holiness than among the untouchables whose spiritual attainments they presume to judge. What Hindu scriptures prohibit is association with really depraved characters

and not sympathetic treatment of the lowly and humble. In this respect, if the caste Hindu sincerely adheres to his scriptures, he has to be more careful in his dealings with the men of his own class than with the untouchables.

Regarding the desecration of the images, it is true that the ritualistic books of Hinduism do point out that the divine presence will disappear from an image by unholy contact. In this matter, however, the defenders of the temples should be more careful about their own priests than about the untouchables. The morality and spiritual attainments of the priests generally officiating in temples are anything but edifying, and the images are more in danger of desecration by their contact than by the presence of the lowly and humble men of the so-called untouchable classes. Here, as elsewhere, the wrong assumption that the untouchable is spiritually depraved viciates the caste Hindu's attitude and prevents him from recognising the human dignity of his brethren.

We have hitherto shown that neither scripture nor reason countenances such an inhuman practice as untouchability, much less the denial of right for pious persons to worship in temples. These, however, may not appeal very much to caste Hindus with whom blind prejudice and the authority of obscure books composed by kindred spirits in the past may weigh more than the appeal of reason and humane sentiments. But if the caste Hindu

had a little more of historical sense and could see a little far into the past and the future of his society, he would have perceived the suicidal character of his policy and changed his attitude, at least due to his instinct of self-preservation. For there has been no other disaster that can rival this canker of social oppression working from within in the disintegrating effect it has had on the strength and solidarity of the Hindu society. In the past it has driven thousands of Hindus to take shelter in the Islamic fold, and India which was solidly Hindu at one time stands divided against herself today, seriously barring the way to the political and cultural union of the diverse sections of her inhabitants. In all parts of the country where these rival religions are in sufficient strength, communal outbreaks have become almost a daily occurrence. Who else but the orthodox Hindu, with his meaningless prejudices and silly notions of purity and impurity, is responsible for these ailments of the motherland? It is indeed depressing to think that in place of lending a helping hand to those selfless men who are working for her regeneration he tries to create further difficulties in their way by his cries of 'religion in danger' and his persistent refusal to mend his ways. Well might one say with a grim smile, when one hears of the communal riots in different parts of the country and the desecration of temples that often take place on such occasions, "You

refused all human rights to these poor people in the past—even that of worshipping God in places of public worship. Now has come the time of revenge. Backed by the strength of a powerful society that has enabled them to realise their manhood, these long-oppressed masses come to take vengeance on you—to plunder your houses, to slay your kith and kin, to desecrate your temples, now not with their presence alone, but, if need be, with the blood of the cow itself!" Indeed it brings to one's mind the famous lines from Byron's *Dying Gladiator*: "Arise ye Goths and glut your ire!"

In his blind folly, the orthodox Hindu has not realised the seriousness of the situation, as we may infer from his valiant defence of temples from the approach of the untouchables even in this year of Grace, 1931. Little does he perceive that the disintegration of his society is still going on, as the figures of repeated census amply testify. For, where else except from the ranks of the Hindus, especially the untouchables, do those converts come who double and quadruple every ten year, the followers of some of the missionary religions in our land? The orthodox Hindu may not read the significance of this correctly, but the world is no longer going to wait for him until he chooses to rouse himself up from his self-imposed sleep. The liberal and democratic ideas of the age are everywhere in the air, and even the untouchable

classes have not failed to respond to their stimulating influence. They shall no longer remain satisfied with the abominable position that has been accorded to them hitherto, and the orthodox Hindu will have to face more clamours and agitations for getting their long-standing grievances redressed. Is the caste Hindu going to respond to the time spirit and impart his culture to his lowly brethren? If he is not, there are certainly other religious groups in the country who are ready to do the work. Hence, the higher caste Hindus are faced with the alternatives: are they going to absorb their untouchable brethren into the main body of Hindu society by unreservedly throwing open all avenues of culture unto them or are they determined to bring about the social and cultural disintegration of the Hindu race? They can yet save the situation if they will but heed to the prophet's words: "However much you may parade your descent from Aryan ancestors and sing the glories of ancient India, day and night, and however much you may be strutting in the pride of your birth, you, the upper classes of India—do you think you are alive? You are but mummies ten thousand years old! It is among those whom your ancestors despised as 'walking carriages' that the little vitality that is still in India is still found; and it is you who are the real 'walking corpses'. Your houses, your furniture, look like museum specimens, so lifeless

and antiquated they are; and even an eye witness of your manners and customs, your movements and modes of life, is inclined to think he is listening to a grandmother's tale!...In this world of Maya, you are the real illusion, the mystery, the real mirage in the desert, you the upper classes of India! You represent the past tense, with all its varieties of form jumbled into one...You are the void, the unsubstantial nonentities of the future. Denizens of the dream-land, why are you loitering any longer? Fleshless and bloodless skeletons of the dead body of Past India that you are,—why do you not quickly reduce yourself into dust and disappear in the air? Aye, in your bony fingers are some priceless rings of jewels treasured up by your ancestors, and within the embers of your stinking corpses are preserved a good many ancient treasure-chests. So long you have not had the opportunity to hand them over. Now under the British rule in these days of free education and enlightenment, pass them on to your heirs, aye do it as quickly as you can. And you merge yourselves in the void and disappear, and let New India arise in your place. And let her arise—out of the peasant's cottage, grasping the plough, out of the huts of the fishermen, the cobbler and the sweeper; let her spring from the grocer's shop, from beside the oven of the fritter-seller; let her emanate from the factory, from marts and markets; let her emerge from the

groves and forests, from hills and mountains. Skeletons of the Past, there, before you, are your successors, the India that is to be. Throw those treasure-chests of yours and those jewelled rings among them, as soon as you can; and you—vanish into air and be seen no more,

—only keep your ears open. No sooner will you disappear than you will hear the inaugural shout of Renaissance India—ringing with the voice of a million thunders and reverberating throughout the universe—'Wha guru ki Fatch'—Victory to the Guru".

JIVA'S STATE OF SAMSARA OR FALSE PREDICATION AND HOW TO GET RID OF IT

By Kokileswar Sastri, Vidhyaratna, M.A.

(Continued from the last issue)

IN this connection, I would like to draw your attention to Sankara's theory of "*Adhyaropa* and *Apavada*" (अध्यारोप and अपवाद) which has been resorted to for the purpose of "अन्वयोद्घाटन" referred to above, i.e., for the removal of the idea of separateness—अन्यत्वं—from our mind and to firmly establish the idea of Brahma everywhere. The significance of the theory is stated here:—When in the Self, through its contact (संस्पर्श) with the objects in the environment, certain particular states and activities are produced, we superimpose (अध्यारोप) these on the Self, and thus confounding the two, we regard as if the sum-total of these particular states, &c. constitutes the nature of the Self. This is *Adhyaropa*. Then Sankara describes the theory of *Apavada*. Instead of confounding the states, &c., and the Self, we ought to take these particular states, &c., as means—उपाय—for the true knowledge of the underlying Self. Always to look upon the

states, &c., as a means for self-realisation is the correct view and this Sankara describes as *Apavada*. Rama-tirtha has thus explained this *Apavada* theory in his note on the *Vedanta-sara* which we should always bear in mind. He explains—

“अपवादो नाम—आत्मस्य आत्मसात्विकरजस्तमो-
शेषस्य, कारणस्वरूप परिरेकेण कारणस्य असत्त्वा-
वधारणं वा—‘अपवाद’ इत्युक्तं भवति”।

The lines have been thus translated by A. E. Gough—

[“Rescission or repudiation is the attribution, to the effect, of the being of its cause; or the determination of the non-existence of the effect otherwise than as identical with (i.e., non-different from) its cause.”]

You will see then that we are not to look upon the effects, i.e., the objects of the world or the states &c., of the finite Self, as so many *self-subsisting* and independent entities, but as having *no separate being* from the underlying cause or the Self. Sankara regards this view as the *means* or उपाय for self-realisation which will remove the idea

of separateness or अन्त्यत्व । Take his illustration given there——

“संख्यास्वरूपपरिज्ञानाय...रेखाध्यारोपणं कृत्वा ‘एकेयं रेखा’ ‘दशेयं’ ‘शतेयं’ इति ग्राहयति, अवगमयति संख्यास्वरूपं केवलं—न तु संख्याया ‘रेखात्मत्वं’ भव ।...तथा, उत्पत्त्याद्यने ‘कोपाय’ मास्याय एकं ब्रह्मतत्त्वमावेदितं । पुनः तत्-कल्पितोपायजनित ‘विशेष’ परिशोधनार्थं ‘नेति’ ‘नेति’ इति तत्त्वोपसंहारः कृतः” (बृ० भा० ४.४.२५).

It means —

“ऋजुबुद्धिः कश्चित् रेखामेव अचरं (or संख्यां) भेने । पश्चात् उपदेशेन रेखायां अचरबुद्धिं (or संख्याबुद्धिं) तत्याज । तद्वत्...अनात्मानमेव आत्मतया जानीते...तस्मात् दृष्टिं धारयित्वा..... तदुपायमादत्ते इति.....तत्स्वरूपं बोधयति” । (आ० गि०)

[i.e., “We employ lines, dots, &c., to represent the numbers and we call certain line as ‘one’, another line as ‘two’ and so on. But simply because the lines are used for numbers, the numbers do not become lines; the lines are to be viewed only as a means for the comprehension of the nature of the numbers. In the same way, the manifested differences of Nama-rupa and states, &c., do not reduce the Self to these differences; but these are to be taken simply as a means of, for the purpose of, the real knowledge of the Self. These differences are not to be mistaken for the Self. simply because they appear in the Self”.]

Compare also—

“अनात्मानं देहेन्द्रियादिसंघातं आत्मनो दृश्यमानमपि (i. e. object) घटादिवत्, ‘आत्मत्वेन’ यद्भाति...अहो दुरवगाह्यं विविक्षेयं माया”

(कठ० भा०, ३.१२).

[“People mistake for the *Atma* the body, the intellect, the senses, &c., which are not the *Atma*, but as its knowable objects, like the pot, &c. This

is due to the influence of the mysterious and marvellous *Maya*.”]

[“The true nature of the Self is not tainted by the blemishes of the senses, &c.; because the *Atma* is external to the false notion so superposed”—5.11.]

(2) The *Sadhanas*, means, for the realisation of *Brahma*—

By the cultivation of moral virtues and other *Sadhanas* we must purify our mind and the senses—“*Atma* is seen by the purified intellect” (कठ० भा०, 3. 12). The infinite wealth (ज्ञानश्रव्य—आनन्द) of the inexhaustible (अव्यय) nature of the *Atma* is present in our Self. The realisation by the Ego of the Reality of the *Atma* in us is beautifully described in the *Brihadarnayaka-Upanishad* by the help of the impressive illustration of the union of husband and wife* in deep love and affection. The husband in the embrace of his most affectionate wife forgets altogether the presence of objects near him and loses his separate consciousness and being in the pure and perfect and selfless happiness born of such union.—

“यथा लोके प्रियया इष्टया स्त्रिया सम्यक् परिष्वक्तः, कामयन्त्या कामुकः, न बाह्यं किञ्चन वेद ‘मत्तोऽन्यद्वस्तु इति’, न च आन्तरं ‘अहमस्मि सुखी दुःखी वेति’; अपरिष्वक्तस्तु तथा विभक्तः जानाति सर्वमेव बाह्यं &c.” (बृ० भा०, ४.३.२१).

It is thus seen that when the true knowledge arises, the *Avidya*, under whose influence the objects of the world appeared as different from

* We believe the *Vaishnava* philosophers borrowed their ideas of मधुर-भाव from this text.

the Supreme Unity, will vanish and with it the idea of separateness (अन्यत्व-बोध) will disappear, and this is जीवन्मुक्ति—emancipation.

“अन्यत्वभावनिवृत्तौ...आत्मभावो भवति ।...
सर्वात्मभावो मुक्तिः” (बृ० भा०, ४.४.६).

“संसारिणः संसारित्वापोहेन ईश्वरात्मत्वं प्रति-
पादयिषितं” (ब्र० सू० भा०, ४.१.३).

[“ When the idea of (our) *separateness* (from God) is removed, the idea of (our essential identity with) God will arise. This is *Mukti*. That we are *essentially* connected with the world is to be removed, and that we are *essentially* related with God is to be realised ”.]

Unless we are able to annihilate the *Avidya* which has concealed *Brahma* and created or projected the idea of *Anyatwa*—separateness—in its place, how can we gain the true character of the Supreme Reality—यायात्म्य-दर्शन ? Nila-kantha, the reputed commentator of the *Mahabharata* and a faithful follower of *Sankaracharya*, states that *Nirguna Brahma* whose nature is Bliss (आनन्द) contains within it infinite wealth of ज्ञानैश्वर्य्य and शक्तिसौन्दर्य्य, and it is this wealth which is finding expression in the world: “आनन्दस्य नित्यैश्वर्य्यं मायया अभिव्यज्यते”*. *Sankara* himself calls *Nirguna Brahma* as *Sivam* (शिवम्) in—

“परमार्थतोऽनुपाधिकृतं एकमेवाद्वितीयं...
अजमभयं ‘शिव’ मिष्यते” (प्र० भा०, ६.३).

And also—

“अद्वयता शिवा” (मा० का० भा०, २.३३).

“यच्च अजममृतमभयं ‘शिव’ मद्वितीयं तत् सत्यं
स आत्मा तव” (छा०, भा०, ६.१६.३).

As the Infinite is within the finite Self, the Infinite ज्ञानैश्वर्य्य—wealth of Wisdom and Power and Beauty—lies concealed under *Avidya* within us.—

“जीवः परमात्मांश एव सन्, तिरस्कृतज्ञानैश्वर्य्यो
भवति...जीवस्य ज्ञानैश्वर्य्यतिरोभावः...देहेन्द्रिय-
बुद्धि-विषयवेदनादियोगात् भवति”

(ब्र० सू० भा०, ३.२.६).

परमानन्दस्यैव विषय-विषय-कारेण मात्रा
प्रसृता” (बृ० भा०, ४.३.३३).

[“ The finite Self—being like a part of *Paramatma*,—like a Divine Spark, Infinite ज्ञानैश्वर्य्य—exists concealed within him...The infinite wealth of Wisdom and Power is covered up on account of the connection of the finite Self with his body, sense-organs, the intellect and sense-perceptions and the like”.]

[“ Limited measures of the Supreme Bliss work in the world through the Subject-object relation.”]

At present, we do not even suspect its presence in us, so completely has *Avidya* concealed, screened it. Our eye is fixed at present upon the names and forms—“नामरूपोपाधिदृष्टिरेव भवति स्वाभाविकी” (बृ० 3.5.1). But as that screen is gradually removed by our cultivation of moral virtues and other *Sadhanas*, the Infinite ज्ञानैश्वर्य्य will gradually stand revealed before us.—

“ज्ञानैश्वर्य्याभिव्यक्तिरपि परेण परेण भूयसी
... (ब्र० भा०, १.३.३०).

To the extent you are able to remove the screen of *Avidya* (Vide, ब्र० सू० भा०, 1. 1. 12 and 3. 2. 5), to that extent the Infinite Divine Wealth—भगवदैश्वर्य्य—will stand revealed and realised by you. But it requires great effort and *Sadhana* on your part—

* Vide: महाभारत—वनपर्व्व, chap. 213.

“महाप्रयासेन स्वभावप्रवृत्तिनिरोधं कृत्वा”

(कठ० भा०, ४.१), (प्र० भा०, ६.१).

“Our inherent natural impulses must be curbed with intense effort.”

And our success in this direction is also dependent on the Grace of God.

“परमेश्वरमभिधायतो यतमानस्य... ईश्वर-प्रसादात्..... कस्यचिदेवाविर्भवति..... न स्वभावतः सर्वेषां” (ब्र० सू०, ३.२.५).

“It reveals to only a few of those earnest spirits who meditate on God, through the Divine Grace.”

These ऐश्वर्य are inexhaustible and perfect, they cannot, therefore, be completely revealed here in this temporal and imperfect mundane world, since what is revealed here is but a partial expression of the Divine. To a world beyond this, yet connected with it, we would carry our Soul with its *Sadhana* (पूर्वप्रज्ञा—ब्र० 4. 4. 2), and be enabled there to further develop our capacities—

“युक्ते च क्लो भूयः संसिद्धौ कुरुनन्दन” (गी०, ६.४३).

and thus to perfect our character. We are not merely finite, mere creatures of time, but we are also something *more*—we are also infinite, which raises us beyond time-limitations and makes us one with the Supreme Infinite (परमात्मैकत्व) Principle—Brahma, where all strife and defect will end and we would be perfect with the Perfect—

“सर्वदुःखविनिर्मुक्तयेतन्यात्मकोऽहमित्येष आत्माभुवः” (ब्र०, ४.१.२).

“पुनरेतु... सर्वानर्थवातातीते प्रतिपन्ने दृश्यते प्रयोजनं योचसिद्धिः” (ब्र० भा०, ३.३.१४).

[“The immediate realisation of the *Atma* is “I” which is free from all suffering and evil.” “The Supreme End of existence is the realisation of freedom in the Supreme *Purusha* who is found to be lying beyond all evils and sufferings”].

The Infinite is within us, God's purpose is revealing in the world, and it is our duty to choose that Good as our Ideal. We may fail to realise it, and in that case there is no advancement. But we are *free* to a certain extent and there is possibility to adopt it as our End. As God is working in the world and He is the ultimate Agent, He will see that His good Purpose is not frustrated and that the world is, as a whole, advancing to the good Purpose. God is within us in possibility and we have actualised that possibility so far in our character. Infinite possibility lies open in our character and it is not something stereotyped. Determinists say that it is our character—प्रकृति—which finds expression in our conduct (आचरण)—प्रकृतिस्त्वां निरोक्ष्यति... करिष्यस्यदशोऽपि तत्” (गी०, 18. 59); and it is our character that determines our actions. But our character has been *formed* by us; it is liable to transformations. The Determinists *identify* the Self with the character which it owns. But the real solution lies in the *relation* of the Self to the character. The Self is to be *distinguished* from its content; it *has* its character, but it is not identical with it. *Apart* from Self, character is mere abstraction. Hence, that our character deter-

mines our action really means—it is *our Self* (which has the character for its content) that determines; and the basal Self being infinite, infinite possibilities are always open to it. My past and present life cannot be exhaustive expression of my possibilities; I am always *more* than my past and present life. Hence, nobody can tell beforehand how our Self will actually express its hidden possibilities. Sometimes the Self surprises all by its action which is quite unexpected, which leads to quite a different course of action. Take the case of *Jagai* of *Nadia* who broke away from his past, yet he was the *same* man. But the man sometimes falls when he is expected to stand.

Other Sadhanas for self-realisation —

(a) So long as we are driven helpless to action by the energies of our impulses born of our empirical nature (प्रकृति), we desire objects which are calculated to satisfy these impulses; we are bent on selfish ends and are deluded by 'Egoism'. We must rise above the sway of affection and aversion and restrain these impulses under the law of rational reflection, by "abandoning attachment and the fruits thereof" —

"राग-द्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।

आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति" ॥—

Worldly desires and interests are useless to a man of wisdom. The commentary on the *Gita* says—"By restraining the *first natural* activities one by one and thereby

gradually inducing fresh and *higher* activities, the *Sruti* teaching works (कर्मकाण्ड) serves to create an aspiration to reach the inmost Soul" (18, 66).

(b) "I reward the *unselfish* who do their *prescribed duties* and seek for *Moksha* by granting them knowledge" (Chap. 4). Free from egoism and without attachment for fruits of action, one must meditate on *Iswara*, dedicating all actions to Him. Devotion to one's *duty* leads to perfection. "Self-knowledge is the aim of all endeavour."

(c) Knowledge of the true nature of the Self aided by all favourable conditions of its rise and development, viz: purity of mind, humility, "Self-control which consists in directing exclusively to the right path the body and the mind which are by nature attracted to all directions", perception of evil in birth, death and old age, in sickness and pain; steady unflinching meditation on the One as our sole refuge &c., &c.—these virtues are to be cultivated (Chap. 13. 7-11). (ज्ञान-निष्ठा consists in an "intent effort to establish a continuous current of the idea of the inner Self (प्रत्यगात्मा) —Chap. 18. 55.

(d) The *Gita* remarks—The end of knowledge is freedom (मुक्ति). The end should be kept in view; for, it is only when one perceives the *end* that one will endeavour to cultivate attributes which are the *means* of attaining that knowledge. The attributes or virtues to be

cultivated have been specified in Chap. 13, 7-10.—

(i) Humility, patience, uprightness, purity, social service, absence of egoism, society of the disciplined, &c., &c.

“अमानित्वमदम्भित्वमहिंसा चान्तिराज्जवं ।
दया भूतेष्वलोलुप्त्वं” &c., &c.

(ii) Cultivation of piety, chastity, right intuition, &c., &c. (Chap. 16, 1).

“अभयं सत्त्वसंशुद्धिः ज्ञानयोगव्यवस्थितिः ।
अहिंसा सत्यमक्रोधः, अपैशुनं” &c., &c.

(iii) मैत्री, करुणा, मुदिता, उपेक्षा &c., as mentioned by Madhusudana in his gloss on the *Gita*.

(e) Contemplation of the Beautiful—in “रसोऽहमस्मि कौन्तेय,” “प्रभास्मि शशि-सूर्ययोः,” “शब्दः खे,” “पौर्षे नृषु” etc. etc. (Chap. 6, and 11);

Chap. 5, 25 —“सर्वभूतहिते रताः” etc.

(f) Sankara's remarks are very useful in the formation of our *ethical* character.—

“The good (श्रेयः) and the pleasurable (प्रेयः) are confusedly presented to man. The intelligent *compare* the two; and on mature *reflection* discern their *relative value*—their difference—and having thus reflected, they embrace the good as worthier than the pleasurable. Then they adopt *means* to the attainment of the end chosen.” (कठ० भा०) We thus compare, estimate our impulses—they are thus our *objects* of contemplation. A sum-total of feelings, impulses, etc., cannot deliberate, cannot control any more than *each* feeling and impulse *separately*. Only a

free Self can do so, which *has* them. In every *voluntary* action, the Self which is not in time, does and can introduce a *new* element in time.

(g) कर्म—Work done under impulsive forces and with self-seeking end in view is to be replaced by work done with higher and inner ends in view. Reflection—विचार—guides man in this stage for selecting higher ends. Then, lastly, the realisation of the unity of the Self is the highest end and it is the highest *activity* in life. The meditation of Brahma in and through the manifested objects—“जगतश्च यन्मूलं तत्-परिज्ञानात् परं श्रेय इति सर्वोपनिषदां निश्चितोऽर्थः” (प्र० भा०, 6. 1)—in order of increasing value—is regarded as meritorious, and it leads man gradually to the *highest* Goal. The doing of all prescribed duties and leading a life of virtue (“पूर्वं पुण्यकृतं भूत्वा”—बृ० भा० 4.4.9.)—are regarded as necessary *aids* to the knowledge of Brahma.

It is wrong to hold the view that the Vedanta teaches *inertia*—inactivity.—

“पूर्व-पूर्वभूमिषु वैराग्यं, उत्तरोत्तर-भूमौ आनन्दप्राप्तिसाधनं; वैराग्यस्य ‘तर-तम-भावेन परमकामोपपत्तेः, निरतिशयस्य तस्य (Transcendent Good—beyond the series of goods in the scale of existence) ‘परमानन्द’ प्राप्तिसाधनत्वसंभवात्’—(आ० गिरि, in बृ० भा०, 4. 3. 33.)—

i.e. Man cannot find satisfaction of his Self in any earthly and temporal order of things. He seeks in Transcendent God the fulfilment of the Good he is trying to realise in his own life. This Good—

‘परमानन्द’—we find revealed *gradually* in the order of nature.

“यत्र यत्र विभूत्याद्यतिशयः, तत्र तत्र ईश्वर इति उपास्यतया द्योत्यते” ।

Thus we think of God as a Power in the world—immanent power working in the world and progressively making for Good. The world, as I have tried to show in a previous lecture, reveals an End or Divine Purpose which is being unfolded stage by stage. The world is striving towards, developing towards, an End and its Goal is out of sight. “Brahma is ‘आनन्द’—‘रस’; and this रस is what gives pleasure and joy, is well-known in the world as sweet, sour, &c., &c. Here the *worldly bliss* produced by the presence of external helps (stimulating objects), has been instanced for understanding the Divine Bliss; for, it is by means of this well-known bliss that the Divine Bliss can be understood.” (तै० भा०).

Thus the *Ideal Good* (आनन्द or साधर्म्य) which is revealing and working in the worldly objects, of which they are but imperfect manifesta-

tions—is the *highest End* of human pursuit. The lower and higher objects are, therefore, only the *proximate* ends and these can be made to be embraced in the Highest Good. The multiplicity of human ends is connected with the Supreme End. But as Brahma *transcends* the temporal order of objects, we ought not to remain satisfied with these lesser ends, but must move through these for a complete and *final* satisfaction.—

“जगत्कारणं उपास्यं” ब्रह्म उक्त्वा अनुपाधि-
ब्रह्मप्रतिपत्तिः कर्तव्या... उभयविदेव सम्यक्
ज्ञानी । नहि अन्यतरस्य तत्त्वं ज्ञाते कृतकृत्यता
अस्ति’ (नीलकण्ठ in the *Gita*).

In the *Gita*, it has been shown that Brahma is to be first worshipped as the *Cause* of the world—as the *Power* which carries on and sustains the worldly process—परिणामि-नित्य । —“सामान्यात्मके मयि सर्वे विशेषाः प्रोक्ताः” । Then at the same time, Brahma is to be *known* as a Being which transcends this process—कूटस्थ-नित्य. A man who has not realised these *two aspects* of Brahma cannot be said to be able to realise the Highest Good—the Supreme End (गी० Chap. 12).

(Concluded)

REMINISCENCES: AN INDIAN YOGI IN LONDON

By T. J. Desai, *Bar-at-Law*

ABOUT this time (1895) I had an invitation from Miss Muller to attend the two public lectures delivered by Swami Vivekananda. I heard the first lecture at St. James' Hall with Mrs. Ingall. That was the first time I saw the commanding figure of the great Swami. He looked more like an Indian Prince than a Sadhu. He had a '*Bhagva Patka*' on his head. He electrified the audience by his grand and powerful oratory. The next day the report appeared in the papers that he was the next Indian after Keshab Chunder Sen, who had surprised the English audience by his magnificent oratory. He spoke on the Vedanta. His large eyes were rolling like anything, and there was such an animation about him that it passeth description. After the meeting was over, the Swami took off his turban and put on a huge and deep Kashmiri cap looking like a big Persian hat.

The next time I heard him was at the Balloon Society. He spoke there for some time but not with his former fire. A clergyman got up after the lecture and attacked the Swami, and said that it would have been better if the Swami had taken the trouble of writing out his lecture at home and of reading it there, &c. The Swami got up to reply and he was now on his mettle. He

made such a fiery speech that the clergyman was nowhere. He said that some people had crude notions that the Vedanta could be learnt in a few days! The Swami further said that he had to devote about twelve long years of his life to the study of the Vedanta. He replied to the objections of the clergyman categorically one by one, recited the sonorous Vedic hymn beginning with "*Suparna*," and ended with a triumphant peroration that still rings in my ears.

In 1896, I became a member of the Royal Asiatic Society of Great Britain and Ireland. I came in contact with some of the best scholars of the day. Prof. Rhys Davids was the secretary of the Royal Asiatic Society. He was a reputed Sanskrit scholar. The times of the meetings were notified to the members beforehand. A paper on some subject of general interest was read and then discussion followed. Refreshments were then served and we had ample opportunities of exchanging our views in conversation, and of making friendships with some of the greatest literary lights of the day. The proceedings of the meetings were published in the *Quarterly Journal* of the Society. Miss Duff and several ladies were also members of the Royal Asiatic Society and were

generally found at the meetings. Miss Duff was a Sanskrit scholar and had translated into English the book called *The Elements of Metaphysics* by Prof. Deussen of Germany. It was quite a treat to talk with the "*Blue Stockings*," as highly educated ladies were nick-named in England by orthodox people. I spoke in some of the meetings of the Royal Asiatic Society.

Once I remember that a paper was read by Prof. Bain on the *Upanishads*. Swami Vivekananda and Mr. Romesh Chandra Dutt, C. I. E., were also there. Sir Raymond West had taken the chair. After the paper was finished, I made a vigorous and spirited speech. I made some remarks there on the "egoism" in general and love of "individuality" of Europeans, as hindrances in the way of realising *the Impersonal and Infinite Brahman*. Prof. Rhys Davids was particularly tickled, and he made a violent speech. I got up again and quietly told him that I meant no offence, and that I had the greatest respect for the European intellect, but when they dabbled in the Philosophy of the *Upanishads* and the *Vedanta* they could be safely guided, in some respects, by the Hindus, as it was their *Forté*—just as a common Arabian sailor-boy would know more about the Arabian Sea and would safely lead us to the desired place, rather than the greatest European sailor who was an utter stranger to the shoals and rocks in the Arabian sea. The effervescence subsided, and we all had a hearty cup of tea

together after the temporary storm. This was the first time I saw Mr. Dutt. He also spoke—but in a temperate, persuasive manner.

Swami Vivekananda liked my speech very much, and he took me to his place, talking on various subjects on the way. Strange that the Swami had put on a top hat on that day. If I err not, it was on that day that he and some other Swami (Saradananda or Abhedananda) prepared '*Khichdi*,' &c., at his place, and asked me to partake of the supper with them.

Swami Vivekananda delivered a series of lectures in different places in London on *Karma-yoga*, *Jnana-yoga*, *Bhakti-yoga* and *Raja-yoga*, during this year (i.e. 1896). He had also been invited to speak at the Blavatsky Lodge. I attended good many of them. The cream of the English society attended his lectures, and all were mad after him. The Swami used to take walks with me from the lecture-hall to his house, or from his house to some neighbouring places. I very often dined at his place of residence, at his own invitation, or that of my pupil—Miss Muller, and of Mr. Sturdy, who, I believe, paid for the household expenses after the Swami came to live in London from America. Mr. Sturdy was like a real Yogi. Mr. Goodwin was another staunch adherent of the Swami, and he took down in shorthand the lectures of the Swami, which were afterwards published.

In July, 1896, a conference of the London Hindu Association was held at the Montague Mansions. The chair was taken by Swami Vivekananda, the Hon. President of the Association. Mr. Dadabhai Naoroji was also present. A lecture was delivered on the "*Needs of India*" by Mr. Ram Mohan Roy, a gentleman from Madras. I, being the Secretary of the Association, had to arrange for the meeting, refreshments, etc. Swami Vivekananda, as Chairman of the Conference, rose to speak and he electrified the audience. Reporters of the press were also present. When he struck his hand on the table during his speech, my watch bounded from the table and fell down on the ground, and created a visible sensation! He had a commanding figure, and my landlady, who had come to the meeting with me, was greatly impressed with his speech and personality. While the Swami had captivated the British public by his oratory, it was placarded as I was going home, that Prince Ranjitsinhji had saved the honour of England against the Australian team. He had scored 154 runs and was not out! The next day there was a big leading article in the London Times about the "*Exploits of Indians in England*". Mr Chatterji had come *first* in the Indian Civil Service Examination, and Prince Ranjitsinhji had stood *first* in the cricket averages in that very year.

Later on in the year, when I was living with the Owens for the second

time, Swami Vivekananda had come to my house with another Swami (Saradananda or Abhedananda), as he was invited to take his dinner with us. It seemed from his conversation that he did not object to meat-eating, although he and the other Swami took only the vegetarian dishes prepared for us. The Swami used to smoke cigars. The Owens were greatly pleased by Swami Vivekananda's visit. They admired his personality and powers of conversation.

I came in close contact with the Swami during this year (i.e. 1896). Once he delivered a magnificent speech in a magnificent hall in the West End of London, wherein he narrated the story of a young Sannyasi who accidentally happened to go to the palace of a Raja, holding a *Svayamvar* for his daughter. The princess, instead of throwing the '*Vara-mala*', or the '*Garland of the Choice of a Bridegroom*,' round the neck of any of the princes present, took a fancy for the young Sannyasi, and suddenly dropped it round his head! The Sannyasi ran away and she followed him wherever he went, but to no purpose, as he would not lay down his Sannyasa and marry her. After the lecture was over, the Swami was surrounded by the best of the beauty of England, and they put questions after questions to him and asked for explanations. He anyhow managed to extricate himself from them, and when he was alone, he heaved a sigh of relief, and asked me to go with him to his house.

On the way, in order to sound the mind of the Swami. I asked him whether it was not wrong on the part of the young Sannyasi to break the heart of that young princess by not marrying her, on which he indignantly cried out, "Why should he desecrate himself?"

On another occasion, when Swami Vivekananda and myself were alone in his house, I put to him several knotty questions on *Vedanta* and he explained them to me. One of them was about the unity of the individual soul (i.e., *Jivatma*) with the *Brahman* or '*Paramatma*'. As I had devoted much of my time to the study and realisation of the nature of *Brahman*, I was looking for an answer in speechless silence, and at the same time was trying mentally to identify myself with the Universal Spirit. The Swami, on finding that at a particular moment at that time I was *en rapport* with *Brahman*, simply cried out, '*Tat-tvam-asi!*' I wanted no further explanation. The Swami returned to India towards the end of this year (i.e., 1896).

I subsequently paid a visit to the learned Swami at his private residence. He kindly received me in a cordial manner. I had a talk with him on religious matters

during which he repeated several Slokas from the *Bhagavad Gita* :

"इहैव तैर्जितः सर्वो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः॥"
"बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्य परंतप ॥"
"कपेयन्तः शरीरस्थं भूतमग्रमचेतसः ।
मां चिन्ततः शरीरस्थं तान्विब्रूयात्तु निश्चयान् ॥"
"क्षुद्रं हृदयदौर्बल्यं त्यक्त्योत्तिष्ठ परंतप ॥"

Thereupon, I naturally repeated within myself in an audible manner :

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाऽच्युत ।
स्थितोऽस्मि गतसन्देहः कण्वि वृत्तं तव ॥"

He said that '*Ahimsa Paramo Dharmah*' was a tenet of the Buddhists, and it had gone so far that it had enfeebled the people. He preached a bold and manly religion. He told me that when he had to speak before the Chicago Parliament of Religions for the first time, he felt a little nervous in the beginning, but the *Mahavakya*—'*Aham Brahmasmi*'—at once flashed through his brain, and such a tremendous power entered his frame that he outdid himself. He electrified the American audience by his subsequent speeches, and the fact, no doubt, is testified by the reports of the American papers.

He, therefore, advised all men not to belittle themselves, but to realise their *Brahma-hood*, their *Divinity*.

MITHRAISM

By Prof. M. A. Shustery

Mithraism in its Historical Setting

ZOROASTRIANISM is the oldest known religion of Iran. Its founder was Zarathustra and the chief convert, king Vistaspa. We do not know at what period he lived. His capital is supposed to have been Balkh in Bactria which now forms part of North Afghanistan. His kingdom probably extended to the Hindukush Mountains in the south, the river Jaxartes in the north, Media to the west, and Chinese Turkistan to the east. King Vistaspa belongs to the legendary dynasty known to Persian historians as the Kayanians. It appears that this dynasty held the same position in ancient Iran as Abbasid Khalifate did during the Islamic period. Zarathustra's opponents were Scythian nomad tribes of the North and certain Aryan tribes of the South. The Scythians or nomadic Iranians finally embraced the new religion but nothing is said about the southern opponents in the sacred Avesta or other works in Pahlavi. While the Daeva worshippers of the north were warlike but less advanced in culture, the southern Aryans attained a high standard of civilisation. Either due to strong attachment to their religion or due to pride in their own culture, they

remained firm in their beliefs. According to "Shah Nama" the king of Kabul was a descendant of Zahhak, the Azi Dahaka of Avesta. His subjects were idol worshippers. Should we suppose that Firdousi speaks of the Sasanian period when Buddhism prevailed in Afghanistan or go further back to the time of Zarathustra or shortly after him? There are evidences which tend to support Firdousi's statement, and to make us believe that there was a time when Afghanistan was ruled by a Semitic race, probably about 1,500 B.C. or earlier. These conquerors of Persia are called Azi Dahaka, who after being driven from the West Iran, took shelter in the East and established a small kingdom dependent on the Central Government. After the Islamic conquest it was a common practice in Persia and India to claim some connection with a person, family or nation known and liked by Muslim Arabs, but the persisting claim of the South Afghans is supported by pre-Islamic legends. The word Afghanistan may also help us to imagine that the land south of Hindukush was a place of idol worship in the eyes of northern Aryans. The modern philologists have not given a satisfactory origin of the word Afghanistan, but supposing if we trace it to the word

Baghanamastana or Baghan-stana in ancient Persian, it will mean the abode of (many) Gods. The word Bagha in the sense of God is often used in Achaemenian inscriptions. In modern Persian this word is changed into Fagh or Bagh as Baghdad, Fagh pur, etc., which means "given by God," "son of God". Thus the word Afghanistan might have meant the land of many Gods, and such interpretation, though it may not be quite correct in the view of a philologist, is in perfect agreement with the statement of Firdousi. Therefore we may say that the Daeva worshippers of the South were the inhabitants of the valley of the Kabul river.

The Kayanian dynasty after a glorious period lost their temporal supremacy, but like the Abbasides retained their spiritual influence for a considerable time. It is for this reason that the Persian historians have referred to the great Achaemenian Emperors such as Cyrus, Darius and others as Viceroy of the Kayanian Popes in Western Iran. History repeated itself when the Abbaside Khalifs were nominally the supreme temporal and spiritual heads of all Islamic countries while their Viceroy, the Suljukid king, was the ruler of an empire extending from Jaxartes to the Mediterranean sea. Great emperors like Alparslan, Malak Shah and Sanjar were supposed to be dependents of the Khalif, while the Khalif himself was their pensioner, sometimes free and at other times a prisoner in his palace at Baghdad.

A similar instance we find in India, when the British East India Company ruled on behalf of Shah Alam. The Moghul was emperor only in name, and the British East India Company was the actual ruler. During the decline of the Kayanian family Media became the leading Iranian state. Its earlier history is as obscure as the legends of Azi Dahaka. A few names are mentioned by the Greek authors, and much lies still buried underground to be discovered and excavated by the archaeologist of the future. Medians no doubt were Aryans, but it is not certain whether they were a branch of the Bactrian Iranian or of some independent stock. Their names although Iranian are not quite similar to those mentioned in the Avesta. They were converted to Zoroastrianism and they recognized the supremacy of the chief priest at Balkh. At its zenith the Median Empire extended from Bactria in the east to Lydia in the west.

After the fall of Media, Cyrus the Great, chief of a small Aryan state named "Anshan" rose to power, and after subduing Media became a world-conqueror and founded the greatest and most magnificent empire known to ancient history. The natives of "Anshan", "Ilam" or the modern Khuzistan were non-Aryans and the Aryan ruling classes were in a minority. The rulers must naturally have been influenced by their religion and social traditions. With the exception of the ruling

family and the higher classes, others probably could not retain their purity of blood. Perhaps it is for this reason that Darius the Great is proud of saying, "I am the Persian, son of a Persian, Aryan descended from Aryans." We may also imagine from reading this sentence that the Aryans detested and looked down with contempt upon their subject countrymen. The successors of Cyrus conquered Egypt and a part of the Balkan peninsula. At its zenith this vast Empire reached Macedonia in the North West and Sudan in the South West, and passed the boundaries of the Punjab and the river Jaxartes in the East. Various nations, speaking different languages and following separate creeds could find shelter under the rule of the Great King at Susa who himself remained Zoroastrian by religion and Aryan by blood. He could retain racial purity, but it was impossible for him to remain orthodox and at the same time to please all his non-Zoroastrian subjects. Toleration was the policy of the Achæmenian rulers and in tolerating others' beliefs and respecting their customs and modes of worship, they went to the extent of actually joining in others' religious ceremonies. They even adopted some of their symbols and rituals. A similar policy had to be followed by the Moghuls in India. Xerxes was an exception. He was the Aurangzeb of the Achæmenian dynasty. Pious and orthodox, he could not tolerate Greek idolatry. Iranians, in their

past history of 4,000 years never associated themselves with image worship. Xerxes was hated by the Greeks more for his intolerant spirit than, as narrated by their historians, for his tyranny and wickedness. He may not have been as wise, energetic and successful a ruler as Darius was, but it is certain that his weakness has been immensely magnified by Greek authors. Darius claims that he rebuilt the temples destroyed by Gautama the Magi and restored them to their original condition. He also reformed the Zoroastrian calendar. The Egyptians look upon him as one of the six great law-givers of the world. But it is difficult to know whether he followed the Zoroastrianism of Bactria or Zoroastrianism as changed or reformed by the West Iranians. His descendants after Xerxes gradually yielded more and more to the western culture. Artaxerxes II and his son erected temples in honour of "Mithra" and Anahita in various centres such as Babylon, Damascus, Sardes, Ecabatana and Susa. They even permitted, if we can believe Greek authors, the placing of images in these temples. The abstract Zoroastrianism of Bactria at last yielded to the materialism and planet worship of Babylon, the mysticism of Syria and the philosophical speculation of the Greeks. Babylon was the second capital of the Achæmenian Emperors and had become a great meeting place of various cults and creeds of the West and the East. We may imagine Buddhist,

Jain, Vedantin and Syrian theologians and Greek philosophers meeting and discussing their views freely. Nominally Zoroastrianism was the religion of the ruling class, with Ahuramazda as God of gods, represented by the Achæmenian Emperor as king of kings on earth. In the meanwhile Iranian nobles, military commanders, adventurers, and religious and political refugees were emigrating in large numbers towards the west chiefly into Asia Minor, where they built castles and founded a large number of settlements. Many large and small estates were formed in Cappadocia, Cilicia, Pont and Syria. Damascus became a centre of recreation for Iranian princes and nobles. Wherever they went, Zoroastrianism followed them. Fire temples were built and Ahuramazda was announced as "Bagha Vazraka" (Great God). These Iranian chiefs in the West nominally remained as subordinates to the Great King. Some of them had estates large enough to form a principality or even a kingdom.

It is extremely difficult to form a correct and decided opinion about the general condition of Zoroastrianism all over the vast Achæmenian Empire. There must have been various sects, modifying the early views of Zoroaster in a way suitable to their new circumstances. No religion can remain pure as expounded and taught by its founder for a long time, particularly when its followers are scattered over a very large area without much

intercourse with each other. It is certain that an Iranian who lived for generations in Asia Minor could know very little about the Iranian of Bactria. Thus we may presume that the majority of Iranians remained Zoroastrian but were divided into different sects of whom we know nothing. Mithra was a popular Iranian God. He was also worshipped in the West by the Semitic nations under the name of the "Shums". He was the giver of *hvarena* (glory) to the kings and so next to Ahuramazda he was held in highest rank at the court. According to Plutarch, Artaxerxes II and Darius III assumed the title of "the Light of Mithra".

Such was the condition of Iran when Alexander burst forth and swept through the length and breadth of the Achæmenian Empire. Persepolis, the queen of the cities of ancient Iran, was humbled, looted, burnt and its inhabitants, the selected nobility and the most favoured citizens of Iran, were insulted, plundered and killed or sold as slaves. Zoroastrian priests were slaughtered and the sacred *Avesta* was burnt. Not content with this he wreaked his vengeance on royal palaces and set fire to them with torches in his own hand, singing songs of revenge. The royal library was partly burnt and the remaining works were carried away to Macedonia and Greece to be translated or thrown into the sea. Alexander's conquest was one of the greatest calamities that befell Iran and the result was the destruc-

tion of orthodox Zoroastrianism. The Greek looters with all their hatred of Iran followed like a shadow the victorious arms of the Macedonian general. They founded colonies side by side with a few Macedonians all over Iran from the Tigris to the Jaxartes. While the Macedonians were rulers of the country, the Greeks became the seekers of wealth and teachers of their philosophy and literature. During this confusion naturally there must have been a large exodus of Iranians, particularly of the orthodox Magis of Bactria and Fars. The same process took place during the Arab and Moghul invasions. Alexander's spirit of revenge was manifested more fiercely in Fars and Bactria, one being the centre of religion and cradle of the Iranian culture and the other the home of the nobility. The emigration from these provinces was both through land and sea towards India. Hindustan has been the second home of the Iranians. It is in this country that they found shelter and hospitality in their hard and unlucky days.

When the Macedonians, after their first outburst, had settled down, they became less offensive, even friendly, and left their subjects free to follow their religion, but Zoroastrianism lost its privilege of being the state religion. It was now the religion of a vanquished and oppressed subject nation who naturally after losing the worldly greatness were more attached to religion and had their only consolation in

spiritual meditation. In Persia proper Mithra remained a favourite god but subordinate to Ahuramazda. He was the chief deity of the court, being the protector of kingly glory, and when the king was no more, he could not retain his former position. But in Syria and Asia Minor, he had eclipsed the great Ahura, because Iranian princes, following their Achaemenian masters, regarded him as the special deity of the court. *Zoroastrianism in the West took the form of Mithraism, as Judaism did that of Christianity.* Both were thoroughly westernized and lost their original eastern features. When they were reborn in the West they both took a form quite different from those of the original faiths in the East.

Mithra, the god of light, the protector of the Achaemenian crown, is praised in the Avesta and the Rigveda. Yasht sixth and seventh are composed in his praise and his supremacy is sung over other Yazatas. He is the supporter of the truth; rising from the summit of the mountain Hera Barazaiti, he watches and surveys the whole universe. His chariot rolls by one golden wheel, the shining sun, with four white shining horses. He has a thousand ears and ten thousand eyes, with which he can see and hear everything in the universe. None can deceive him. He is the seer and knower of everything--lord of wild pastures; giver of fertility, happiness, growth, health and strength; bearer of the strong Vazra, conqueror of his foes;

protector and fighter for those who keep their promise and punisher of those who break it; lord of the day and night, strongest, most active, swift and ever victorious; leader of armies, supporter of those who speak the truth and destroyer of the untruthful; all-knowing, valiant and watchful. He, the merciful giver of wealth and kingdom, causes the waters to flow and the trees to grow. His companions are Sarosha, Arshtat, Rashnu and Verethraghna, the gods of obedience, uprightness, justice and victory respectively. There are other gods who follow him on the left and right such as Parendi, Ashi, Ham Vareti, Chisti, Atar and also Fravashis. He is busy day and night. After sunset he goes round the world and keeps an eye over all that is between sky and earth. Daevas (means just the opposite of what it denotes in Hindu scriptures) flee from him. He is victorious everywhere. He rescues the good souls from Daevas and guides them towards heaven. His position is between that of the Creator and that of the creatures. He grants glory to the kings in the form of the mythical bird Huma, lamb, deer or light.

In the Veda, Mithra is a popular deity addressed together with Varuna, and sometimes identified with Surya. The most sacred verse "Gayatri" is in praise of the giver of light and fertility. There are traces of Iranian Mithraic influence in India, but the material is so limited that no solid theory as regards the extent of such

influence can be formed. It is said that Sri Krishna's son was cured of leprosy by the Magi sun worshippers. A sect of Mithraists or the sun worshippers lived in Gujarat and Western India. We also hear of a sect of Hindu sun worshippers in South India so late as the time of the great Sankaracharya. Some of their rituals had resemblance to the Mithraist rituals, such as branding the symbol of the deity on the forehead and the observance of penance. Sandal was rubbed on a stone with the finger till blood came out and the sandal mixed with finger blood was used as *tilaka*. Albiruni says in his history, that there were Magians of Iran who lived in India in his time. These Iranians, no doubt, emigrated there prior to the Islamic conquest of Persia.

Mithra's worship appears to be of a very early date, earlier than Zoroaster. Names compounded with the word Mithra are found in Iran as early as 7th century B. C., such as Mithra-data, Mithra-bazu and so forth. Most of these names are Median. According to Plutarch there was a temple of the Yazata of war at Pasargade, the most sacred city of the Empire. The same author writes that Artaxerxes II, having paid his devotion to Mithra, said to those present that the great Ahuramazda has taken vengeance upon his enemies. This shows that Ahuramazda remained as God of gods, but Mithra was the favourite deity. When the Greeks came in contact with the Iranians they found them interested in astro-

logy to such an extent that the Greeks regarded Zoroaster as an astrologer. Astrology continued a favourite subject of study even during the Islamic period. According to the Musulman authors of the 17th century A. D. astronomy and astrology were deeply rooted among the Iranians.

When Alexander died, his great empire was torn to pieces, and the largest portion came under the half-Macedonian and half-Iranian dynasty of the Selucids. The Ptolemies were masters of Egypt. Some Greeks had established themselves in Western Asia Minor. Besides these, the Iranian dynasty of Mithra-dates in Pont, Aryarathas in Cappadocia, and Antiochus in Commagene became formidable powers. To these Armenia should also be added, as it was ruled by an Iranian prince. Bactria, the centre of Zoroastrianism, had suffered so much that after Alexander's death, it could not free itself from the foreign yoke. It was ruled by a Greek dynasty. There were minor Iranian states in Atharapatakan, Khuzistan and Fars. Finally the Parthians formed an empire which became a great rival power to the Romans in the east. All these Iranian states while retaining their Zoroastrianism had been influenced by Greek philosophy and literature. They took pride in calling themselves "friends of the Greeks". But the Greek influence had merely a literary, not a political significance.

In fact Alexander paved the high way to the East not for the Mace-

donians or the Greeks but for the Romans, who were destined to succeed Alexander and follow his footsteps in the eastern adventure. Both the Greeks and the Macedonians were subjugated by the Romans. The Romans invaded Asia Minor, and gradually became the paramount power and finally masters of the whole peninsula. Their eastern aggression has much resemblance to the history of the British subjugation of India. When the Romans entered Asia Minor, they found a large number of small and large states constantly at war with one another. They first occupied a portion of the extreme West Asia Minor and making it the base of their operation, forced neighbouring princes to recognize them as overlords. But the military and administrative ability of the Romans could not help their spiritual weakness. As the Macedonians had to submit to the Greek philosophy, the Romans yielded to the eastern theosophy. Thus while the Roman arms conquered Asia, the Roman heart was subdued by the Asiatic. Roman generals who were ambitious of conquering land after land in Europe and Africa had to enlist a large number of recruits from Asia. Some of these were Zoroastrians or Mithraists, and performed their religious ceremonies before and after the battle. Their prayers aroused at first curiosity but gradually admiration in the heart of the Romans. Pompey the Great subdued the Cilician pirates and deported

them to Italy. They were Mithraists and in their third exile, they began to preach their religion and found many converts. After Pompey, Crassus, Antonius, Julius Caesar and other great generals invaded Asia Minor and thus Roman soldiers and officers had intercourse with the East. Under the Flavians Mithraism began to spread rapidly in the Roman Empire and under the Antonines it became a permanent European cult. Orthodox Zoroastrianism was well known to the Romans since their relation with Pont and Armenia, but its mystic side now attracted their attention. The Iranian princes, who were in occupation of central and Eastern Asia Minor, were proud of their Iranian descent. They used to trace their origin to Darius the Great or one of his seven assistants. They professed Zoroastrianism as influenced by the native cult and Greek philosophy. A large number of fire temples were founded all over Asia Minor and Zoroastrianism along with its mystic form, Mithraism, retained their hold in that part of Asia till about 5th century A. D. Besides fire temples, there were other temples consecrated to Mithra, Anahita, Verethraghna and Ahuramazda. The Iranians had retained their old names of Mithra-data, Ariovarzana and so forth. Mithraic festivals which were celebrated from ancient time were continued. One of them was the new year, falling in the spring (21st March) which is still celebrated in Persia. Zoroastrianism

in Asia Minor had to harmonize itself with the native cult, particularly Greek culture. Iranian Yazatas were given parallel Greek names. Ahuramazda found his parallel in Zeus, Verethraghna in Hercules, Anahita in Artemis and so forth. The same process repeated itself during the Islamic ascendancy when Zoroaster was confounded with Abraham, the popular ancestor of the Prophet, and Artavahista with the Archangel Gabriel and Ahuramazda with Allah.

We may summarise the religious and political condition of Iran from the 4th century B. C. to the Christian era as follows:—

(1) In theory the Achaemenians were followers of Zoroaster but in practice they were much influenced by the cult of their subject nations particularly of Western Asia and Greek settlements.

(2) Though Ahura was "God of Gods," as their king was king of kings, the Achaemenians invoked and worshipped other Yazatas also, chief among them being Mithra and Anahita.

(3) The Iranians formed colonies in Asia Minor, and through them Zoroastrianism spread in the West.

(4) Greek culture, language and philosophy were studied and admired by the Iranian princes who ruled in Asia Minor.

(5) Along with Iranian Yazatas, ancient Iranian heroes were also venerated and deified.

(6) Greek physicians, philosophers and learned men were respected in all eastern courts.

(7) Iranian princes assumed the Greek titles of Philhelen, Epiphanes, Dicanes, Energates, etc.

(8) Greek literature was prevalent in the East, particularly among the higher classes. King Mithridates was a scholar in Greek and has left works on medicine in that language. The Aryarathas of Cappadocia were patrons of Greek philosophy and literature. Kings of Parthia and Armenia were well acquainted with Greek drama.

(9) On the whole, the Iranians remained faithful to their old religion.

(10) Towards the last days of Parthian rule a strong reaction took place to bring about a revival of orthodox Zoroastrianism.

(11) Mithraic Mysticism never appealed to the Greeks, neither could Greek philosophy make any lasting impression on the Iranian mind.

In 164 A. D. Selucian, the last stronghold of Greek learning, in the East was destroyed by the Romans under Cassius, and with its destruction Greek language and culture vanished from Iran and was succeeded by Aramaic of Syria.

(To be continued)

THE PSYCHOLOGICAL BASIS OF ADWAITISM

By Sheonarain Lal Srivastava, B.A.

THE most general statement with regard to Reality is that Reality is subject-object, that is, the conscious subject on the one hand, and the entire objective universe on the other, are held together in epistemological co-ordination. Of two things we are indubitably certain: the conscious self as the unmoving witness of this rolling pageant of the universe, and the entire objective universe as an inseparable content of consciousness. Object *is*, because it forms the content of consciousness.

The spangled heavens, the suns and moons, the stars and planets, rivers and mountains, houses, persons and things, in fact, all that exist, derive their reality from, and

are dependent for their validity upon, consciousness. Nothing exists except as the content of our consciousness. "The world exists in the medium of our knowledge", as Bosanquet has put it.

Whatever be the Ultimate Reality, one thing is certain above all others that it will have to derive its reality and validity from our consciousness. Anything beyond the range of consciousness is simply inconceivable.

If Ultimate Reality were to fall outside the range of consciousness, there would be nothing to certify its reality. This truth was firmly impressed upon the minds of the Upanishadic thinkers and they began their search of the Ultimate

by a psychological analysis of the states of consciousness. They traversed through all the states of consciousness—the waking consciousness, the dream consciousness, the dreamless sleep—and came at last to Turiya, which we may call the super-conscious state. Turiya, they found to be the *ne plus ultra* state of consciousness and the reality here revealed, therefore, the Highest and the Ultimate.

We shall now enter into a brief description of the four psychological states as analysed by the Upanishadic seers, in order to show, first, that the fourth or Turiya, in addition to being testified by the experience of the seers, follows logically from the psychological laws governing the preceding three; and secondly, that the truth of Turiya alone can be the Ultimate Truth.

The Mandukya Upanishad describes four states of consciousness, waking (जाग्रत्), dreaming (स्वप्न), dreamless sleep (सुषुप्ति) and तुरीय. In the first three states the objective is modified and in the last negated.

In the जाग्रत् the objective is the universe as we perceive it, metaphorically called in the Mandukya सप्ताङ्ग or the seven-limbed. (The heavens as its forehead, the sun as its eye, the air as its breath, matter and water its belly and the sky and the earth its feet). This state of consciousness is एकोनविंशतिमुखः or nineteen-mouthed, that is, in it the objective is comprehended through's nineteen channels, the five ज्ञानेन्द्रिय's

(organs of knowledge) the five कर्मेन्द्रिय's (organs of action), the five Pranas (प्राण) and the internal organ (अन्तःकरण), consisting of मनस्, बुद्धि अहंकार and चित्त. The state of consciousness is वैश्वानर. It is स्थूलभुक् or comprehends objects in their gross form.

The second or स्वप्न (dream consciousness, which is technically called तमस is also एकोनविंशतिमुखः like the first, that is, in it also the objective is comprehended by the before-mentioned eighteen channels but unlike the first it is प्रविविक्तभुक् that is, its objective is an inner and a subtler world.

One remarkable difference between the waking consciousness and the dream consciousness is that in the waking consciousness there is a rigorous uniformity in the world of time, space and causality, while in dream this uniformity is almost entirely lost. Events that would take a considerably long time in our waking world are done within an inconceivably short time in dreams. Distance also has not that uniformity in dreams which it has in the waking world; similarly causality. Anything may cause anything.

The third, dreamless sleep or सुषुप्ति, is technically called प्रज्ञा. It is different from the first two in two ways: first, with regard to the nature of its objective and secondly with regard to the instrument or faculty of apprehending the objective.

Here the objective is not the world of manifold, either gross (स्थूल) as

in वैश्वानर or subtle (सूक्ष्म) as in तैजस but एकीभूतः or unified or resolved into Unity.

In this state there is no awareness of separate objects, which being merged into Unity, the knowledge of the objective is also Unitary (प्रज्ञानघन).

Secondly, the first two states are एकोनविंशतिमुख while this is चेतोमुखः, that is, here चेतस् intelligence or consciousness itself, unmediated by the mind and the senses, is the faculty or apprehension.

The fourth or तुरीय is quite unlike the preceding three. The objective and the faculty of apprehension are both negated and consciousness is left to itself (एकान्तपूत्ययसारं) in its entirety and pristine luminosity. In the preceding three states of consciousness, we noted a progressive withdrawal of consciousness from the objective, which is completed in this fourth by the return of consciousness to itself.

From this account of the states of consciousness two facts are discoverable—first, that consciousness has a tendency of withdrawing itself from the objective. In the वैश्वानर it comprehends the outer and gross world (स्थूलमुक्), in the तैजस it comprehends the inner and subtler world (प्रविक्लिभुक्), in the प्रज्ञा cons-

ciousness becomes still more ingathered. This state is चेतोमुखः or a state of direct comprehension by consciousness, unmediated by the mind and the senses. It is not एकोनविंशतिमुखः like the former two. The operation of the mind and the senses ceases and the objective becomes unified (एकीभूतः). This is a very significant fact, for it makes us understand that the manifold in the objective is the creation of the mind and the senses. Here we get a glimpse of the experience of Unity in तुरीय.

The end of this progressive withdrawal or in-gathering of consciousness can only be a return to itself. In all the three states of consciousness—waking, dreaming, and dreamless sleep, we are aware of the objective in different modified forms, but never of their subjective substratum—the comprehending self, or the principle of consciousness.

In the fourth, consciousness returns to itself, the veil of the objective falls. It comprehends itself by itself. There is no trace of the operation of the mind and the senses—no objective—no manifold. The objective becomes merged in the subject. All that remains is One Unitary conscious principle. This is तुरीय. |

WHY WE WORSHIP CHRIST

By Swami Dhruwatmananda

WHY do we, being Hindus, worship Christ? This is a question that naturally occurs to many of us. To such the reply is—we worship Christ not because we are Christians nor because we want others to become Christians. Our motto is—let those who are Christians become good Christians, those who are Hindus become good Hindus, and those who are Mohamedans become good Mohamedans. For every religion, every sect, there is room in the fold of Hinduism. To assimilate more and more and to become universal every moment is the fundamental aim of Hinduism. The moment narrowness and stagnation overtake it, Hinduism is sure to die. Universality is the very basis of its existence. So we want to assimilate Christ into our fold. Moreover, whom else should we worship? There can be no higher conception of God than these materialised ideal persons. One may try one's best to have an idea of the highest ideal. But to his amazement he will find at last that his conception of God falls short of that ideal. The character of these Mahapurushas, the world teachers, goes beyond the range of one's conception. Besides this, can we form an idea of that which we have never experienced in our own life? We have not seen God, we have not realised God, then how can we

form the true idea of God? The characteristics of divinity are in these Mahapurushas. They have intense faith in themselves. Their words are weighty like the command of the strongest emperor. Even the strongest in intellect or body fall prostrate before their personality. They convey the truth from mind to mind. In their presence, their very silence dispels the doubts of the doubter just as clouds are dispersed by the strong wind. In brief we can say that they are the beacon-lights of our life. Just as, when in the sea we have lost our way and know not how to proceed towards our destination, but when we see the light of the beacon on the seashore we know definitely where we are and can proceed on our own way—so when we are at a loss to find out the path to God, to reach our Goal, then do we get light from these great souls to march in the right path to God. They are the sign-posts helping humanity's onwards march. To dwell upon the life of such saintly persons is to dwell in God. They are in constant communion with God. They have direct vision.

The life of each Mahapurusha illustrates particularly one of the many forms of relation possible between the individual soul and God. Hindu scriptures classify these into different groups. They are Shanta

(the relation of a son to father), Dasya (the relation of a servant to his master), Sakhya (friendship), Vatsalya (the relation of a mother to her child), and Abhedha (the relation of non-difference characteristic of the monistic outlook). Christ represents for us a very fine type of Shanta and Dasya ideals.

Actual facts of love, of mercy, of the great compassion for the suffering men and women, of renunciation, of resignation to God, of purity, and of faith in ideals that we witness in Christ draw out our reverence for him. From these characteristics he seems to be a typical Aryan teacher. He was entirely free from the fetters of the body. He had no sex ideas, no family ties. His only occupation in life and only thought was that he was a spirit. He never concerned himself with this world and this life save for his desire to get hold of the world as it is, give it a push and drive it forward and onward until the whole world has realised its spiritual nature, until death is vanquished and misery has vanished. Even his enemies found in him the greatest and the truest man this world has ever seen. In some sense they acknowledged him to be divine. He said on more than one occasion that **He** came to this world "not to seek his own glory." "He came", as he said "for the lost sheep of the house of Israel," that men "might have life and might have it more abundantly." Like other Avatars and Mahapurushas he claimed once in express terms the

title "the Christ, the son of living God," and that was at the crisis of his life. In answer to the question put by the judge Pilate: "Art thou the King of Jews?" he said, "Thou hast said it; nevertheless, I say to you, hereafter you shall see the Son of Man sitting at the right hand of the power of God and coming in the clouds of Heaven."

The language in which he delivered His message to the people was the simplest, at the same time the most sublime, intelligible to the lowliest and to be pondered over by the most learned.

In one of his lectures Mr. A. Goodier gives some beautiful ideas regarding the attitude of the devotee towards Christ in the form of a reply to an enquiring Hindu's question, "What after all in practical life, does Jesus Christ mean to you?" He says:— "You may come to recognise this Lord and Friend of mine, who is no more than I am and yet is infinite in all perfections, who is really on my level and yet is the very God of Heaven and earth, who rejoices to live in my cottage and yet all creation cannot contain Him, who is "the Lord" and yet "only Jesus," who knows my limitation yet loves me with an everlasting love. You may know what He is to me, who will never leave me no matter how low down I may go, who will never see me suffer but He must suffer alongside, who will never have a joy or a sorrow of His own but He will ask me to share it."

Renunciation is the fundamental basis of all religions and that is why the Sruti says :

न कर्मणा न पूजया धनेन त्यागेनैके अमृतत्वं मानयुः ।

Not by works, by progeny or by wealth but by renunciation some attained immortality.

The same reply came from Jesus to the query of a rich young man, "Good Master, what shall I do that I may inherit eternal life?" He said, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasures in heaven; and come, take up thy cross, and follow Me." Moreover he has said: "Whosoever will save his life shall lose it; and whosoever shall lose his life for My sake shall find it."

When you are reconciled to your brothers and enemies, then only you can offer your prayers and gifts to God. That is why Christ says "Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." "Love your enemies, do good to them that hate you, pray for them that persecute you. Forgive and ye shall be forgiven." As long as one is subject to anger and desire one cannot approach the altar of God. The same tone we find in the Upanishad also:—

“यदा सर्वे प्रमिद्यन्ते हृदयस्येह ग्रन्थयः ।

अथ भर्त्योऽमृतो भवत्येवाद्भ्यनुशासनम् ॥”

When all the knots of the heart are cut asunder the mortal becomes immortal—so far is the instruction of the Vedanta.

“And if any man will sue thee at the law and take away thy coat, let him have thy cloak also.” This teaching of Christ conveys to our mind the story of the Indian saint of Gazipur—Pavharibaba. He used to live in a cave and rarely came out of it. One day a thief entered his cave and was taking away some of his utensils. Pavharibaba, finding this, ran after the man and requested him to take away the other things also which were left. Whoever came in whatever form, he took him to be the messenger of his Beloved.

Sri Ramakrishna has said : “When you meditate, meditate in the heart of your hearts, in the forest or in a lonely place, without being seen by anybody.” Similar is the teaching of Christ to the people. “When thou prayest,” said Jesus, “thou shalt not be as hypocrites are: for they love to pray standing in the synagogues and the streets that they may be seen of men. Verily, I say unto you, they have their rewards—but thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father, which seeth in secret Himself shall reward thee openly.” Such are the valuable teachings of Christ.

When we contemplate these aspects of Christ's life and teachings, and see how near they are to those of our own saints and sages, all that narrowness of heart which makes us distinguish between the prophets of our land and of other

countries will disappear, and our voice will rise in union with the notes of universal prayer that has come from the lips of a great Indian sage of our times! "Our salutations go to all past prophets, whose teachings and lives we have inherited, whatever might have been their

race, clime or creed. Our salutations go to all those God-like men and women, who are working to help humanity, whatever be their birth, colour or race. Our salutations to those who are coming in the future,—living Gods,—to work unselfishly for our descendants."

SELECTIONS FROM ADHYATMA RAMAYANA

ARANYA KANDA: CHAPTER IV

RAMA'S DISCOURSE ON MAYA AND VIJNANA

(Continued from previous issue)

बुद्धिप्राणमनोदेहाऽहंकृतिभ्यो विलक्षणः ॥

चिदात्माऽहं नित्यशुद्धो बुद्ध एवेति निश्चयम् ॥३८॥

अहं The entity designated by "I" बुद्धि-प्राण-मनो-देहाहंकृतिभ्यः from the Buddhi, vital forces, mind, body and egoism विलक्षणः different चिदात्मा of the nature of Chit or knowledge नित्यशुद्धः eternally pure बुद्धः (eternally) enlightened एव verily (is) इति thus (तत्त्वविदां of the knowers of the Truth) निश्चयं conclusion.

38. The Seers of the Truth have all concluded that the entity designated by the term "I" is not (as conceived by the ignorant man) one with the Buddhi¹, the vital forces, mind, body and egoism, but is on the other hand, of the nature of Knowledge itself, eternally enlightened and pure.

[1. The Gita characterises the Atman as बुद्धेः परतः, beyond the Buddhi. Nevertheless, by the Buddhi, sharpened by spiritual practices, it becomes possible for the aspirant to "grasp" the Atman (दृश्यते तु अप्रयया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः). Complete realisation, however, comes only when not

merely the senses and the mind but the Buddhi itself "lie still" (यदा बुद्धिश्च न विचेष्टते तां आहुः परमा गतिं —Katha Up.]

येन ज्ञानेन संविद्येते तज्ज्ञानं निश्चितं च मे ॥

विज्ञानं च तदैवेतत्साक्षादनुभवेद्यदा ॥ ३९ ॥

येन By what ज्ञानेन (by) knowledge ते for thee संविद् intellectual conviction (of above mentioned nature of Atman) (स्यात् will arise) तत् that ज्ञानं what is (technically) known as Jnana (इति thus) मे my निश्चितं firm (मतं opinion) च and यदा when एतत् this fact (about Atman) साक्षात् अनुभवेत् is directly perceived or realised in the superconscious state तदा then एव only (तत् ज्ञानं एव that knowledge alone) विज्ञानं what is (technically) known as Vijnana (इति thus उच्यते is called).

39. It is my opinion that the knowledge by which one becomes intellectually convinced of this truth about the Atman is Jnana² while Vijnana is the illumination accompanying the direct realisation of identity in the superconscious state.

[2. Study of the scriptures comes under Jnana only. Vijnana is of a higher order. It is the direct experience of the Reality. The Mundaka Upanishad opens with the question : What is *that* on knowing which (कस्मिन् विज्ञाते) all this (सर्वे इदं) becomes known (विज्ञातं भवति)? The Rishi replies by classifying all knowledge into lower (अपरा) and higher (परा). In the former he includes the Vedas and Vedangas, while the latter, which corresponds to Vijnana referred to here, is said to be "that by which (यया) the Imperishable (तत् अचरं) is directly realised (अधिगम्यते). Here is therefore a striking example of" Hindu scripture assigning to itself a lower place and proclaiming that the goal is *beyond it*.]

आत्मा सर्वत्र पूर्णः स्याच्चिदानंदात्मकोऽव्ययः ॥

बुद्ध्याद्युपाधिरहितः परिणामादिवर्जितः ॥ ४० ॥

स्वप्रकाशेन देहादीन् भासयन्ननपावृतः ॥

एक एवाद्वितीयश्च सत्यज्ञानादिलक्षणः ॥ ४१ ॥

असंगः स्वप्नभो द्रष्टा विज्ञानेनावगम्यते ॥ ४२ ॥

आत्मा The Atman सर्वत्र पूर्णः all-pervading चिदानंदात्मकः of the nature of Knowledge-Bliss अव्ययः immutable बुद्ध्याद्युपाधिरहितः devoid of superimpositions like Buddhi परिणामादिवर्जितः free from changes of form, etc. स्यात् is (सः he, the Atman) अनपावृतः (सन्) remaining unrevealed देहादीन् body, etc. स्वप्रकाशेन by his own effulgence भासयन् lighting up (तिष्ठति remains) (सः the Atman) एक एव अद्वितीयः one without a second च and सत्य-ज्ञानादिलक्षणः of the nature of Reality, Consciousness, etc. असंगः non-attached स्वप्नः self-effulgent द्रष्टा Witness (भवति is सः the Atman) विज्ञानेन by Vijnana अवगम्यते is truly known.

40-42. The Atman is all-pervading and immutable. It is free from

superimpositions like the Buddhi and never becomes subject to any change. Itself remaining unperceived, it lights up the body, etc., and makes them appear to be endowed with consciousness. Alone, without a second and hence unattached to anything, this self-effulgent Witness is of the nature of Reality, Consciousness etc., and is capable of being realised as such through Vijnana (by the sincere aspirant).

आचार्यशास्त्रोपदेशादिक्यज्ञानं यदा भवेत् ॥ ४२ ॥

आत्मनोर्जीवपरयोर्मूलाविद्या तदैव हि ॥

लीयते कार्यकरणैः सहैव परमात्मनि ॥ ४३ ॥

सावस्थामुक्तिरित्युक्ताद्युपचारोऽयमात्मनि ॥ ४४ ॥

यदा When आचार्य-शास्त्रोपदेशात् as a result of (practising) the scriptural instructions communicated by the spiritual preceptor जीव-परयोः आत्मनोः of Jivatman and Paramatman ऐक्यज्ञानं realisation of identity भवेत् comes about तदा एव then हि verily मूलाविद्या causal Ignorance कार्य-करणैः सह एव along with all gross effects and subtle causes परमात्मनि in the Paramatman लीयते is dissolved सा that अवस्था state (of dissolution of ignorance) मुक्तिः freedom, liberation इति as उच्यते is spoken of अयं this (बंधश्च मोक्षश्च idea of bondage and liberation from it) आत्मनि on the Atman (केवलं mere) उपचारः superimposition हि verily (is).

43-44. When as a result of faithfully practising the instructions of the scripture, as communicated by the spiritual preceptor 3, the oneness of Jivatman and Paramatman is realised in the superconscious state, the root cause of all ignorance, along with causes and effects, gets dissolved in the Paramat-

man. It is this dissolution of ignorance that is spoken of as liberation. As a matter of fact, bondage ⁴ and liberation are both merely superimpositions on the Atman.

3. The grand truths, e.g., "I am Brahma" (अहं ब्रह्मास्मि) have to be heard from the mouths of a competent religious teacher. Else, if merely studied by the perusal of a book, they fail to benefit the aspirant who himself believes that his spiritual consciousness is really dormant at the time and ought therefore to be *roused up* by a force *outside* of himself. The Vivekachudamani gives a concise description of the person who is fit to be accepted as a teacher. Besides being well versed in the scriptures (श्रोत्रियः) he should be sinless (अवृजिनः) unsmitten by desires (अकामहतः), a knower of Brahman par excellence (ब्रह्मवित्तमः), one who has withdrawn himself into Brahman (ब्रह्मण्युपगतः) and therefore become calm (शान्तः) like fire that has consumed its fuel (निरिन्धन इव अनलः), a boundless reservoir of mercy that knows no reason (अहेतुकदयासिन्धुः), and a friend of all good people who prostrate themselves before him

(बन्धुः आनमतां सतां). Cf. also Verses 37 and 38. It is such great-souled ones who can by simple behests like "Follow me", or even a glance of the eye, transform the lives of sincere seekers.]

[4. The Amritabindu Upanishad classifies mind into impure, i.e., possessed with desire and pure i.e., free from desire. It then makes the significant assertion that the mind alone (मन एव) is the cause of both bondage and liberation for men (मनुष्याणां कारणं बन्धमोक्षयोः). The 10th verse expands the idea and says that the highest truth (परमार्थता) is that pure consciousness which realises: There is neither control of the mind (न निरोधः) nor its coming into play (न च उत्पत्तिः), neither am I bound (न बद्धः) nor am I one who carries on religious practices for attaining anything (न च साधकः) neither am I seeker after liberation (न मुमुक्षुः) nor am I one who has attained liberation (न वै मुक्तः). This is one of the most advanced ideas of Advaitic thought. Its significance is that since the idea of bondage is only a superimposition, the idea of liberation from this unreal state should also be considered unreal.]

NEWS AND REPORTS

Sevashram at Hrishikesh

Hrishikesh, 15 miles from Kankhal, where the Ganges after her long course through the Himalayas enters upon the Indian plains, is even today a favourite resort for Sadhus who practise Tapasya there, far away from the comforts of ordinary life. There are no satisfactory arrangements to look after these Sadhus or the numerous pilgrims when they are attacked with disease. The leading Sadhus of Hrishikesh have therefore appealed to the President of R. K. Mission to open a branch Sevashram there. Funds are necessary

to begin the work, to buy land, construct buildings, etc. Swami Kalyananda of the Sevashram at Kankhal, who is endeavouring to start the work, has made facilities for perpetuating the memory of those in whose name the amount necessary for an entire building or for one or more rooms will be subscribed.

Birthday Celebration

The 70th birthday anniversary of Swami Vivekananda falls on Saturday, the 30th of January 1932. The public celebration will take place on 7th February.



"Let the lion of Vedanta roar"

Let me tell you, strength is what we want, and the first step in getting strength is to uphold the Upanishads and believe that "I am the Atman".

—Swami Vivekananda

THE VEDANTA KESARI

VOL. XVIII]

FEBRUARY 1932

[No. 10

PRAYER

ॐ

महत्तममराः पारे पुरुषं ह्यतितेजसम् ।

यं ज्ञात्वा मृत्युमत्येति तस्मै ज्ञेयात्मने नमः ॥

अपुण्यपुण्योपरमे यं पुनर्भवनिर्भयाः ।

शांता संन्यासिनो यांति तस्मै मोक्षात्मने नमः ॥

यस्मिन् सर्वे यतः सर्वे यः सर्वे सर्वतश्च यः ।

यश्च सर्वमयो देवस्तस्मै सर्वात्मने नमः ॥

Knowing the supremely effulgent Being, who is beyond the great darkness of ignorance, one transcends death. Salutations to Him who exists in the form of the greatest object of knowledge.

Having their merits and demerits destroyed and being freed from the fear of rebirth, tranquil men of renunciation attain their salvation in Him. Salutations to Him who exists in the form of salvation.

In Him all things exist ; from Him they all originate. He has become all ; He, again, permeates all. He verily is All-in-all. Salutations to Him who exists in the form of all.

MAHABHARATA

GOD-VISION AND PEACE

By Swami Vijnanananda

§SWAMI Vijnananandaji, a direct disciple of Sri Ramakrishna about whose tour in Madras we give an account elsewhere, gave the following public discourse a few hours before leaving for Calcutta. He said :

God-vision is the true aim of human life ; for that alone can give us real and lasting satisfaction. Men hanker after the things of the world, wealth, sense enjoyments, honour, etc., in the hope that these can give them happiness in life. But it is the experience of all that the pursuit of these have only a reverse effect on the mind. Not only do we fail to realise the desired end through them, but the restlessness of the mind is even increased, and we are rendered more unhappy than in the beginning. Through wealth and honour our egoism gets bloated up, and there is no greater obstacle in the spiritual path than egoism.

It is in fact this egoism, the product of ignorance, that masks our vision of God. Really His glory is present everywhere, but we fail to see Him because we refuse to remove the veil of ignorance that obstructs our vision. Once Sri Ramakrishna was asked why it is that men do not see God. Thereupon he covered his face with a piece of cloth and said, "Do you see me now? No, you cannot; why, because this cloth

stands in the way, although I am present in front of you. Remove this veil of ignorance that stands between you and God, and He will become self-evident to you."

The supreme duty of man is to remember Him always, whether one is engaged in consciously repeating His name or not. Every breath of ours should be associated with Him, in our mind. We should consider that we breathe in God to make inside pure, and we breathe out God to make outside pure. And the most appropriate moment to remember Him is the time of death, when we find ourselves deserted by everything that is near and dear to us in life. Due to the absence of holy thoughts in their mind, we often find people stricken with great fear in their death-bed. They visualise the messengers of Yama, the king of death, with horns, tails and fearful eyes, and cry out in great dread. But His name removes all such fears, and what is more, removes us for ever beyond the pale of death.

At this point some one from the audience asked, "Was it for going beyond the fear of death that Sri Ramakrishna worshipped the Divine Mother?"

The Swami : Well, you may put it in any way you please - to overcome the fear of death, or better, to realise the Supreme Truth. But

really speaking, he had no need of all the Sadhanas he practised ; for he was from the beginning perfect. A great soul like Him comes into this world, struggles and suffers only for our sake.

Question : What was your first impression of Sri Ramakrishna ?

The Swami : He was like a child, simpler and purer than a child. He knew nothing, thought of nothing, except his Divine Mother. In his company one felt as if all the impurities of one's mind were washed away.

Really, holy company purifies the mind. It is said that the great sage Durvassa once went to see hell where sinful souls were undergoing sufferings in atonement for their sins. As soon as the sage reached the place, all the suffering souls felt relieved and began to utter the names of the Lord. It seemed as if hell would be converted into heaven ; for the holiness emanating from the sage was so potent that it consumed the sins of all those tortured souls. It is said that as the result of the sage's visit Yama had to release all the occupants of hell and await for fresh arrivals !

We should remember that everything has three aspects—name, form and essence. Until we go beyond name and form, we do not reach the essence or the core of reality. And it is only when we reach the spirit, which is the underlying essence of everything, that we gain real peace.

Question : But, Swamiji, we are wanting in faith, for our reason

always seems to go against it. What do you say to that ?

The Swami : You may say this in so many words, but in fact there is no one in this world who is absolutely lacking in faith. You cannot even take a single breath without faith.

Question : Well, Swamiji, you were talking of peace and happiness resulting from the remembrance of God. But how can we have peace, seeing that there is so much conflict and suffering in the country due to trade depression and political struggles ?

The Swami : Why do you make so much of these struggles that are going on in the outside world ? They will continue always. Do you think that they will stop, supposing you gain your immediate end and the present phase of the struggle passes away ? Certainly they will not. Restlessness arises not from these external struggles, but from our own internal hankering and our clinging to the things of the world. Even if God were to appear before us to bring peace unto our souls, we will refuse to recognise Him. For when He comes, He takes away our worldly possessions, and few of us are ready to make this sacrifice. Hence we prefer our wealth of the world to God's wealth of peace. You speak of the political struggle. Look at Mahatma Gandhi who has thrown himself into the very midst of the fight. Do you mean to say that he does not cultivate peace of mind or remember God in the midst of all these external conflicts ? Cultivate

peace in the midst of struggle, that is the only course open in the world. It is better to recognise this aspect of Gandhiji's life.

Question: Gandhiji's is an exceptional case. Can ordinary men be like him?

The Swami: Why not? He is a man, and you too are one. Why can you also be not like him? If you are really feeling so very restless for the sufferings of the country, you will have joined Gandhiji's camp in search of mental peace. But then you will find what great sacrifices you are required to make. The truth is this: it is only by sacrifice that we can obtain peace. Whether it be in spiritual life or in political life, you cannot gain success without being prepared to make sacrifices. (Pausing a while he added in low tones) indeed this world is built on sacrifice!

The Swami now wanted to conclude the talk, since he was to leave for Calcutta within a few hours. He was therefore asked to pronounce a benediction on the assembled devotees, before he concluded. He said, "When a Sadhu meets a person he asks, '*Darsan saf hai?*' (Is your vision clear?)" The idea is that everything depends upon how one sees the world. Behind all the variety and multiplicity of the world one must be able to see the pure spirit of God. That is the true vision. People go to temples to have Darsan of God. That is only one form of it. We must be able to see Him even behind this, the mat lying on the floor. For underlying all names and forms is the all-pervading Spirit, brighter than gold, full of peace. May you all have this true vision, and the peace that accompanies it!"

THE MODERN MONK

IT is nowadays commonly admitted by all scholars that monasticism as an institution had its birth in India. Originating in individual cases of renunciation of hearth and home, it received for the first time its codes and laws from the great spiritual genius of the Buddha. It was he who reformed monasticism from its previous state of chaos and disorganisation into a disciplined system of community life in which the Brothers obeyed a common head and followed a common routine of life. The Buddhist missionaries who carried the faith of their Master to foreign lands planted also the monastic institution in the countries where they

proached. Even Christianity, which is different from Buddhism both in origin and in tenets, is said to have derived from the latter the ideal of monastic life which was unknown to the communities inhabiting the regions where Christianity originated, before the missionaries of Asoka went there to preach the gospel of their Great Master. In India itself, although the religion of the Buddha, and with it the Buddhist Brotherhood, eventually disappeared, the monastic ideal, like many other features of Buddhism, remained part and parcel of the nation's heritage from its great religious past. Sankaracharya modified and adapted the Buddhist

system of monastic life to suit the Vedic traditions of India, and gave it its particular impress that has remained almost intact until recent times.

According to the orthodox tradition of Sannyas, still current in India to a large extent, the fourth Asrama, as the life of Sannyas is often called, is regarded as being exclusively meant for men who have retired from all forms of activity, and can devote themselves wholly to the meditation of the Supreme Being and the study and teaching of the scriptures that expound His nature. Apart from begging his food, the monk should perform no work, for the Supreme Brahman, who is to him the goal of life, is free from every trace of activity, and the aspirant who struggles to realise his identity with Him should necessarily go beyond all change which is implied in every form of activity. His life should, therefore, necessarily be led in places that are far away from the haunts of men, and even when he happens to live in the society of men, he should take care not to entangle himself in their activities.

But today the ideal of monkhood tends to vary in many respects from the traditional conception. Leaving aside that large class of men who don the ochre robe as a means of livelihood alone, there are in these days groups of earnest people who have adopted the monkish life without at the same time cutting themselves aloof from social activities. We see them going about decently dressed along the busy thoroughfares of towns or visiting the houses of the wealthy and influential for the collection of funds as well as for the canvassing of opinion. They are often seen busy, attending to diverse kinds of duties that demand a very high order of business talents and organising capacities. They go to the

flood and famine affected parts of the country and organise relief work over extensive areas. They also manage big educational institutions, publication departments and hospitals equipped with all up-to-date methods of treating human ailments. They nurse the sick, succour the needy, instruct the young and preach to the enquiring public. In conducting all these works they are required to manage huge funds and deal with men of diverse temperaments.

Here a question naturally arises : have these modern monks, with their multifarious activities, wandered away from the ancient ideal of Sannyas which looked with scorn on all kinds of secular work and tolerated no other activity in the monk except study and meditation ? There can be no question regarding their earnestness, for they believe, as does any monk of the orthodox type, that their aim in life is to reach the state of union with the Divine Being. What then is the significance of this divergence from the traditional path ? Is this departure only the fulfilment of the ideal of Sannyas or does it signify deterioration ? To those who entertain an attitude of reverence towards the ideal of Sannyas, these are indeed interesting questions.

When we study the matter a little deeply, we come to understand that the change in the Sannyasin's mode of life is largely the result of the altered conditions in the general life of the people. To all who have observed the keen struggle of life obtaining in these days, the one thing that is evident is the conspicuous absence of leisure in the lives of men. Saddled with the modern standards of life and goaded by the increasing pressure of economic laws, men are forced in these days to work all their life without any respite

and meet death in full harness like hard-worked horses. This was not, however, so in days gone by, when the struggle of life was not so keen. Unlike their civilised descendants of today, our forefathers had not to work so hard and so incessantly for the necessities of life, and men who had some higher inclinations used to find therefore sufficient time for self-culture even while attending to their domestic duties. But today under the altered conditions of life it is no longer so. Our young men have to spend every bit of their energy to secure a bare maintenance. In the absence of sufficient leisure and agreeable environment, those of them who have a spiritual outlook find no congenial atmosphere in the ordinary citizen's life for the development of their higher faculties. The household, they find, is no longer an Asrama wherein man may develop his spiritual side while attending to his limited secular duties. The spiritual instincts of our race have therefore ceased to find a convenient outlet in the prevailing form of household life, bereft as it has become of the great spiritual ideals that used to animate it in days when men could easily afford to think more of their soul and less of their daily bread. Young India has therefore found it necessary to discover fresh ways for the development of its spiritual instincts, and the neo-monasticism of our day is the direct outcome of this need.

According to the ancient ideal of Sannyas, a person who took to the monkish way of life must have advanced spiritually to such an extent as to keep his outgoing tendencies under strict control and devote himself wholly to meditation and study. The rare souls in whom these high qualifications were inborn adopted the last Asrama immediately after they finished their

education, while for the others the household used to provide the required training ground to fit themselves for such a life. But the young spiritual idealist of today finds for the reasons we have already indicated that the prevailing conditions of household life are likely to stifle his high aspirations in their infancy. He, therefore, finds in monastic life a secure nursery for his infant spiritual potentialities—a nursery which, with the growth of his personality, develops also into a great arena that affords ample opportunities for winning the highest and most coveted prizes of spiritual life. But since he differs substantially from the monks of the old type, the mode of life that he is to pursue has also to be altered so as to suit his needs and assist his spiritual development.

In the first place, community life receives a new importance in the life of the modern monk unlike in the old Hindu conception of Sannyasin's life. Since the orthodox ideal expects a man to have made very great advance in the practice of Vairagya (dispassion) and Viveka (discrimination) even before he enters the threshold of Sannyas, it can very well afford to exalt the extreme form of individual freedom unrestrained by any sense of obligation to a superior or a community. The individual, if he possesses the prescribed qualifications, is not likely to abuse his freedom, but use it, on the other hand, for a more intense life of individual striving. But the case is somewhat different with the monk of the new type. Not having had the experience of a mature life he is in need of the beneficent protection of community life. The influence of good company, especially of men of the same temperament and ideals, is perhaps the most effective check on the waywardness of mind that may overtake a soul in its spiritual infancy.

and community life, when organised on sound lines, fulfils this purpose in a most satisfactory way. The pitfalls of youth, which perhaps form the most serious danger for a person embracing monastic life in early age, are best overcome by people living together in an organisation that keeps them constantly reminded of their ideal, and always leaves them conscious of a superior body which maintains a vigilant eye over their conduct. Besides, they have also got the advantage of public criticism and of the opinion of individuals forming the community. Chances of fall are very few while living under such circumstances. Hence the organisation becomes a very important factor in the life of the new monk, and his success in the strenuous life he has chosen largely depends upon the capacity he shows, along with the members of his group, in conducting the organisation on sound lines. This means that matters which the old-fashioned monk might have banned as secular receive a spiritual importance for him, and if he devotes a part of his talent and energy for the improvement of community life, he is not on that account wandering away from the spiritual ideal.

The other characteristic feature of the modern monk is his attitude towards works that are generally regarded as secular. The monks of the old type turn their face against such work regarding it as a stumbling block in their spiritual life, but the modern monk does not admit this opposition between the two and willingly accepts his due share of work. Unless a man has advanced very high in spiritual life, it is not possible for him to spend the whole of his time in introspection, completely restraining his physical and mental energies. Especially is this the case when the aspirants are of youthful

age and have not passed through the active period of citizen's life. The powers of the body and mind have to find healthy channels of expression, if the personality of the individual is to reach its full growth without developing abnormal and asocial tendencies. According to New Psychology, otherwise known as Psycho-analysis, life-energy or the libido, as it is technically called, has to find an outlet through the two primary instincts of man—the power instinct and the sex instinct. The power instinct includes everything from selfish desire for domination over men and things to the highest forms of saintly altruism and self-control, and sex instinct the whole field of love emotion from carnality to the passion of the Saviour for humanity or of the love-intoxicated devotee to his God and his fellow-beings. Unless men exercise this double manifestation of outgoing life-energy, either in its lower or higher form, it is bound to get introverted and lead to any form of mental and nervous disability ranging from ill-health to insanity. For an ordinary individual, who cares only for his worldly interest, is open the path of individual gratification through the acquisition of wealth or honour and through marriage, while for the monk, who with a higher purpose in view has denied himself these normal gratifications, the only safe course lies through sublimation or the diversion of the primitive instincts into higher channels of expression. He achieves this best, especially when he is not an adept in spiritual life, if he combines altruism with meditation. Through meditation, whereby he seeks to expand his consciousness and to unite it with the universal consciousness of God, he gains satisfaction for his love emotion, while the mastery over the mind and the senses, which the same process

involves, can also satisfy his will to power. But perfect sublimation through meditation alone is possible only for one who has already reached the last milestones of spiritual life. For others, whose power of meditation has not become perfect, as is usually the case with the young man entering monastic life, the libido or life-energy must find a supplementary channel for sublimation, and this is provided by altruistic work. The effort, the enterprise and the consequent mastery over men and things, which any scheme of philanthropic work involves, sublimates the power instinct of man, while the cultivation of sympathy and a passion for serving others give a sublime form of satisfaction to the love instinct. To give full scope for the life-force to express itself in the higher forms of action and emotion is absolutely necessary for the health, both mental and physical, of the spiritual aspirant. If one has correctly understood the Hindu doctrine of Karma Yoga, the energies of the mind that are released in the course of altruistic work can be made into a means for spiritual advancement as well. Hence, the new monastic system provides facilities for work of a spiritually uplifting nature and develops a philosophy of work that bridges the gulf between the spiritual and the secular.

Can work then be performed without hampering the growth of the spirit? It is believed that in spiritual life man is required to turn his mind inward whereas works, whatever be their nature, have a tendency to make it outgoing. How, then, can the monk engage himself in work without endangering the main objective of his life? This is a difficulty which both the monk as well as those who observe him might feel, but which on deeper reflection will however be seen to be

illusory. The favourite idea of many a spiritual aspirant in our country that work is necessarily antagonistic to spiritual life has its foundation chiefly in a misunderstanding of Sankara. Sankara's famous doctrine of the incompatibility of the two refers chiefly to the Karma Kanda of the Veda which advocates the performance of rituals with a view to gain the pleasures of this world or the next. The selfish manifestation of egoism involved in such works cannot certainly be reconciled with the process of rubbing away that feeling which forms the most arduous task that a spiritual aspirant has to accomplish. Apart from this, people often carry mistaken notions regarding the two concepts 'ingoin' and 'outgoing,' when they are used with reference to the mental states of a spiritual aspirant. They do not, as popularly understood, so much denote two opposite directions as two different attitudes. When we remain detached and do not obtrude our ego on our actions and thoughts, we are keeping our mind ingoin' whereas when we grow selfish and begin to calculate the value of things solely in terms of individual gratification, we are leaving the outgoing tendencies of our mind in full swing. It is not that introspection is impossible when doing work that calls forth the use of the hands and the muscles. The Hindu ideal of work as worship has proved this to the hilt. If there is any impossibility at all, it arises from the motive behind our actions. If we have self-glorification as our objective or if we do our work in a grumbling spirit, we are not likely to keep the equipoise of our mind, and the result of our activities is likely to prejudice our spiritual interest. There is the danger of our being lured away by the magnitude of our achievements or of being crushed or

crestfallen if failures attend our enterprise. There is also the danger of contracting a tendency towards rebelliousness and irritability, especially when we entertain scant respect for our work or do it in a grumbling or quarrelsome mood. All these defects are not, however, inherent in work, but in the mind of the worker, and are not likely to disappear from his mind simply by abstaining from work. On the other hand, work gives a chance for the person concerned to find out these defects as they become manifest in the course of his actions, and therefore to attenuate or overcome them by deep self-analysis. It also happens that individuals living in a community are often put in charge of works for which they are temperamentally fit and probably had an unconscious hankering too, as scrutinising self-analysis invariably reveals. When such is the case, a spiritual aspirant should consider himself specially fortunate, as his position in the religious community gives him a chance to discharge the work in a spirit of dedication and thus get over these tendencies and hankerings without involving himself in serious bondages. From this as well as the other reasons pointed out, it becomes clear that work does not in itself stand in the way of a man's spiritual well-being, even if he be one who has devoted his life entirely to the culture of the spirit alone. One can indeed be spiritual in work even as one can be worldly-minded in worship and meditation.

It is therefore possible, according to the purity of one's motives and the sublimity of one's attitude towards work, to maintain equipoise of mind in the midst of work and to put one's active tendencies to the best spiritual use. But this, however, is a task which requires vigilance and intelligent direction. If the monk is not

to lose himself in the maze of work and forget the spiritual end that works have to serve, he has to engage himself, side by side, in spiritual study and deep contemplation. In fact, for a monk-worker it is not so much the extent of the work as the spirit underlying it that counts. And if this spirit is to be kept free from the contamination of pride and selfishness, he has to purify his mind every day by contemplation and self-analysis. Unless this is done, he is in danger of becoming a busybody or a work-crazy individual. Every day he has to replenish his spiritual resources by silent communion with the Divine and the study and contemplation of the sublime ideals enshrined in the scriptures. Since it is the subjective attitude of the worker that gives its spiritual value to the work, it is incumbent upon the monk to devote himself exclusively during fixed hours of the day for self-communion, lest he should otherwise lose sight of the very purpose and the direction of his activities. By this means he is kept reminded all through his daily routine of the spiritual purpose of his life and activities. The psychological influence of this outlook also enables him to transform the mental energies engendered by unselfish work into spiritual power. Without this spiritual background work has no meaning for the monk; for if in the enthusiasm for work he forgets to lay the necessary emphasis on introspection, he will fail to cultivate the right attitude, and thereby will justify the apprehension of the old type of monks against work.

But in the case of one, who maintains the balance between the two counterparts of his nature, the active and the passive, there is no such danger. With him work becomes a lever of spiritual progress. As he

advances in spiritual life and learns to look upon the world as the manifestation of God, the distinction between work and contemplation disappears from his mind. He discovers that the same Spiritual Reality with which he communes in deep contemplation is also the Cosmic Being whose universal form he worships while engaged in selfless work. When this intellectual conviction has ripened into practical experience, he derives from work the same beatitude that the contemplative derives from the Yogic trance. Such at least has been the experience of some of the greatest of men who have combined work and meditation in their lives. Or some may develop, after they have undergone a period of discipline in the school of work, the capacity to devote most of their time and

energy for an exclusively contemplative life and fit themselves for that way of living so dear to the old order of Sannyasins.

We conclude, therefore, that the modern monk does not signify any decadence in monastic life, but simply points out a new expansion of its ideals in response to the altered conditions of life in general at the present day. His appearance indicates that monasticism of our time has become a more comprehensive institution which shelters not only the spiritual adept but also the youthful idealist who finds certain aspects of modern life uncongenial for his spiritual growth. Though it has apparently taken up some features of the so-called secular life, it has not really descended from the sublimity of its spiritual ideal.

SYNTHESIS

By Nicholas Roerich

THE most all-containing and most well-wishing synthesis can create that benevolent co-operation, of which humanity is so very much in need at present. From the highest representatives of the spiritual world to the lowest materialist shopkeeper all will agree that without a synthetic co-operation no activity can be built up. We see in the culture of whole countries, that wherever a wide synthesis is understood and admitted, the creativeness of the country bears fruit and proceeds beautifully. No separation, no chauvinism can create such progress, as is reached by the radiant smile of synthesis.

Let us not think that this statement is a useless truism. Especially now many conceptions have been deeply perverted in the non-understanding or in a personal desire to give to the con-

ception some casual meaning. Beginning with the very highest conceptions, one may even say of God, down to the smallest personal feelings, how often are conceptions maliciously mutilated and misconstrued!

What should humanity do in such cases of evident distortion of fundamental conceptions? Should it not cleanse them immediately and restore their natural, original meaning? One may certainly create entirely new conceptions and expressions, but it is absolutely inadmissible to attach to old conceptions, established centuries ago, new egoistic meanings. If the latter be permitted, then our whole life instead of becoming better and crystallized, will turn into unbearable chaos and into a confusion of tongues, of which the Bible tells so symbolically in

the narrative of the tower of Babel. Of course everything progresses; life requires new definitions for discoveries and for circumstances caused by them. We have new names for rays, gases, various energies, planets and for everything unknown yesterday. Perhaps some entirely new language will be formed. This may be so, and in containment we will understand and accept it; but it would be a great mistake, which may lead to regrettable and prolonged consequences to set under immemorially old conceptions, created and ordained to us by past cultures, our new arbitrary and often presumptuous meaning. This would be a peculiar activity towards disunity and decomposition, whereas it is the duty of every thinking being to create towards synthesis, co-operation and constructiveness of the Good.

A research of all misused and perverted expressions would no doubt form a considerable scientific work. Let us hope that someone will find it possible to work on this problem, which is of such importance for humanity. But now, here, I would like to refine the definition of two conceptions, which one meets with daily. We often repeat the most significant conceptions of culture and civilization. To our surprise we find that even these conceptions, which seem to have such refined roots, have also already been subject to misrepresentation and perversion. For example, up till now many people considered it fit to replace the word culture by "civilization", forgetting completely that the very Latin root "cult" has a very deep spiritual significance, whereas "civilization" has as its root a civic social structure of life. It seems quite clear that every country passes through certain social steps, viz., civilization, which in its highest synthesis forms the

eternal and indestructible conception of culture. As we see from many examples, civilization may perish, may be altogether annihilated, but culture creates a great heritage on indestructible spiritual tablets, nourishing the future generation.

Every maker of standardized articles, every manufacturer, is of course already a civilized person, but no one will insist that every owner of a factory is necessarily already a cultural person. And it may easily happen that some lower workman of the factory may be the bearer of indubitable culture, whereas the owner himself remains as yet within the limits of civilization. One may easily imagine a "Home of Culture", but "Home of Civilization" would sound absurd. The conception "cultural worker" is quite definite, but "civilized worker" means something entirely different. Every university professor will be fully satisfied with the denomination "cultural worker", but try to call an honourable professor a "civilized worker"; every scholar, every creator would feel some inner uneasiness at this nickname, if not even be offended. We know the expression "civilization of Greece", "civilization of Egypt", "civilization of France", but they do not in the least exclude the conception, far greater in their unalterableness, when we speak of the great culture of Egypt, Greece, Rome, France.....

I have elsewhere defined culture as cult of Light. After all we shall not leave this definition. Cult will always remain the adoration of the principle of Good, and the word Ur reminds us of the old eastern root, which always meant light, fire. But perhaps I am too enthusiastic about the conception of culture; therefore, let us turn to most prosaic definitions of dictionaries and encyclopedias. Webster defines civili-

zation, as a civic act or a civilized condition, and as a relative advancement in social culture. The same dictionary defines culture, as an act of improving and developing by education, discipline, etc; enlightenment and discipline acquired by mental and moral training; refinement; the characteristic attainments of people or social order, as, "Greek Culture".

Hastings' Encyclopedia of Ethics omits the word civilization altogether, as not entering the sphere of higher ethical conceptions; and devotes the following lines to "culture":—"To Bacon the world is indebted for the term, as well as for the philosophy of culture (Adv. of Learning, 1605, II, XIX, 2). While of itself the notion of culture may be broad enough to express all forms of spiritual life in man, intellectual, religious and ethical, it is best understood intensively as humanity's effort to assert its inner and independent being. This effort is observed in a series of contrasts, due to the division of man's functions into intellectual and activistic. The most general contrast is that between nature and spirit, with its dualism of animality and humanity. With the ideal of culture man is led to live a life of contemplation, rather than one of conquest, while his attention is directed towards the remote rather than towards the immediate. Viewed socially, culture is contrasted with industrial occupation, the two differing in their valuation of work."

Thus we see that speaking of culture as of adoration of Light, we have but synthesized the existing definition.

If someone in ignorance will insist that the conception of culture is connected but with physical culture, he will simply show thereby his limitedness. If anyone will recollect some previous unfortunate misuse of this high conception, he will simply cut off

for himself all possibilities of development, refinement of consciousness and containment. We have met with a very definite understanding of these two conceptions amongst people. The masses consider everyone who wears a white collar a civilized man, often even mispronouncing this word, which they heard somewhere; every literate person is already civilized; thus, although in primitive forms, the first principles of civil state are correctly understood. But all people of the world feel above this civil state, so easily reached, the existence of something higher, to which every searching human spirit invariably strives. For this higher conception even the most primitive people have their own word, which will tell you of mutual understanding, of higher spirituality, of higher knowledge and of joy of the spirit. These will not be merely clerical conceptions, but they will correspond exactly to our conception, inherited by us from great discoveries of the Latin culture. Perhaps we can take the same conception from Chinese or Tibetan writings, but the West had been enlightened by Latin sources of this great conception; therefore we can at present pervert it only if to please those who would like wilfully to change or pervert it.

For some reasons everyone easily understands the definition of a "World Day of Culture," but a world day of civilization may be interpreted in a rather strange way and perhaps even comically. The example of the relationship of these two accepted conceptions, culture and civilization, reminds us how many of the correlations were forgotten and misused. We know how many ancient commandments require a new translation, since many definitions of our nearest past turn out to be either non-defining or primitive, and let us not forget that the end of the

19th century did not contribute much towards refinement of scientific and philosophic terms. But now we are at the gates of a most significant time, at a time of conscious synthesis, when no perverted conditional conglomerations should obstruct our striving towards light and towards unconstrained knowledge.

Someone might think that already the pronouncement of the word culture contains in itself self-conceit and vanity. But this is not so; on the contrary every striving towards perfection is already the opposite to ignorant self-conceit. He who is self-conceited, being self-content, does not move, but the searching one strives and is ready to defend culture against all attacks of ignorance, if only to move untiringly along the Path of Light. This light is not an abstract conception. The discoveries of our best scientists tell us of those near possibilities, which only a quarter of a century ago looked like an unpractical utopia, and called forth even in scientific institutions of that

time smiles of pity. There are unfortunately too many examples of this. But we are happy to see, how the evolution of humanity, if even on peculiar paths, rapidly changes the meaning of the whole contemporary civilization. And after this the accumulations of culture will grow. And if people will begin to think of culture, will begin to introduce actively into everyday life the sacred conception of culture, this could by no means be considered as self-conceit, but will only prove their readiness for higher containment.

This benevolent synthesis will help to bring into life sound and high conceptions and will teach to absorb and apply all that, which yesterday seemed to be abstract absurdity, or inapplicable awkwardness, or simply ridiculous, from the point of view of conventional habits, prejudice and superstition. Has not prejudice and superstition spoiled so many beautiful conceptions? And the young generation has now to uplift valiantly the forgotten treasures in the name of a better and radiant life,

SANKARA-VEDANTA: A REVIEW *

THE book under review comprises the Srigopal Basu Mallick Fellowship Lectures for 1930-31, delivered by Professor Kokileswar Sastri Vidyaratna, M.A., the distinguished Sanskrit scholar of the Calcutta University. The name and writings of Professor Sastri are not unknown to the readers of the Vedanta Kesari, since most of the Fellowship Lectures that are comprised in this volume have appeared from time to time in the pages of this magazine. In these lectures, Professor Sastri has traversed through all the important works of Sankara and tried to

deduce from them what he considers to be the true Advaitavada of Sankara, as distinguished from the views that critics have wrongly attributed to him. In his introductory lecture he says, "Critics have understood Sankara's— सर्वे खल्विदं ब्रह्म (All this is Brahman)— as an all-inclusive whole, embracing within it, and entirely immanent in, the individual selves (विषयी) and the objects (विषय), and that these, they have thought, are never reproductions of, or parts constituting, the whole..... In a different way, Brahman of Sankara has

* The Sree Gopal Basu Mallick Fellowship Lectures for 1930-31: By Kokileswar Sastri Vidyaratna, M.A. Published by the University of Calcutta.

been taken by some in the sense of an abstract empty unity in which, "like a lion's den", to use Hegel's phrase—everything is lost and from which nothing can come out, and Sankara is credited with the impossible task of deducing the differences of Namarupas from such a blank, barren, empty unity. Another consequence naturally follows. As there is nothing but Brahman, the world must be an illusion, a kind of hallucination, a creation of the mind of man In this way Sankara's doctrine has been reduced by some of these scholars to a sort of subjective idealism." Prof. Sastri has attempted in these lectures to disprove such estimates of Sankara's philosophy and to establish that the doctrines of this great philosopher-saint of India are consistent with a realistic and objective view of the world. "I have found it necessary," he says, "to refuse to accept the traditional ascetic interpretation *alone* to the entire neglect and inexcusable exclusion of the realistic, because it seems to me the realistic element was very prominent in Sankara's own mind and I have conceived it to be my duty to try and present a concise account of his philosophy in its realistic and objective truthfulness with constant reference to original sources." These lectures, therefore, form a piece of original research into the commentaries of Sankara, and set forth a new view of Advaitavada that has hitherto not been elucidated or emphasised by writers on Vedanta.

↓ Every system of philosophy tries to answer three fundamental questions (1) What is absolute reality? (2) What is the world? (3) What is the relation between the two?) Sankara-Vedanta, as interpreted by Prof. Sastri, answers these questions in the following way. The Absolute Reality

(Nirguna Brahman) is perfect in its nature and does not undergo any mutation in time. Brahman is all-illuminating, all-pervading reality, without change, process or progress. It is the essence of all conscious souls and unconscious appearances, and it abides independently of, and transcends, the relation of subject and object. Absolute Brahman is not a vacuum, but has a nature of its own. This nature consists of Being (सत्), Knowledge (चित्) and Bliss (आनन्द) which Vedanta regards not as attributes of Brahman, but, in their inseparable identity, as Brahman itself.

(This Absolute Brahman is the First Cause. "Far from reducing Brahman into a negation or nonentity," says Prof. Sastri, "Vedanta makes Brahman—Satchidananda in essence—the First Cause". He further elucidates the Vedantic view of the causality of Brahman as follows: "The differences of names and forms (नामरूप) prior to their actualisation existed in Brahman in an undeveloped and undifferentiated state, *indistinguishably* blended in its nature. It exists as a whole in which the differences are merged, but *not obliterated*." Sankara, therefore, Prof. Sastri points out, does not deduce the world of differences from an abstract, empty, barren unity, as he is supposed to have done along with Parmenides. "From the Eleatic abstract one, there can be no passage to the world of many. Sankara is credited with an impossible feat! He does not deduce the world from the unity. His object is not to deduce, he takes the world *as it is*, he only shows that it is the manifestation of Brahman and has no reality apart from Brahman. Brahman is its pre-supposition, Brahman is its end.")

If the world of names and forms is present in Brahman, sometimes in the

seed and sometimes in the manifested state, it may naturally be asked what becomes of non-duality, which forms the fundamental tenet of Sankara-Vedanta. For, if it is admitted that in addition to Brahman there exist the differences of name and form, does not duality step in? Prof. Sastri, however, overcomes this difficulty with the help of the Vedantic theory of non-difference of the effect from the cause. In fact, the main thesis of Prof. Sastri's lectures consists in elucidating the implications of this doctrine. An effect is only a manifestation of the cause, it has no existence apart from the cause.¹ If it is removed from the underlying causes it ceases to exist. Thus a pot, which is a modification of the substance clay, exists only through the existence of clay; apart from it it is a nonentity. Even in such a case as of a seed, which gets destroyed and decomposed before it grows into a sprout, the Vedantin contends that only those indestructible parts of the seed which grow into the sprout, and not the whole antecedent condition of seed, can be regarded as the cause. Hence the world which is an effect of Brahman does not conflict with the unity of Brahman; for an effect can never be regarded as separate from the cause. Says Prof. Sastri, "Whenever the effects are produced, they are produced from their cause; they never appear divided—separated—from their cause. Can you separate the pot from its cause—the clay? Can you separate waves from their cause—the water? Can you, placing the waves outside the water, regard them as something self-existent—as something अत्य? The effects are in reality, the manifestations of their cause—the stages through which the causal reality expresses its nature. It is the cause which, without forfeiting its identity, differentiates itself in these forms. It is the cause which

holds these forms, sustains them. It is like the identity of the thread which holds the manifold flowers together, and forms a piece of garland. Then how is it possible to *abolish* these successive changes, to *separate* them from their cause which holds them?"

According to Prof. Sastri, it is due to a misunderstanding of this doctrine of the non-difference of the effect and the cause that Sankara-Vedanta is represented by its critics as well as its admirers as advocating a view which holds the world to be an unreality. The world, being an effect of Brahman, can never be unreal, either in the manifested or unmanifested state. According to Vedanta an effect is already present in its cause before production, and does not spring into existence at the moment of production from a previous state of non-existence; as such the world, before its manifestation, was present in Brahman in a state of indistinguishable union with it. Being non different from Brahman, its cause, the world can never be regarded as unreal either before or after its manifestation. (The world becomes unreal only when it is viewed, under the influence of Avidya, as existing apart from and unconnected with Brahman, or when taken as a mask concealing Brahman, its sustaining ground. Prof. Sastri contends that when Sankara characterises the world as Maya, he does not mean that it is unreal. Maya is the seed of the world of differences and has been identified in the Vedanta with Prana. Whenever Sankara calls it unreal, he refers only to the view of the ignorant man who fails to see that it is non-different from Brahman.) "When our view is fixed exclusively upon the changing names and forms which conceal Brahman, and when in this way they are looked upon as something other (अत्य) than Brahman, they become unreal, false. \ But

if we take these Nama-rupas as Brahma-linga (ब्रह्मलिङ्ग)—as expressing the characteristics of Brahman, then such a world of Nama-rupas cannot be characterised as unreal, because such a world would help us to realise the Absolute Reality, Brahman Under the influence of Avidya, we take effects separated from, outside of, the causal reality underlying them, and working among them,—as something *other*. Sankara would call it a wrong view. This view arises altogether from the notion of the world of Nama-rupas as an unknowable and unknown something or by entirely reducing the nature of the cause to the Nama-rupas, taking the latter as all in all and ignoring the separate life underlying Brahman altogether (as the pantheists of the type of Vrittikara do)."

Here comes the question whether Vedanta is pantheistic or not. Prof. Sastri emphatically denies that it is and brings forward many evidences from the writings of Sankara to support his contention. His arguments are mainly two—firstly, that unlike pantheism, Vedanta does not regard unity and diversity to be equally real since diversity which is an effect has no existence apart from unity the cause, and secondly because in the Vedantic view, multiplicity is only a partial and imperfect expression of the nature of Brahman, which, unlike the pantheistic absolute, far transcends the world of phenomena. To our eyes, however, Prof. Sastri's position in this connection does not appear either clear or convincing. For, even if the transcendence of Brahman is granted, Vedanta, as interpreted by Prof. Sastri, cannot logically be free from the blemishes of a pantheistic tinge. The pantheistic colour in Prof. Sastri's interpretation arises not with reference to the ques-

tion whether manifoldness has an existence independent of unity; for if pantheism admits such a duality, it is no longer pantheism, but reduces itself either to dualism or pure theism. That there is a *real* element of diversity within unity is one of the features of pantheism, and if, as Prof. Sastri puts it, Vedanta holds the changing world of Nama-rupa to be *real*, we do not understand how it can be free from the pantheistic element. For even if it be granted that effects are non-different from the cause, pantheism steps in on the admission that these effects are *real*.

But Vedanta as traditionally interpreted, however, overcomes this difficulty by its distinction between the higher and the lower Brahman. Lower Brahman means Brahman associated with an element of manifoldness, who is the intelligent principle that forms the material and efficient cause of the changing world of Nama-rupa. This, however, is the view of the ignorant man, and is assumed for his benefit, since he perceives the world as real and seeks to find a cause underlying it. But the world and its evolution are *unreal*, are mere phantoms having no real existence, from the standpoint of Brahman in its *higher aspect* as Kutastha or unchanging reality. We quote below a few passages from Sankara's Sutra Bhashya in this connection. In answering the charge that the Vedantic view of the unity of Brahman would bring on Brahman the defect of causing self-injury, Sankara says in his commentary on Sutra 22, Adhyaya II, Pada 1, "Moreover, as soon as, in consequence of the declaration of non-difference contained in such passages as 'That art Thou', the consciousness of non-difference arises in us, the transmutatory state of the individual soul and the creative quality of Brahman vanish

at once, the whole phenomena of plurality, which springs from wrong knowledge, being sublated by perfect knowledge, and what becomes then of the creation and the faults of not doing what is beneficial and the like? For that this entire apparent world, in which good and evil actions are done, etc., is mere illusion, owing to the non-discrimination of the self's limiting adjuncts, *viz.*, a body and so on, which spring from name and form, the presentations of nescience, and does in *reality* not exist at all, we have explained more than once.")

Again, in refuting the opponent's dilemma, "If Brahman is without parts, it does either not change at all or it changes in its entirety; if on the other hand, it is said that it changes partly and persists partly, a break is effected in its nature, and from that it follows that it consists of parts", Sankara says, (vide II, I, 27) "No, we reply, the difficulty is merely an apparent one, as we maintain that the (alleged) break in Brahman's nature is a mere figment of nescience. By a break in that nature, a thing is not really broken up into parts, not any more than the moon is really multiplied by appearing double to a man of defective vision. By that element of plurality which is a fiction of nescience, which is characterised by name and form, which is evolved as well as non-evolved, which is not to be defined either as existing or as non existing, Brahman becomes the basis of this entire apparent world with its changes, and so on, while in its true and real nature, it at the same time remains unchanged, lifted above the phenomenal universe; and as the distinctions of name and form, the fiction of nescience, originate entirely from speech only, it does not militate against the fact of Brahman being without parts. Nor

have the scriptural passages, which speak of Brahman as undergoing change, the purpose of teaching the fact of change they rather aim at imparting instruction about Brahman's self as raised above this apparent world."

(Sankara in another place maintains that even this apparent element of diversity in Brahman is taken for granted only from a relative standpoint.) He says, "The doctrine of the individual soul having its self in Brahman, if once accepted as the doctrine of the Veda, does away with the independent existence of the soul, just as the idea of the rope does away with the idea of the snake. (And if the doctrine of the independent existence of the individual soul has to be set aside, then the opinion of the entire phenomenal world—which is based on the individual soul—having an independent existence is likewise set aside. But only for the establishment of the latter an element of manifoldness would have to be *assumed* in Brahman, in addition to the element of unity. Scriptural passages also declare that for him who sees that everything has its self in Brahman, the whole phenomenal world with its actions, agents and results of actions, is *non-existent*." (II, I, 14).)

(We have quoted the above passages to show that from the standpoint of higher Brahman, Sankara not only refuses to accept the independent existence of the many, but considers it as illusory as the idea of the snake on a rope. The idea of the snake has not only no independent existence from the rope, but is also unreal in the sense that it disappears when the knowledge of the rope dawns on the mind. In fact, he does not state his views on the higher Brahman with as much emphasis in the Sutra Bhashya as in his commentaries on the Mandukya Upanishad and Goudapada's Karika

thereon. In the commentary on a work like the *Brahma Sūtras*, which begins with the aphorism — जन्माद्यस्य यतः (Brahman is that from which origin, etc., of this world proceeds)—it is not perhaps proper to emphasise the world-transcending nature of Advaita. The *Karika* of Goudapada holds decidedly more advanced views and in the commentaries thereon Sankara propounds the theory of non-evolution and emphatically denies the reality of the world and the relation of cause and effect. Prof. Sastri maintains that Advaitavada rests on a particular theory of relation between cause and effect. This is true with regard to the Advaitic theory in its lower forms whereas in its highest aspect it transcends the relation of cause and effect. (The theory of non-difference of cause and effect, on which emphasis is laid in the *Sūtra Bhashya*, is meant not so much for establishing that there is in Brahman an element of real diversity non-separate from it in essence, as to pave the way for the Paramarthic view of non-evolution and absence of cause and effect relation, developed in the commentary on the *Karika*, by establishing as the first step for it that the distinction between cause and effect is a distinction without a difference. If the effect is not different from the cause, the former cannot have any real existence; for a distinction without a difference is only an imaginary and not an objective fact. We shall give below a few extracts from Sankara's commentary on the *Karika* which in our opinion expounds the highest aspect of Advaita Vedanta.)

Has the world any element of reality? Sankara emphatically denies it from his absolute standpoint. He says on *Karikas* 31 and 32 Chapter II, "It has already been described that experience which depends on the notion of duality

is a mere imagination of the form of Prana, etc., having Brahman for its substratum, like the imaginary snake, etc., seen in place of the rope as a result of subjective imagination, that are neither produced from nor dissolved in the mind nor even in both (the rope and the mind). Thus duality being like any of these things which are mere subjective imagination (it can have no real beginning or end)". Again he says with a poetic touch, "How is the production of entities mere illusion? As from seeds such as of the mango tree, all Maya, nothing but sprouts of Maya spring forth (an illustration from the performance of experts in *legordemain*) and these are neither permanent nor the reverse, in the same manner beings, that is objects, Jivas and everything nameable, have no beginning and no end, being quite unreal." (Ch. II, *Kar.* 31 and 32)

The radical view of Sankara on the question of causality will be clear from the following passage of his commentary on the *Karika*. It will also show that the particular view of causality given by the Vedantin only aims ultimately at the theory of non-evolution. Says Sankara commenting on *Karika* 29, Ch. IV, "Jars, etc., which you take as the objective cause of subjective impressions, have themselves no cause, nothing to rest upon. They are therefore not the causes of subjective impressions. The conclusion is forced upon us by the very nature of things. For, the jar after its real nature, clay, has been understood, does not exist apart from the clay, as exists a buffalo in entire independence of a horse. But the jar does not exist in entire independence of clay, and so also does not exist a cloth apart from its threads or the threads themselves apart from their parts. Going thus deeper into the very nature of things even till language fails,

we do not light upon anything that can be the cause of another thing." That this state which language fails to describe and which is logically put sometimes as one of non-difference between cause and effect, does not imply that the effects really persist in the cause, is stated half-humourously by Sankara in commentary on Karika 12, Ch. XVI, as follows: "If then it were put forth that the cause is the effect, in that the cause is inseparable from the effect, it would be entirely impossible to say that the cause has permanence, for one part of a hen cannot be cooked while the other is in the act of laying eggs."

The ideas of creation, causation, etc., which Vedanta gives, are only means for ultimately propounding the theory of non-evolution. Says Sankara, "This truth that in and of Brahman, the unconditioned absolute, nothing is born (in fact, the whole of experience is not a reality and is never produced) is the highest truth and the various truths given before were but as *means* for the realisation of this end" (Ch. III, Kar. 48). Again he says, "The possibility of causation countenanced at times by the wise is only a means to an end and is meant only for the ignorant, who for the two reasons explained, hold on to the reality of things. They, the ignorant, might do so, but students of the Vedanta must of themselves be able to realise the one ever unborn Atman and know the futility of the rest" (Ch. IV, Kar. 42). And in this highest state of knowledge, which the Vedantin is to aspire after, there is no idea of causation or of the world in a manifested or unmanifested form. For, as Sankara says, "As long as faith in causality is not destroyed, the world is eternally present. The same faith being destroyed, the world is nowhere."

We have given above these rather lengthy quotations from Sankara's

works with a view to depict what we consider the real Paramarthic view in Sankara-Vedanta. It does not, however, stand in conflict with the professedly realistic interpretation of Advaita that Prof. Sastri has given in his lectures. Our object is to point out that a purely realistic interpretation can include only the Vyavaharic standpoint of Sankara, which still holds on to the reality of the world and attempts to correlate the same to the absolute. In such a view, an element of multiplicity may be assumed as existing in Brahman in a relation of non-difference with it. This is the view that Sankara assumes while controverting the system of rival philosophers who hold to the reality of change and of objective phenomena. But on deeper analysis, Vedanta denies the reality of this element of multiplicity with the help of the real-unreal and indescribable Maya—an entity which is assumed only for the explanation of the world of phenomena. Going still higher, in the all embracing sweep of absolute thought, Vedanta denies the very possibility of causality, and there even the question of the world or of its creation and dissolution does not arise. In fact Prof. Sastri himself is aware of these different strata of Advaitic thought, for he says in his Preface that what he refuses to accept is the view that exalts the idealistic and ascetic interpretation of Advaita Vedanta to the entire neglect of its realistic side. But we have in spite of this found it necessary to present the highest standpoint of Advaita, because Prof. Sastri has characterised his interpretation as 'the correct' or 'the true' view of Sankara-Vedanta in the main body of his book. Of course it is correct, but it is in our opinion, partial. It is therefore with a view to show the *true place* of the realistic view in Sankara's system that

we have presented the Paramarthic view in such detail.

But we dare say, whatever might be the Paramarthic view and its importance in the eye of the ascetic, the realistic side of Advaita which Prof. Sastri expounds has an important part to play in the everyday life of common men, and is therefore, as the learned Professor rightly observes, sufficiently stressed in Sankara's writings as to receive greater attention than has hitherto been bestowed upon it by scholars who have attempted to expound Sankara's system. For, a philosophy which denies the world will have little charms for ordinary man, in whose eyes the very basis of thought and life are centred in the world. The realistic interpretation advocated by Prof. Sastri, however, converts Advaita into a more familiar philosophy to the common man and provides him with a sound intellectual basis for zealously following the usual avocations of life without at the same time losing sight of the Supreme and the Transcendental. The Paramarthic view of Advaita, when preached to persons who are incompetent to understand it, has often the effect of paralysing the springs of activity in them and of turning them into dull and impractical pseudo-philosophers. Prof. Sastri's realistic interpretation is free from this danger as it is not inconsistent with the aims, aspirations and tendencies of common men. But competent students endowed with the transcendental and impersonal outlook coupled with the required philosophic and discriminative bent, will, however, like to go beyond this

realistic view and can find satisfaction only in the highest note of Advaitic thought that culminates in the theory of non-evolution.

Prof. Sastri has, therefore, done a great service in expounding such a useful aspect of Advaita Vedanta, which has hitherto remained unexplored. Undoubtedly his lectures form a piece of original research in Advaita philosophy—perhaps a unique book of its type written in recent times. Not only has he expounded his views in perfect consistency with the principles of logic, but has in addition amply supported his statements with profuse quotations from the original writings of Sankara. He has traversed through most of the writings of Sankara, and the book may be described as a work which pieces together and interprets all the passages in the commentaries having realistic meanings and implications. Being thus a piece of research, the book will certainly prove hard reading for one not conversant with Sankara's writings, but this limitation, we dare say, is also the greatest merit of the book, from the point of view of scholarship. We would however wish the learned Professor to bring out another work of a popular nature expounding the realistic view of Sankara-Vedanta for the benefit of the average reader, who is innocent both of Sanskrit as well as of philosophy.*

* The English quotations reproduced in the above article are taken from the translations of Sankara's Commentaries on Vedanta Sutras and on Gaudapada Karika, the first included in the Sacred Books of the East Series and the second published by the Theosophical Society.

SAINT MEIPORUL

R. Ramakrishnan, M. A.

THE spiritual aspirant who strives to attain realisation through *Bhakti Yoga* or the path of love and devotion, always emphasises a particular form or aspect of the Divinity that is his goal. This Chosen Ideal or *Ishtam* engrosses all his attention; and from being a mere idea, it rapidly assumes a growing reality and substance, and in the end becomes the one object on which the aspirant concentrates all his thoughts and bestows all his affection. This conception of the Limitless Absolute as a being with form and with definite qualities may seem to the logician and cold reasoner to be a mere figment of the mind, a subjective illusion. But to the devotee with his tender heart and his colourful imagination, it is a living truth that can be seen, felt and grasped; it is no ethereal shadow, no hazy fancy. The Chosen Ideal is not different from the Ultimate Reality, it is part and parcel of the great Infinite. The Lord has said, 'In whatever way men worship Me, in the same way do I fulfil their desires; it is My path that men tread in all ways.' The subjective value of the Chosen Deity to the devotee cannot therefore be exaggerated. In course of time, the aspirant becomes so full of his Ideal that all his movements and actions are related to and can only be interpreted by, his love for his Deity. He nourishes his body and keeps it pure, not for its own sake, but as a temple of his Lord. The world is viewed by him only in and through his Beloved. What is near to his Beloved is near to him also; what is far from

Him is eschewed by him also. Naturally, therefore, the divine lover finds great joy in the company of other devotees of the Lord; this desire for holy company becomes in the end a passion with him. Anything that suggests to him the idea of his Beloved becomes near to his heart. He has no self to care for. His one care is to please his *Ishtam* in all possible ways. He thinks no sacrifice too great, if it will only be for the sake of his Lord, or for the sake of anything even remotely connected with Him. This making love with the Divinity is similar to the love that exists between two human beings; only it is purer, sweeter and more ennobling. And even as the human lover is delighted to see a relation of his or her beloved, because it brings to him or her happy memories, and even as one loves those that praise the object of one's love, so does the *Bhakta* love to be in the company of brother devotees in whom he finds the very manifestation of the Lord. Serving and worshipping them is serving and adoring the Lord Himself. The Lord has said that those who love His worshippers love Him most. Devotees are the visible embodiments of Divinity, a link, as it were, between the human and the divine. We shall study here the life of one illustrious saint to whom the Lord's devotees was as great as the Lord Himself.

The kingdom of the Chedis was once ruled by a king by name Meiporul. Tirukoilur was the royal capital. True to his name (which means the Eternal Truth), the king was a seeker after Truth. He was well versed in the

scriptures, and though living in the midst of all luxuries, he was a devotee of the Great Ascetic, Lord Shiva. Like king Janaka of old, he was in the world and yet not of it. Life in the palace was no source of temptation to him, as his mind was ever attuned to the Supreme Being. Royal pleasures had little fascination for this kingly saint. And the love he bore to Lord Shiva was so great that not merely the devotees of Shiva, but every symbol connected with that Master-Yogi, became to him an object worthy of extreme reverence. The holy ash, the *Rudraksha* beads, the tiger-skin, the matted locks of hair—all reminded him of the Supreme Lord who was ever lost in the bliss of contemplation. But king Meiporul was no soft sentimentalist. He took genuine delight in the performance of his kingly duties. He was the terror of the neighbouring chieftains. His subjects lived a highly civilised and moral life; the temples in the land were real sources of inspiration; and the ascetics and sincere devotees were well cared for and thus enabled to pursue their religious discipline with redoubled vigour. His fame had spread far and wide as an ideal ruler; he was in many ways the light that illumined the land.

A neighbouring chieftain Muthanathan by name, once offered battle to the king of the Chedis, but to his great surprise, suffered a series of defeats at the hands of one whom he mistook to be an other worldly weakling. But the love of territory that goaded him to the battle-field later developed into a passionate hatred towards his conqueror. And having failed in the battle-field, the base-minded chieftain hit upon a treacherous plan. He knew the esteem and regard with which king Meiporul adored the devotees of Lord Shiva, and how forgetting all his royal

glories and military prowess, he served them himself. What course would be easier than to take the king at his 'weak point'?

Accordingly the chieftain Muthanathan one day dressed himself like a devotee of Shiva. He besmeared his body with holy ash, hung garlands of *Rudraksha* beads on his venomous person, and was to all appearances a ripe old ascetic. He concealed his sword into what looked like a bundle of books made of palmyra leaves, and sure of victory this time, marched to the royal palace. In accordance with the king's general instructions, the servants at the palace-gates offered the hypocrite-saint a warm welcome, and directed him in. But Dattan, the personal attendant to the king met the saint halfway, and suggested that as the king was asleep, the visitor might be pleased to wait for a while. 'I have come to initiate your master,' said the villain, 'and cannot brook delay.' And he walked straight into the bed-chamber, posing as one inspired. The queen who was attending on the king gave him a hearty welcome, although she was shocked to see his rude entrance into the royal apartments. But his looks deceived her, and she woke up her lord to receive the august visitor. King Meiporul was naturally overjoyed to hear of the new-comer's mission, and under his orders, he sent away his queen in order that he may be initiated in solitude and silence.

After duly worshipping the would-be Guru, the eager royal disciple, with tears flowing from his eyes, prayed that he might be blessed with divine illumination. He then fell prostrate on the ground before his preceptor, only to receive a deep sword-cut the next minute. The attendant Dattan, who had shrewd suspicions about the ascetic

who rushed to the bed-chamber without any formality, was watching the tragic happening from an adjacent room. He rushed into the chamber and was about to stab the murderer to death when the faint voice of the king stopped him: 'Harm not the Lord's devotee. If you would please me, see that this saint escapes from this city without harm, and safely reaches his place.'

Dattan was a faithful servant. With a heavy heart he proceeded to do the dying request of his master. The news of the treachery at the palace had, by this time, spread throughout the city, and crowds of people thronged the highways enraged and wild, and clamouring for the murderer's blood. But Dattan marched along, proclaiming the king's dying request. And such was the love that the people bore to the king, that all their wildness and rage melted away into an intense melancholy, and they stood aside, leaving way for the culprit.

Dattan hastened home to acquaint the king with the fulfilment of his dying wish. The king was keeping up his breath to hear the good news. His heart was now full; and in a mood of deep peace, he passed away.

This thrilling drama of the highest act of self-sacrifice does not happen very often. Once it happened when without a protest or a demur, with not an unkind thought, Jesus Christ, the Prince of Peace, submitted tamely to be crucified on the Cross, only praying, "Father! forgive them! for they know not what they do!"

It happened another time when during the Great Indian Mutiny, a

saint was stabbed by a soldier, and the saint broke his silence a minute before his passing away, only to say to his murderer, 'And thou also art He!'

It is not every one that can play this part. It is possible only for a few—the few who have realised the distinction between the perishable body and the imperishable soul, who have acquired the vision universal, that sees no difference between friend and foe, but perceives the One Being in all, who in short have ascended to the highest planes of *Jnanam* and self-realisation. Saint Meiporul was a *Bhakta*; but he was also a *Jnani*; how, otherwise, could this last touching act of his have ever been possible? The highest *Bhakti* is the highest *Jnanam*. The supreme lover and the supreme philosopher both know that in giving away life is its fulfilment.

But the result has always been the same. The world crucified Jesus, only to adore and worship him as a prophet. And who knows? Perhaps, the chieftain who killed the saint turned over a new leaf in his life from that moment. Perhaps, the coverings of ignorance fell suddenly from his eyes, and the murderer became the disciple of the murdered. The conquest of demoniac natures needs great sacrifice; and as the mission of the Lord's devotees is the conversion of man the brute into man the God, they have sometimes to achieve their end by the highest self-sacrifice they are capable of.

Jesus said, 'For, whosoever will save his life shall lose it and whosoever will lose his life for My sake shall find it!'

MITHRAISM

By Prof. M. A. Shustery

(Continued from last issue)

What is Mithraism ?

IT may be called the mystic form of Zoroastrianism. It was a blending of Semitic and Aryan ideals with a coating of Greek philosophy. Its original home was Iran, and in its essence it remained Iranian, but its development took place in Syria and Asia Minor and its final settlement in Europe. Mithra was its central figure and other Iranian Yazatas formed Mithra's satellites.

It was imported into Europe under the name of the Mysteries of Mithra. It underwent minor changes, and adjusting itself to the new environment prevailed through the length and breadth of the Roman Empire for about three hundred years. Persian Yazatas took the name of Greek and Roman gods who held their attributes. Ahuramazada changed to Jupiter; Spenta Armaiti to Earth; Apamnapat to Neptune; Verethraghna to Hercules; Kshathra Vairya to Mars; Athar to Vulcan; Sraosha to Mercury; Haoma to Bacchus; Drvaspa to Sylvanus; Anahita to Venus or Cybele; Asa (Arta) to Arete; Angramainyu to Ariomanus or Pluto. Water and fire, sky and earth, were supposed to be brothers and sisters. The four cardinal winds, causing cold, heat, tempest and calm, and the four elements were venerated and worshipped. Fire was personified as the lion, water was imagined to be like a cup, the earth a serpent and wind as wings. The seven Amesa Spentas were replaced by seven planets, as assistants

of Mithra, each presiding over a certain day. This was apparently a great modification of Gathic teaching where planets are supposed to be influenced by Angramainyu. The signs of the Zodiac were also venerated. Like Sufis of Islam, Mithraism admitted descent and ascent for the human soul. Astrology, owing to Mithra's position as overlord, had to play an important part in the culture. Offerings were presented even to Arimanus, perhaps to avoid his wrath.

Mythology

According to the Avesta, Mithra rises from the summit of the mountain Hera Barazaiti, hence in Mithraism he is supposed to be born of a rock. Shepherds first notice his appearance in the world on the bank of a river under the sacred tree. They worship and present offerings. Mithra as an infant is weak and to escape the cold wind blowing on him, covers himself with the branches of the fig tree. He eats its fruits, gains strength and shines over the world. His first combat takes place with the Sun, who is overpowered, and submitting himself to the victor, becomes Mithra's close friend and ally. His greatest achievement is the chase, the subdual, and the sacrifice of the bull. He finds the bull grazing on the mountain side. Coming out of the cave where he dwells, he seizes the bull by its horn and mounts him. The bull struggles and tries to bring down his rider, but finally is exhausted and yields to Mithra. The way to the cave is uneven and full of obstacles, but

Mithra succeeds in dragging the bull to his dwelling. The animal makes its escape and Mithra has to go in search of him. He is informed of his hiding place by a raven, who works as Mithra's messenger. Accompanied by his faithful dog, he goes after the bull and for the second time captures him, and is determined to make a sacrifice of his captive. Pressing his knee on the bull's back, he seizes the nostrils with one hand so as to force the head backwards and with the other plunges his poniard into the animal's side. The bull is dead, but through his body the world obtains the great boon of plant life. From the spinal cord comes wheat signifying fertility, and from the blood the vine. Khaqani the Persian poet of the 12th century says: Do not drink wine, for it is the blood of generous men, whose blood Earth has drunk and has given back as vine.

Mithra is the defender of truth, justice and purity; he is always young, vigorous, self-sacrificing, victorious, awake, active and ready to help his devotees. According to Ahuramazda's wish he is engaged in helping the world. Ahriman (the devil) brings obstacle to his work by sending the ant, the scorpion and the serpent which try to suck the blood and genitals of the bull, thus making the great sacrifice fruitless. But they do not succeed in their attempt. The seed of the bull is purified by the moon and Ahuraic (useful) animals are produced from it. Its soul, protected by Mithra's faithful dog, ascends to heaven where it becomes the protector of the spirit of the herds.

Afterwards Mashya and Moshyani (Adam and Eve) come into existence and are protected by Mithra. Ahriman is ever active in destroying Mithra's construction. He causes drought to destroy the creatures, but

Mithra shoots his arrow into the rock, and water flowing out of it saves them. Then Ahriman brings deluge, but man is saved by sailing in the boat in which he takes his cattle. Ahriman's next mischief is a great conflagration, from which also human beings are saved. Thus Ahriman fails in all his attempts to destroy the existence of creatures. At last Mithra, thinking that he has accomplished his great task, takes his last supper with his devotees and accompanying the Sun, crosses the vast heavenly ocean, ascends to the abode of the Yazatas and joins them. Such is the myth about the life and ascension of Mithra.

From heaven he watches his devotees. He is not the God of Gods but Ahuramazda's chief assistant, one with him in maintaining law and order in nature. He is the maker of all things. He is distinct from the Sun, yet in many aspects one with him. He is born on the 25th December, of Virgin Mother Rock. He has travelled far and wide and has seen all places. Festivals in his honour were celebrated at the winter solstice and the spring equinox with great pomp and ceremony, and it was a custom for the great Achaemenian King to get drunk and dance on the occasion of Mithra's festival. No one else was allowed to do so on that day, because Mithra was the special deity of the king. During the Islamic period the Iranians continued to celebrate the Mithra festivals and the Arab Khalifs of Baghdad also did so.

Mithraic Dogma, Place of Worship,

Devotion and Spiritual Heads

Mithraism, as has already been explained, was Zoroastrianism modified according to the tendency and past traditions of its converts. The Avesta should have been sacred to the Mith-

raists as the Old Testament is to the Christians. In the Mithraic hymns and sacred treatises many Iranian words were used. According to Mithraic belief, fire was the first cause and Mithra its manifestation. The Planets, whose course determined the destiny of human beings, together with the constellations and the four elements whose combination was the cause of material existence, were venerated. Everything on earth was divine and salvation could be obtained by intense prayer and observance of the ethical code. There were seven grades of initiation. The number seven was adopted in consideration of the number of the planets. Each grade had a particular name, form and training. An oath of allegiance was taken from the devotee that he would be active in the sacred struggle and remain faithful to Mithra, after which his forehead was sealed and branded as the memorial of his vow. The first and the lowest grade was called Raven. Its holder had to represent himself in the form of that bird and imitate its cry. In the second grade the devotee had to remain invisible to others at the time of religious performances. The third was called Soldier. His duty was to fight with his animal soul and bring his passions under control. The fourth was named Persian. This grade was distinguished from others by wearing a Phrygian cap. Higher were grades of Lion, Eagle and Father, who presided over the religious ceremonies. The highest grade was the chief bishop called *pater patrum* (father of fathers). The devotees were promoted to higher grades by the father, corresponding to Zarathustrotoma of Persia or Pope among Christians, in a ceremony called sacrament. After repeated ablutions, resembling Christian baptism, the devotee was sworn and recognized as a member of the sect.

In the grades of Persian and Lion, instead of water, honey was poured into the hand and made to touch the tongue. Haoma, the ancient ritual of Iran, was retained, but wine was substituted for Haoma, which was given after being mixed with water and bread. This was a distinction to the grade of Lion and higher grades. Like the custom of the Zoroastrians fire was burnt in their temples. The sun was worshipped, the worshippers facing the east at dawn, the south at noon and the west in the evening. The priest had to do the work of sacrifice. At prayer hymns were sung with music. As in Christian churches, bells were rung to announce the raising of the curtain from the image of Mithra. The planets were invoked on the days named after them. Sundays and the 16th day of each month was considered holy. Caves were preferred as the places of worship. Where they could not find natural caves, artificial ones were made. According to ancient legends as narrated by Firdousi, fire was accidentally discovered by king Hoshang by striking on a stone. Therefore, fire was thought to be hidden in the stone, and Mithra, the genius of fire and heat, is born out of it.

In the grade of the Soldier the devotee was offered a crown, which honour he had to decline and say, "Mithra is my Crown." Caves or underground places of worship were well illumined and adorned with symbolic figures. The ritual was somewhat like that of Armenians or Catholic Christians, impressive and complicated. The most important ceremony was called 'Tauroblum', in which there was a symbolic sacrifice of the bull. The sacrificer desirous of purification from his past sins had to stand in a ditch covered with planks. A bull was brought on to a platform near the ditch, and after due

ceremonies, was slaughtered and its blood allowed to flow over the sacrificer. This blood purified him from his sins, and the effect lasted for twenty years. The blood was thought sacred and the ceremony was a long one. In old Zoroastrianism the devotees invoked Mithra by sacrificing cattle and birds, together with Haoma and libations. He had to perform certain penances before he could be permitted to drink the holy libations.

Mithraic Doctrine

The soul is the divine spark of light. It descends from its original place, heaven, and is entangled in matter. This worldly life is a struggle to regain freedom and return to its original condition. A man can achieve this object by siding with Mithra, who is Mediator between light (Ahura) and darkness (Ahriman). While striving for freedom he should undergo certain penances to rid him of material impurities. As all human beings have the same origin and the same goal in view, a sense of fraternity should prevail among them. All have to submit themselves to a spiritual head who is called Father of Fathers. Mithraist Fathers address one another as brothers. The religious ceremonies consisted of (1) Baptism (2) Purification by honey (in the higher grades) (3) Use of consecrated water, bread and wine (4) Worship (5) Penance (6) Purification through the bull sacrifice.

As for the next life, Zoroaster believed in resurrection, judgment, reward and punishment, and this continued in Mithraism. The Mithraists believed in resurrection in the flesh. Mithra will descend from heaven and by his call human beings will rise from their tombs. They will be examined, and if goodness is found more than evil, such men will obtain

emancipation. There was a ceremony of the mock burial and resurrection of Mithra. Mithra's image which was made of stone was laid in the night on a bier and in the morning a procession was taken to a tomb, where it was buried, and after a time it was announced by a priest that the god had risen, at which there was much rejoicing. The throats of the devotees were anointed, and prayers called Zamzam (murmuring) in Zoroastrianism were recited in a low tone. The priest used to console the audience by declaring that they would have salvation and freedom from sorrows. On the day of judgment a new bull will appear and will be sacrificed by Mithra who will mix its fat with wine and give it to the righteous and thus make them immortal. Ahriman and his followers will be destroyed. Souls while descending pass through planets, obtaining in each some material aspects. The same process is repeated in the reverse order when they are released from the world and ascend to their original abode. They pass again through the seven planets, and in each leave a portion of material impurity till they are completely purified. In Zoroastrianism Saoshyant, son of Zoroaster, was predicted to appear as saviour. He would sacrifice a bull and mix its marrow with Haoma juice and give it to the just, who by eating it would become immortal.

Mithraic Ethics

Mithraism was an offshoot and the esoteric form of Zoroastrianism. Zoroaster had affirmed the existence of this world, and sought his ideal in union with Ahuramazda through practical and active but virtuous life. But the human mind is never satisfied with simplicity and is inclined towards something mysterious and complex. In Zoroastrianism there was no renuncia-

tion, no unnecessary penance, fast and hardship. These were added by Mithra's devotees, and mystic followers of Islam did the same. Originally Mithraist moral training was very high, even sublime, but gradually it reached such a low level that it became unbearable. Perfect purity of character was expected. The rituals required cleanliness. Virtue had to be proved not in theory but in practice. Abstinence from certain foods, courage, boldness, endurance of hardship, self-sacrifice, self-restraint, fortitude, fasting, physical suffering in inclemency of weather, facing dangers, all these had to be practically demonstrated. Mithra would help those who would help themselves. A spirit of fraternity prevailed. The Mithraist had to be obedient and submissive to his spiritual master.

Mithraic Austerity

Mithra's most conspicuous attributes were boldness, manliness, labour and self-sacrifice. The same were expected of his devotees. They were exposed to scorching heat, biting cold, hunger, thirst, submersion and other torments in order to bring passion, in other words the Ahrimanic aspect of the soul, under the control of the Ahuraic. There was renunciation of the things

forbidden by the fathers of the order. One who could prove himself successful as an ascetic was promoted to the rank of the Soldier. Mithraic asceticism consisted in subduing of passions, and in fortitude.

During the performance of ritual the devotee who held the rank of Raven had to flap his artificial wings and imitate the raven's voice. The Lion used to roar, and so others had to perform the attributes peculiar to them. After being successful in all other performances, the devotees had to die a mystical death. This symbolic murder was performed by the Pater Patrum, the high priest. Just as Mithra produced life by the sacrifice of the bull, the Pater Patrum gave a new life to the mystic by sacrifice. By suffering such death the devotee passed into a true spiritual existence and in his new birth he was fully admitted to Mithraic Communion. Perhaps on such occasions, the devotee addressed Mithra exactly like the Christian in baptism and awoke to a new spiritual life, reciting thus :

'O Lord, being born again, I pass in being made great. I am now set free and pass to the state of transcending birth, as you have established, ordained and made the Mystery".

(To be continued.)

AHIMSA

By D. S.

MY fellow countrymen, in my view you have yet to learn that Ahimsa never meant that suffering which could be terminated should be permitted. I think that much of the animal suffering in India today is due to this travesty of what Ahimsa meant," so says Mahatma Gandhi in his interview with the Spectator's correspondent, who solicited his views about Miss Mayo's statements in her book with regard to the treatment of animals by the Hindus. Mahatmaji has answered several criticisms against the "calf" incident and has ultimately said, "Each incident should be decided on its own merits". If Mahatmaji takes the 'calf' incident as a special case and that the implications of the incident should not be generalised by others, then there would be no room for anybody to further question him. But he again puts it as a general proposition with regard to the treatment of animals. Mahatmaji being what he is and the world's greatest man, his words certainly carry the greatest weight and cannot be slighted. The Gita says:

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते॥ 3.21.

"Whatsoever a great man does, that alone the other men do; and whatever he sets up as standard that the world follows." Therefore his above statement once again gives rise to further discussion and examination of his views with their implications. Lesser intellects must clearly understand the implications of his statement before they can use their discretion to do the duty cast on them without any mis-

conception. The examination of the subject becomes therefore a necessity.

Mr. K. C. has ably dealt with the subject to an appreciable extent in the last December issue of the "Vedanta Kesari" (Dec. 1930) and has also called for further discussion. Since then I believe no further light was thrown.

As I understand Mahatmaji, he seems to say that whenever an animal is suffering from the agony of death which is inevitable, the suffering ought to be terminated by causing death by artificial means giving the greatest amount of peace to the dying creature. I do not think Mahatmaji meant to say that death which terminates suffering in all cases, must be caused in all cases.

Now we know as a matter of experience, that natural death takes place only after all the suffering has been gone through. The agony of death being the same in human beings and other animals, we can deal with the subject without any distinction in this respect. We know also as a matter of fact, that a person's life is the dearest thing to him in this world. He clings to life until the hand of death snatches it away. This clinging to life is what Patanjali calls "Abhinivesa" in his Yoga Sutras; and Swami Vivekananda translating Sutra No. 5 Pada No. 2 as "Flowing through its own course and established even in the most learned, is the clinging to life," says "even in the most learned men, who know that this body will go, and who say, 'Never mind, we have had hundreds of bodies, the soul cannot die,' even in them with all the intellectual convictions, we still find this clinging on to life.

Why is this clinging to life? In the psychological language of the Yogis, it has become Samskaras. The Samskaras, fine and hidden, are sleeping in the Chitta." So we now understand this instinctive desire to live is in every living being. Even when a dying man says, "I cannot suffer any longer; please take away my life," he does not truly say what is in his mind. He simply means to say that he cannot suffer, but he cannot leave the body of his own accord *i.e.*, there is still the clinging to life in him in spite of the suffering. He really wants to live but does not want the suffering. This is his real mentality. Taking this view of things we have to see whether one will be justified in putting an end to the life of another even with the latter's so-called consent to relieve him of his suffering when there are no means of saving him. We are now concerned with the ethical aspect and not the legal aspect.

Let us consider, whether in fact the suffering of the patient is really taken away. We have the common saying, namely, what cannot be cured must be endured. This is also in consonance with the doctrine 'resist not evil.' The so-called suffering must work itself out. In fact in the view of the Vedanta, the whole life is the working out of the Prarabdha. Until this is exhausted life does not end. Prarabdha may be good or bad. Good and bad are relative terms after all. What one thinks as good, another takes as bad and vice versa. In this view the whole life may be a suffering, and does this justify one to put an end to one's life to escape from the suffering? We know when the body of the patient has strength enough, he suffers the pain with consciousness. If he is weak he loses consciousness and dies. In this case we ordinarily say he died a peaceful

death. In some cases, consciousness is recovered and yet for want of sustaining power he dies and this we again ordinarily describe as peaceful death at the last moment. In both these cases, the course of suffering has worked itself out. We call this a natural death. Instead of waiting to reach this end, suppose we apply artificial means to accelerate death. What is the effect?

Apart from traditional or Vedantic view or apart from speculation as to life after death, we can easily understand from a purely scientific point of view, that the suffering which is only the reaction of some previous action, has to be intensified tenfold or a hundredfold to work itself out and to accelerate the result which we call death. How are we then assisting the patient? Taking again this view that the suffering is not exhausted and yet the life goes out, is the patient relieved of suffering? If the doctrine that action produces reaction is true, the suffering cannot be avoided and must be suffered in one form or other.

The Hindu books in one voice proclaim that all forms of artificial death, including suicide or accidental death, all come under the purview of Apamruthyu and should be avoided by all means. The daily prayer of a Hindu is "O Lord, save me from Apamruthyu". Life after Apamruthyu is a vast speculation and if we consider this aspect, the effects of artificial death are terrible, and nobody would wish such effects even to his worst enemy.

Then how are we really helping the dying being from its suffering? We are not. If we say that we remove an unseemly sight, we are only betraying our own weakness. If you say, "The patient is bound to suffer but I cannot see the sight; any passer-by feels likewise and I shall put an end to his

life", the theory of giving benefit to the patient is gone and you are exhibiting your own weakness and for this selfish end you are killing the patient. There can be no excuse for this act. The excuse of removing an unseemly sight is too fragile to stand for a moment.

Let us now consider the other aspect. Let us suppose that by artificial means the so-called peaceful death is really given to the patient. If this theory were to have any foundation, then the medical profession should certainly possess a right in special cases to kill the patient with his consent. Though there may be actual cases of such resort, will any doctor admit having caused peaceful death for the benefit of the patient? No, because he will be punished by law. Law is based on public opinion. When the world's greatest man says, "Suppose for instance that I find my daughter, whose wish at the moment I have no means of ascertaining, is threatened with violation and there is no way by which I can save her, then it would be the purest form of Ahimsa on my part to put an end to her life, and surrender myself to the fury of the ruffian", the killing in such cases

should not be punishable under law. In his opinion the law which punishes such an act will be unlawful, and he will of course disobey it, if such a contingency should arise. The public therefore owe a duty to themselves to have Mahatmaji's views thoroughly scrutinised by competent men and have their views revised if necessary. I therefore, along with Mr. K. C, invite a thorough discussion on this subject for arriving at a conclusion as to whether the views of Mahatmaji are correct with all their implications. Mahatmaji does not keep any distinction between the suffering of a man and an animal other than man. Any suffering that ought to be terminated should not be permitted according to him. We see such suffering all around us; diseased dogs, unseemly lepers willing to die, and other cases fit for death panacea are too common, and hence the consideration of the subject assumes large proportions, it being the common duty cast upon every man to discharge. If Mahatmaji's views be correct, we Hindus have to plead guilty to Miss Mayo's charge against us. Let therefore competent scholars plead guilty or not guilty on our behalf.

SRI RAMAKRISHNA

By P. M. Hari

Has neither earth nor heaven high a lure
 To hold thy soaring mind full-fledged with light,
 And regaling in thy soul's transcendent height,
 Unknown to human vision dwarfed and poor?
 Can not the powers of the world secure
 To holy earth thine ever rapturous heart
 Of boundless Love and Light, whose touch doth start
 Up ecstasy in bosoms rank or pure?
 Thou sweet panacea for Samsara's strife!
 The central hode of diverse Powers Divine!
 Oh Torch that lights the path to Beatitude!
 Sri Ramakrishna! Thou art deathless Life,
 Celestial Light, and endless Bliss Divine:
 To sound thy depth or scale thine altitude!

MANDUKYA UPANISHAD

(WITH GAUDAPADA'S KARIKA AND SANKARA'S COMMENTARY)

By Dr. M. Srinivasa Rao

[With the last issue of the Vedanta Kesari we have stopped the translation of selected passages from the Adhyatma Ramayana, and from February onwards we commence to publish a translation of Mandukya Upanishad with Gaudapada's Karika thereon and Sankaracharya's commentaries on both. This Upanishad and the Karika are considered to be Vedantic works of great authority, and Sankara has based his exposition of the highest aspects of Advaita Vedanta on these treatises. We hope that although this is a stiff and highly philosophical work, it will hold the interest of our readers, especially because there is no better treatise than this, which gives a clear idea of the metaphysics of Advaita Vedanta. Dr. M. Srinivasa Rao, who is translating it, is well-known to all students of Vedantic literature as the translator of Pancha Dasi which he published several years ago. The present translation is the result of much study and labour, and will, we feel, be of great help to all earnest students of Vedanta.]

CHAPTER I

Salutations by the Commentator

How to that Supreme Brahman which is pervading the worlds by the expansive rays of Consciousness, ever present in all groups of movables and immovable (gross things); which then experiences the subtle objects indicative of intelligence and born of desire; which experiences happiness in sleep after rendering latent in itself, all sense-objects; which through Maya makes us experience objects of sense and then puts us to sleep; which transcends the three states (of waking, dream and sleep) forming the Fourth; which is supreme, deathless and unborn. (1)

May He, who, being the Self (Atman) of all, experiences the gross objects (of sense); who, then, by his own light experiences the subtle objects derived from his own intellect; who gradually renders latent in himself all sense-objects; who gives up all differentia and remains as the Fourth One devoid of all qualities; (may He) protect us. (2)

Upanishad

All this is the letter 'OM'. Its explanation (is begun here). All that was in the past, all that is present and all that will be in the future is the (symbol) 'OM'. That which transcends the three periods of time is also 'OM'. (1)

Sankara's Commentary

From "All this is the letter OM" is begun this work in four chapters, treating succinctly the essence of Vedanta. Therefore it is not necessary to describe separately the relation, the subject-matter and the purpose (of this work). They are the same as those that hold good in Vedanta. All the same, commentators must refer to them briefly. This commentary has a subject, inasmuch as it shows (the reader) the means of attaining the purpose. Therefore it is clear that there are, in proper order, the special relation, the subject-matter and the purpose. If so what is the purpose? To this we reply (as follows): Just as a man suffering from any disease wishes to reach a condition

of freedom from disease, so too the Self (Atman) immersed in sorrow tries to be free from the duality of the world. The purpose of the Self (Atman) is to attain to a state of non-duality. The dual world is the result of wrong knowledge (Avidya) and can be set at naught by proper knowledge (Vidya). This work is begun with the intention of imparting the true knowledge of Brahman. All scriptures proclaim the truth (of non-duality). Brihadaranyaka Upanishad says, "When an object appears as if distinct, then one can see it and come to know it. But when everything appears to be one, as one's own Self (Atman), who, by what (means), can see whom or know whom?" Here for the purpose of explaining the meaning of OM, the first chapter takes the scriptural (Vedic) texts as the means for realising the true nature of the Self (Atman). The second chapter is intended to show the unreality (falsity) of duality, when the non-duality is established after the disappearance of the duality of the world, just as the (relative) reality of the rope is established when the mistaken idea of a snake formed in the rope disappears. To remove any doubts of the possibility of non-duality also proving unreal, the third chapter is intended to establish the reality of non-duality on the basis of reasoning. There are various schools of thought not based on the authority of scriptures (Vedas), which stand in the way of one's understanding and accepting the truth of non-duality. The object of the fourth chapter is to show the mutual contradictions of these opponents, and to prove from their own reasoning, that their opinions deserve no consideration.

To the question, how an explanation of OM will be the means of knowing the real nature of the Self (Atman), we reply as follows: (Kathopanishad

says) "This is what OM (means)" and "This is the support" (or Brahman is the subject of this); (Prasna Upanishad says) "O Satyakama, this OM is Parabrahman and Aparabrahman"; (Taittiriya Upanishad says) "One must unite with the Self (Atman) saying OM", "OM is Brahman" and "All this is OM". The foregoing Srutis (Vedic texts) bear testimony to this. Just as the rope is the basis for the superimposition of snake and the like, the non-dual real Atman is the basis for the superimposition of Prana and the like. Similarly the OM is the substratum for the superimposition of a world of words denoting the superimposed Prana and the like (on Atman). It, (i. e. OM) is of the very nature of Atman, denoting it by name. All the words derived from OM express the superimpositions such as Prana and the like on Atman; for 'they cannot exist apart from the names. The authority for this statement consists of texts from Chandogya Upanishad, such as, "The names of the superimpositions are expressed by words only"; "All this (world) of It (Brahman) is held together by the string of names (speech). All this is stitched together by the string of names"; "All this can be made use of in (worldly) experience by means of words". Therefore, this Upanishad says, "All this is the letter OM." As all things expressed by their names cannot exist apart from their names and as names cannot exist apart from OM, therefore "All this is the letter OM". Even the supreme Brahman can be known (realised) by means of words and what they denote, and therefore is only OM. This is an explanation of OM which is none other than the higher and lower Brahman.

'Upa' means 'near' and 'Vyakhyana' means explanation. It is called 'Upa-

vyakhyana' as it is nearest to the means by which Brahman may be known (realised). This word is to be taken in conjunction with 'is begun' used before. As mentioned before, everything that is limited by the three periods of time, present, past and future, is OM. And that other which transcends the three periods of time which is present to Consciousness in the form of effect and yet not bound by time, is what is spoken of as *Avyakrita*, etc. ; it is also OM.

Upanishad

All this verily is Brahman. This Atman is Brahman. And this Atman has Four feet (*Padas*). (2)

Sankara's Commentary

Though really the name and the object named are one, more prominence is given to the name in the saying, "All this is the letter OM". But to make one realise that the name and the thing named are one, what was said before by giving prominence to the name, is repeated by giving prominence to the thing named. Otherwise, as the knowledge of a thing depends on its name, one might doubt that the identity of the name and the thing named is only metaphorical (*i.e.*, not real). The object of knowing the identity of names and the things named is to enable one to do away with both by a single effort, and at the same time realise Brahman as distinct from both. (Through *Avidya*) one superimposes on the rope the name (of the snake) and the snake itself. On the disappearance of *Avidya* brought about by true knowledge, the name and the snake both disappear and the real rope comes to be known at the same time. Therefore, it is said later on: 'The *Padas* (feet) are *Matras* (letters) and the *Matras* (letters) are the *Padas* (feet).' With this in view the text says, "All

that is Brahman." All that is described by OM and its *Matras* is Brahman. To show that what is described in words as Brahman is not something remote, the text says, "This Atman is Brahman" present here and now. The OM which is described as formed of four *Matras* is shown to be present as *Pratyagatman* (Atman present in the body) by (the expression) "This Atman"—a gesture pointing to one's own Self. This Atman known as OM is both *Parabrahman* (higher Brahman) and *Aparabrahman* (lower Brahman) and has four feet (*Padas*) like the four parts of a coin *Karshapana*, and not like the four feet of a cow. When the three, *Visva* and others (*Tajasa* and *Pragna*) are merged, the preceding in the succeeding one, the Fourth comes to be known (realised), and so *Pada* is to be understood as 'something serving as an instrument'. To the Fourth the term *Pada* is applicable in the sense of 'something which has been attained.'

Upanishad

The first *Pada* (foot) is *Vaiswanara*, whose sphere of action is the waking state, who is conscious of external objects, who has seven organs, who has nineteen faces (*i.e.*, means of communication with the outer world) and who is the enjoyer of gross (objects). (3)

Sankara's Commentary

The *Sruti* now explains how Brahman (OM) has four feet (*Padas*). His sphere of action is the waking state. He cognises external objects, that is those that are other than Himself. This means that through *Avidya* the objects appear to be existing outside His own Consciousness. He has seven organs. (*Chandogya Upanishad* says) that of 'the Atman named *Vaiswanara* the bright ethereal region forms the head,

the sun assuming all forms is the eye, the Vayu (wind or air) blowing in all directions is Prana (life-breath), the Akasa is the waist, the water necessary for the production of food material is the urinary organ and the earth is the feet'. The Sruti goes on to personify Agnihotra and concludes by saying that the Ahavaniya fire is his face. These are the seven organs (of Vaiswanara).

The nineteen faces consist of (five) organs of sense and (five) organs of action forming ten, five Pranas (life-breaths) and Manas (mind), Buddhi (intellect), Chitta (memory, &c) and Ahankara (egoism). By 'faces' is meant the avenues for the cognition (of external objects). The Vaiswanara, thus characterised, through the above-named avenues enjoys the gross objects, such as sound. So he becomes the enjoyer of the gross. He is known as Vaiswanara, as he leads all (Viswa) men (Nara) to the enjoyment of happiness, &c. in gross objects. Or Vaiswanara is so called as he makes up the bodies of all men (in the universe). He is the first foot (Pada). To understand the next Pada (foot) it is necessary that the first Pada (foot), (that is, Vaiswanara) should be understood; and so it is called the first.

It may be asked how it is possible to attribute to the Pratyagatman (Atman in our body) referred to in the text "This Atman (Self) is Brahman", four feet (Padas) and organs such as the head, formed of the ethereal regions. There is nothing wrong in doing so, as the whole universe including Atman (Self) and the super-physical regions (such as, those of the sun, moon, stars, &c.) are described (in the Sruti) as having four feet (Padas). When the whole universe becomes latent, non-duality is established. The same One Atman (Self) is seen in all

living beings and all living beings are seen in the same Atman (Self). (Isavasya Upanishad says) "Whoever (sees) all living things in the one Atman and Atman in all living beings, he is not troubled by anything", and this statement becomes justified. Otherwise, one may come to look upon Pratyagatman, limited by one's own body, in the same way as Samkhyas and others do. Then there will be no non-duality, which the Srutis seek to establish, and there will be no difference between the views of Samkhyas and of Vedantins. All Upanishads proclaim the identity of Atman in all beings. Therefore, the attribution to Pratyagatman, limited by one's own body, of seven organs is correct, because of the identity of Pratyagatman with the Atman of Virat who is described as having ethereal regions (of sun, moon, stars, &c.) as his head. Chandogya Upanishad says, "Thy head shall fall (if thou contempest Vaiswanara as different from thyself)".

By declaring the identity of Virat (with Viswa), the identity of Hiranyagarbha and Avyakrita (unmanifested) (with Taijasa and Pragna respectively) is also implied. In Madhu Brahmana it is said that the Purusha who is in this earth, immortal and full of light, is the same as the Atman who is in the body. Other texts also (declare the same). That the Atman in the state of (dreamless) sleep and the unmanifested Atman (Avyakrita) are one and the same is well established, as in both there is no second thing. Therefore, when duality disappears, there can be only non-duality.

Upanishad

The second Pada (foot) is Taijasa, whose sphere of action is dream, who is conscious of internal objects, who has seven organs and nineteen

faces (means of communication with objects) and who is the enjoyer of subtle impressions. (4)

Sankara's Commentary

The sphere of Taijasa is dream. The waking consciousness, united with various means (such as the senses) perceives objects which look as if they were external to itself. But in truth, this is merely the activity of the mind, and these impressions are borne in the mind. The mind full of these impressions, like a piece of cloth with a picture painted on it, enacts scenes which are similar to those of the waking state, being under the control of Avidya (wrong knowledge) and Kama (desires), but without the help of any external means (as in the waking state). (The Brihadaranyaka Upanishad says) "He (experiences dreams) taking up a portion of the experiences of the waking state with the sense-organs and other means." (The Prasna Upanishad of) the Adharvana Veda says, "He becomes identified with (or in) the mind of great radiance" and "This radiant being enjoys greatness in dream." Taijasa is spoken of as cognising internal events, as the mind is internal in relation to the external senses and as Taijasa experiences in dream the mind and its impressions. He is called Taijasa, as he is the knower, is of the nature of pure Consciousness in the absence of any (external) objects. Viswa is the experiencer and knower of gross external objects. Here (in the case of Taijasa) there are only mental impressions and so his experience is of a subtle nature. As regards the rest (i. e., of organs, &c) it is similar (to Viswa). Taijasa forms the second Pada (foot).

Upanishad

\ That state in which the sleeper does not desire any (desirable)

objects, sees no dream, is the state of deep (dreamless) sleep. The third Pada (foot) is Pragna, whose sphere is deep sleep, who forms one mass of consciousness having everything in an undifferentiated condition, who is all bliss and who forms the path to knowledge. (5)

Sankara's Commentary

The states of perception (wrong knowledge) and non-perception (dreamless sleep) are alike, inasmuch as in both there is no true knowledge of Reality. The reference "Yatra supto &c. (that in which the sleeper, etc.)" is made to define the state of deep sleep (as apart from waking and dream); or, it may be, to mark out the distinction of deep sleep from the other two, though there is a want of true knowledge of reality in all the three states. "Yatra (in which)" means either the state or the time when the sleeper does not desire any (desirable) objects or see any dream. For, in deep sleep there is neither any dream in which we take a thing for what it is not, nor any desire, as we see in the other two states. His sphere is deep sleep. In the other two states, the world of duality which is a product of the mind is manifested in a differentiated condition. But in deep sleep duality is not manifested, and therefore is not perceived, just as in the deep darkness of night the variegated world, as seen during daylight, cannot be perceived and is conceived as one undifferentiated mass. So Pragna (of the state of deep sleep) is said to be non-dual. Therefore, (as in a dark night) the phenomena presented to consciousness and which are products of the mind, appear as one indistinguishable mass. The state of deep sleep is characterised as a mass of All-consciousness. As in the deep darkness of the night, objects

cannot be distinguished one from another but look like one mass, so in deep sleep, there is said to be one mass of consciousness.

{The word 'Eva' denotes that apart from consciousness, there is nothing else. In the absence of mind, of the objects to be presented to consciousness and of the cogniser, there is freedom from all trouble of cognition, and therefore (deep sleep) is said to be one of comparative bliss. It is not absolute bliss as it is non-eternal. In this world, we speak of a man as enjoying happiness when he is free from all trouble and fatigue ; similarly Pragna in this state (of deep sleep) is said to be enjoying bliss. (Brihadaranyaka Upa-

nishad says) " To him, this is excellent bliss."

As it (Pragna) forms the means of cognition of objects in dream and waking, it is said to be the path of cognition. Or it may be so named, as it is only through the way of consciousness that cognition of objects can arise. He is named Pragna, as he cognises what is past and what is yet to come and all objects. In deep sleep he is named Pragna, as the consciousness of waking and dream continues (in sleep also). Or the name Pragna means mere undifferentiated (mass of) consciousness in sleep, as distinguished from the consciousness of variegated objects in waking and dream. This Pragna forms the third Pada or (foot).;

NOTES AND COMMENTS

TWO VIEWS ON PRAYER

Mahatma Gandhi made some valuable observations on the efficacy of prayer in the last prayer meeting he held in Bombay. We give below the text of that speech which originally appeared in *Young India* : " You have been my companions in these prayers for some days...and I hope you will continue to have your prayers regularly morning and evening. Let it become a daily obligatory ritual for you. Prayer plays a large part in a self-purificatory sacrifice and you will see that it will be a veritable cow of plenty for you, and will make your way clear. The more you apply yourselves to it, the more fearless you will experience in daily life, for fearlessness is a sign and symbol of self-purification. I do not know a man or a woman who was on the path of self-purification and was still obsessed by fear.

Generally there are two kinds of fear in men's minds—fear of death and fear of loss of material possessions. A man of prayer and self-purification will shed the fear of death and embrace death as a boon companion and will

regard all earthly possessions as fleeting and of no account. He will see that he has no right to possess wealth when misery and pauperism stalk the land and when there are millions who have to go without a meal. No power on earth can subdue a man who has shed these two fears. But for that purpose the prayer should be a thing of the heart and not a thing of outward demonstration. It must take us daily nearer to God, and a prayerful man is sure to have his heart's desire fulfilled, for the simple reason that he will never have an improper desire.

Continue this ritual and you will shed lustre not only on your city but on your country. I hope this brief prayer of mine will find a lodgment in your hearts."

The key-note of this speech, it will be seen, is that faith in God and sincere prayer unto Him will make a man brave and fearless. This is what a great representative of Indian culture believes, and no one who has studied his life can doubt that he is speaking from experience. Now, look at the opinion on the same subject of a representative of another culture—a man

who has also distinguished himself by his courage, his high-mindedness and his self-sacrificing ardour in promoting human happiness. Says Bertrand Russell, "The fundamental objection to traditional religion is that its appeal is chiefly to fear. Belief in God serves a twofold purpose: on the one hand, to inspire fear in the evil-doer; on the other hand, to diminish fear in the man who lives virtuously. In either case the efficacy of the belief depends upon the existence of fear. The less fear a man has in his soul the less he will be influenced by belief in God."

These two views seem to be diametrically opposed—one holding that faith removes fear, and the other that faith thrives on fear. To us, however, it appears that there is a way to reconcile them, if the Vedantic view of the Supreme Being is held in mind. The reconciliation lies not through the abandoning of faith, which Bertrand Russell seems to advocate, but through the ripening of faith, that takes place

through prayer and self-discipline. For where faith ripens into realisation it leads one to recognise the oneness of existence and consequently to the annihilation of fear in every form. Fear exists only where the consciousness of duality exists, and when that consciousness is sublated on realising that the individual soul is one with the Universal, the true state of fearlessness is reached. When one reaches that absolutely fearless state there is no more room for faith, as faith is commonly understood. In that state faith in God becomes coterminous with faith in self, for the restricted consciousness of the self has expanded into the Universal consciousness of God. But then it will be seen that this does not imply the abandonment of faith and prayer as worthless, but their fulfilment in as far as they have bridged the gulf between the worshipper and the worshipped. This perhaps is also the culmination of Mahatmaji's ideal of prayer—of prayer that is 'a thing of the heart and not a thing of outward demonstration.'

REVIEWS AND NOTICES

THE HEART OF HINDUSTHAN: *By Prof. Radhakrishnan. Published by G. A. Natesan & Co., Booksellers, Madras. Price Re. 1/-.*

This book begins with a brief sketch of the life and a fairly lengthy appreciation of the works of Prof. Radhakrishnan, written by Dr. J.K. Majumdar, M. A. The discourses brought together in the present volume were published originally in various important magazines like the Hibbert Journal and the International Journal of Ethics. 'The Heart of Hinduism', 'The Hindu Dharma' and 'Indian Philosophy' form an admirable exposition of the central features of Hinduism and of the unity underlying its various systems of philosophy. The principles of the caste system and of the Asramas or stages of life, like that of the Brahmachari, are also clearly explained, the present degenerate conditions of these being left out as falling outside the scope of the discourse. It has been aptly shown, too, that the ideal of

the Sannyasi has dominated the life of India from the time of the Rishis of the Upanishads, and that the message of the greatest of them like Sankara, Ramanuja, Ramananda and Kabir, have entered the life-blood of the nation and laid the foundations of its religion. We doubt, however, whether it is true to say that "in India, as in medieval Europe, many ascetics made the mistake of escaping into the wilderness from the worries of the world" and that "these hermits of the cloister and monks of the desert are voices astray in the dark". If by this is meant that only such of the Sannyasis who happened to preach or to organise "tangible" works, as Sankara and others did, travelled along the true path and attained the goal described in the scriptures, while those who "left" society and withdrew into the monastery or the forest in search of more favourable surroundings for their struggles were necessarily seeking only their own "selfish salvation" and had therefore

"lost their lives in their anxiety to save them", we have to differ from the Professor. The methods for achieving the goal have been declared to be various, and may rightly include an enquiry into the nature of sin and evil and a complete abandonment of activities leading up to them. And as for those getting a taste of the highest, who can foretell or stipulate how their mind and body may or should respond? We doubt also whether लोकसंग्रह: is always incompatible with silence and existence at a "distance" from society.

This of course is a minor issue, and can never affect the magnitude of the service rendered by the learned Professor by his forceful presentation of the vital points of Hindu Dharma. The chapter on Islam and Indian Thought will remove many misconceptions which people ordinarily have about the religion of Mahomed, and show the numerous similarities between it and the faith of the Hindus. The chapters on Buddhism, and on Hindu Thought and Christian Doctrine complete the list of important religions taken up for discussion. The whole book is full of valuable information and affords ample material for a profitable comparative study. We commend the book to all who take real interest in the vital principles of religion, philosophy and culture.

TATWA VIJNAN: *By Sadhu Shantinath. Published by the author from 'Mangal Bhuvan,' Nasik, Bombay. Pages 150.*

This book which is a small treatise on Hindu Metaphysics is for free distribution in both Bengali and Hindi. The title literally means science of Reality. The author Sadhu Shantinath of Gorakhnath Sampradaya is a famous Sadhu in North India, well-known for his erudite scholarship and hard Tapasya. For the last few years he has been studying with inimitable zeal and diligence the manuscripts and rare books on Advaita-Vedanta specially, from library to library in Madras, Poona, Bombay and Baroda. He proposes to publish two books more namely 'Advaita Vidyo-tana' and 'Darsanika Vichara.' The language of the present one is so technical and full of Sanskrit terminology that ordinary readers cannot follow the book though it is replete with subtle philosophical dissertations. First he discusses epistemology, then ontology and finally the theory of Maya. He repudiates all views put forward by other Schools of Indian philosophy and establishes the Absolute and the Relative from the standpoint of Advaita Vedanta. But the argumental procedure is in most cases very antiquated and so unintelligible to ordinary readers. What is wanted in modern times is to represent the philosophy of Vedanta in the light of modern thought. Yet the Bengali which is already very rich in Vedantic literature will welcome this little book. The author will do great service to India if he takes up the unpublished manuscripts on Advaita Vedanta lying scattered in different libraries of India visited by him and publish them with original Text and English translation.

NEWS AND REPORTS

Swami Vijnanananda in Madras

Swami Vijnanananda, a direct disciple of Sri Ramakrishna and President of the Allahabad Branch of the R. K. Mission arrived in Madras on the 21st of December, 1931 and toured through the South, visiting many important cities and places of pilgrimage. Among the places he visited are Trivandrum, Cape Comorin, Madura, Rameswaram, Conjeevaram, Ootacamund, Bangalore

and Mysore. The Swami completed his tour by 10th January, and was back in Madras on that date. During his stay in Madras a good number of devotees used to gather round him to attend to his valuable spiritual talks. On the day of his departure the Swami gave an instructive public discourse, a summary of which we have published elsewhere. The Swami left Madras on the 10th itself and reached Allahabad on the 15th of January.

R. K. Mission Students' Home, Madras

The Home has now completed the 27th year of its existence. The report for 1931, just issued by the Management, amply shows that the institution has been able to maintain the high standard of efficiency which called forth unstinted praise from Sir P. S. Sivaswami Aiyar on the occasion of the Silver Jubilee. During the year under report there were 138 boys on the rolls, 40 belonging to the Lower Secondary, 64 to the High School, 19 to the Industrial Section, 1 to the School of Arts and 14 to the College courses. In the various University Examinations the candidates from the Home scored remarkable success, one for example coming out as the third in the Presidency in the final M.B. & B.S., and securing many prizes and medals. The first batch of Industrial School students, too, completed their apprenticeship and qualified themselves in Mechanical Engineering. The attention of the authorities, however, has been bestowed, and rightly so, not so much on examination results as upon the building up of the character of the boys. The ward system, the arrangement of household and garden work, the system of sending out boys for hawking the products of the Industrial section as well as to give magic lantern lectures in the quarters of poor people, the Bhajanas, scriptural classes the magazines both in manuscript and in print, all have been adapted to the age of the boys and are bound to bring out their latent faculties and to imbue them with a spirit of self-reliance, self-sacrifice and a sense of the dignity of labour. During the year the Permanent Endowment has been increased by Rs. 24,035-9-0, of which over Rs. 17,000 was contributed by the Madras Secretariat Party. Among the improvements effected, the chief one consists in the acquisition of the new site for the Jubilee Workshop. The Library has received considerable addition, the total number of books now coming up to 12,000. The dining hall has been enlarged and remodelled at a cost of Rs. 4,500. A shed for drying clothes and a separate dormi-

tory for Industrial Section boys have become absolutely necessary. Funds are required also for placing the different sections on a sound financial basis. It is sad to note that the Home proper, for instance, had to spend about Rs. 7,000 in excess of its receipts during the year. The Management hopes that the generous public who have enabled the Institution to come to its present state of development will undoubtedly continue their support and ensure the permanence of its noble work.

Famine in Tangail

The public is aware of the devastating floods of the last year that overtook several districts of Bengal and Assam. The Ramkrishna Mission undertook relief work in three districts, Pabna, Dacca and Mymensing, covering as much area as its funds would allow, and opened a number of centres, all of which except one have been closed. This one, viz., Shabazpur, in Dacca, is distributing hut-building materials on a very small scale.

Owing to our very limited means we were compelled to leave untouched vast areas that were severely affected. One of these was in the Tangail subdivision of the Mymensing district, from which piteous cries for help have reached us. A preliminary inspection has shown that due to the after-effects of the floods a large number of villages are faced with starvation. Considering immediate relief necessary we are deputing our workers to organise the work. Details of the situation will be published as early as possible.

We are embarking on this onerous task relying on the generosity of the public. Though the balance of our Provident Relief Fund is very small, yet we felt that something must be done for those thousands of starving people. We appeal to our kind-hearted countrymen to help us promptly with funds. Contributions, however small, will be thankfully received and acknowledged by The President, Ramakrishna Mission, Belur Math, District Howrah.

(Sd.) SUDDHANANDA,

Secretary,

Ramakrishna Mission.



"Let the lion of Vedanta roar"

Let me tell you, strength is what we want, and the first step in getting strength is to uphold the Upanishads and believe that "I am the Atman".

—Swami Vivekananda

THE VEDANTA KESARI

VOL. XVIII]

MARCH 1932

[No. 11

PRAYER

ॐ

न बाला न च त्वं वयःस्या न वृद्धा
न च स्त्री न षण्डः पुमानैव च त्वम् ।
सुरो नासुरो नो नरो वा न नारी
त्वमेका परब्रह्मरूपेण सिद्धा ॥
यथा बिम्बमेकं रवेरम्बरस्थं
प्रतिच्छादयथा तावदेकोदकेषु ।
समुद्रासतेऽनेकरूपं यथावत्
त्वमेका परब्रह्मरूपेण सिद्धा ॥

O Mother, Thou art neither a girl, nor a young woman, nor an old lady. Thou art neither male, nor female, nor neuter. Thou art neither a god, nor a demon, nor a human being. Thou art the One without a second, known as the Brahman supreme.

As the one sun, reflected in different pools of water, appears as so many different suns, so Thou, too, O Mother, seemest to appear as many through delusion. But still Thou art the One without a second, known as the Brahman supreme.

MAHAKALA SAMHITA

NO GOSPEL OF INEFFICIENCY

IT is not infrequent to hear it stated that Hinduism is other-worldly in spirit. Whether this is meant as a compliment or as a condemnation is rather difficult to make out; but coming, as it often does, from interested critics who want to demonstrate the inferiority of the Indian, it seems to imply that Indian religions make people impracticable and unfit for shouldering the onerous responsibilities of life. It is contended that the religious ideals of India make people oblivious of their duty to the country or brother men, and cultivate in their minds an attitude of dull passivity and submissiveness which make them regard even the consequences of their own negligence as the irrevocable decree of fate. They are said to create a sickly and hypersensitive disposition in regard to matters relating to the soul at the expense of the vital interests of the individual and the community in the world of men. Since it is undoubtedly true that the well-being of a society rests ultimately on the highest ideals it cherishes, it is of importance to consider how far criticisms of this type are founded on facts, and whether they point out to some inherent, and therefore unavoidable, defect in our ideals of life.

The basis of this criticism seems to lie in certain dismal features of our collective life, which seem to have a semi-religious origin. Purity and dispassion are the two cardinal virtues which all Hindu scriptures preach with one voice, but the way in which these teachings have been sometimes apprehended and put in practice gives a foundation for the type of criticism we have indicated above. It is regrettable

to see how a large section of those who call themselves pious and orthodox have discredited the name of religion and spiritual life by the baneful influence they exercise on the popular mind. By laying too much emphasis on superficial aspects of questions, they have cultivated in themselves and their followers a turn of mind that renders it difficult for them to discriminate between what is good and what is bad for the community. For example, nobody will dispute that purity is a virtue of supreme importance in spiritual life; but orthodoxy has smothered its real spirit by laying too great an emphasis on its external aspect, and even rendered its name repugnant to a large section by the many vagaries it has advocated on its account. All the vexatious rules relating to eating, drinking, marriage and other forms of social intercourse, and the much condemned custom of untouchability are enforced by the religious sanction associated with them and defended on the ground of their purifying effect on those who observe them. It is, however, doubtful whether such claims can be justified on the ground of any actual spiritual superiority observable in the lives of their adherents. Any critical observer of our society can perceive that they have weakened our strength as a nation by splitting the society into exclusive groups, each keeping aloof from the rest, and have therefore placed us at a disadvantage in the keen struggle of life. Now, does the responsibility for this rest on the spiritual ideals of India? Yes, answer India's critics. Again, the teachings of our scriptures in regard to dispassion and resignation have been often understood

and practised in a manner injurious to our social life. Our five lakhs of Sadhus, most of whom practically do nothing for society and whose lives are often not edifying to the public, stand as a tangible proof as to how Vedanta has been misunderstood and misapplied. So also, it is not unoften that the law of Karma is trumped out as a justification for idleness and unmanliness. The foreign critic of India says that the tendency to find an explanation for one's sufferings in an external agency, as Karma is sometimes interpreted to be, is a sure indication of a weak and effete people. Whatever this might be, it cannot be gainsaid that a feeling of helplessness and defeat are amply visible in our national temperament and that we are more disposed to be passive and helpless than manly and self-reliant in facing the dangers and difficulties of life. When Hindu religious ideals are criticised as fostering an other-worldly and unpractical temperament, it is these obvious features of our individual and collective life that the critics have in mind.

But the practical implications of our spiritual ideals need not necessarily be the same as what unfortunately they have been in the days of our national decadence. Historically the characterisation of Indian outlook as other-worldly and passive is not a truth, for India's achievements in the secular field rank as high as what she has accomplished in the spiritual field. While emphasising the spiritual aspect of Indian culture, even the friends of India have failed to make a correct estimate of her secular achievements. The contribution she has made to the secular knowledge of mankind is not in any way inconsiderable, and it is no exaggeration to say that, as in spiritual life, she has been a pioneer in many

branches of secular study as well. If we compare India's contribution to the exact and positive sciences with parallel contemporary developments among the Greeks, the Greco-Romans, the Saracens, the Chinese and the medieval Europeans, the Hindus can make at least an equal, and in some respects a superior, claim to that made by these peoples with regard to scientific culture. A considerable part of Indian mathematics has entered into our modern science. The numerals used in arithmetic today have, in Dr. Morgan's opinion, been adapted from India. The decimal system of notation was known to Aryabhata as early as the fifth century. According to Cajori, Indians are the real inventors of algebra. From the time of the Sulva Sutras of Bodhayana and Apastambha to Bhaskara in the twelfth century the study of geometry was vigorously pursued by the Hindus. In some points the Hindus anticipated modern trigonometry, devising the sines (an Arabic corruption of the Sanskrit Singini) and versed sines unknown to the Greeks who calculated by the help of chords. According to Prof. Seal, the beginnings of co-ordinate geometry are to be traced to Vachaspati. Five hundred years before Newton, Bhaskaracharya (1114) discovered the principles of differential calculus and its application to astronomical problems and computation. In Kinetics the Hindus analysed the concepts of motion, gravity, acceleration, the law of motion and the accelerated motion of falling bodies. In the opinion of Benoy Kumar Sarkar "Some of their (Hindus') investigations were solid achievements in positive knowledge as in Materia Medica, therapeutics, anatomy, embryology, metallurgy, chemistry, physics and descriptive zoology." He says again, "The Hindu intellect has thus independently appreciated

the dignity of objective facts, devised the methods of observation and experiment, elaborated the machinery of logical analysis and true investigation, attacked the external universe as a system of secrets to be unravelled and has wrung out of nature the knowledge which constitutes the foundations of science." In addition to this, the writings of the famous travellers of the 17th and 18th centuries, like Pyrard, Roe, Bernier, Tavernier and others bear testimony to the great industrial, artistic and commercial activities of Indians in those days. In fact, the difference between Asia and Europe in the knowledge of exact sciences and technique has come into prominence only during the past three hundred years. This is indeed a brilliant record, and in the face of the evidence afforded by it, it would be wrong to characterise the spiritual ideals of India as a gospel that made people impractical and unfit for any arduous and useful work relating to this world. The rigidity and conservatism of the life and outlook of orthodox Hindus, which have been the chief source of their worldly deficiencies and misfortunes, must be explained as the reaction of the human spirit to a particular set of external circumstances, and not as an inherent defect of the Hindu spiritual ideals.

In fact, if we examine the origin and implications of the Vedantic doctrine, we shall see that facts belie the supposed incompatibility of the Indian spiritual ideals with the practical concerns of life. The great teachings embodied in the Upanishads did not always emanate from the seclusion of forests or the brains of impractical men who failed to discharge their duties of life efficiently. Important parts of them were delivered in the council chambers of busy

capitals for the benefit of ruling monarchs who did not find the study and practice of these teachings in any way hindering the normal activities of their life. In some cases, the kings were themselves the teachers of the highest wisdom and the listeners were sages hailing from forests and hermitages. In the Chandogya Upanishad we meet with an instance of this kind in the person of Pravahana Jaivali, the king of the Panchalas, who teaches the wisdom of the Vedanta to the Brahmin sages Svetaketu and his father Goutama. When Svetaketu appeared in the court of the Panchalas, king Jaivali put him five questions relating to the science of the spirit. Being unable to answer them, he went back to his father to enquire of him why he did not teach him those subjects while he instructed him in other branches of knowledge. The father too did not know the answers to the questions and therefore accompanied his son to the Panchala court in order to be instructed by the king himself. On being requested to be taught the king said to the Brahmin sages, "As to what you have told me, Goutama, before you this knowledge did not go to the Brahmana; and therefore, among all people it is only to the Kshatriya that the teaching of this belonged." The king, however, consented to teach them and the instruction he gave regarding the philosophy of Panchagni Vidya forms one of the most illuminating chapters of the Chandogya Upanishad. The reference in this story to the proficiency of the kingly class in the science of the spirit is also confirmed by the Gita, where the Lord calls Atma Vidya as kingly science and kingly secret राजविद्या, राजगुह्य. If we turn to the Bṛhadaranyaka Upanishad we find therein that many of the most sublime portions

of it are in the form of discourses between Yajnavalkya and king Janaka, his royal patron and pupil, and of discussions held in the royal assembly of Janaka for the benefit of the king and his assembled courtiers. It cannot be denied that these autocratic monarchs of ancient days were among the busiest of men, burdened as they were with the heaviest of responsibilities, and if among them there were persons who had the required capacity not only to learn but even to teach these ennobling doctrines, we cannot understand how they can be stigmatised as leading to impracticality and inefficiency.

The Bhagavad Gita, which is the most popular of India's sacred books and also the best of the commentaries on Vedic wisdom, stands as another proof of the practicality of India's spiritual ideals. As is popularly known, the Gita is a sermon delivered by Sri Krishna on the battlefield of Kurukshetra to rouse up Arjuna from the mood of melancholy and despair into which he had fallen on the eve of battle and to instil into him sufficient zeal for the discharge of his duties in the world. Whatever might be the historical truth of this setting of the Gita, it is not without its lesson to an unprejudiced student of Vedanta. It forms perhaps the most effective repudiation of the mistaken idea that the life of the spirit as preached by Indian scriptures stands antagonistic to the social interests of men. The fact that some of the great Indian saints lived rather retired lives without taking active part in the affairs of society does not justify the sweeping generalisation, especially when we consider the facts we have pointed out above. These saints can only be regarded as a type, as a possible variation among the aspirants of Vedantic wisdom. On the other hand, many of

the greatest Indians noted for their spiritual fervour are men in whom the contemplative side of character did not conflict with the demands of society on them. Sankara and Ramanuja of old carried on vigorous missionary propaganda, travelling over the length and breadth of the land, and reshaping society and remoulding the lives of the people. Vidyaranya and Shivaji of later days built up empires and organised huge masses of people in spite of their lively interest in the message of the Vedanta. Dayananda and Vivekananda of more recent times dedicated their lives to work for the well-being of society, although they were men of deep spiritual insight. In our own days Mahatma Gandhi, who is universally acclaimed as standing for the best spiritual traditions of India, is also one of the busiest of men, whose life is a record of incessant struggles for securing the welfare of the people in whose midst he lives.

Leaving aside the question of the origin of the Vedantic principles and how they have been exemplified in the lives of some illustrious men, if we now proceed to consider some of their practical implications, we shall see that the supposed antagonism between Indian spiritual ideals and the practical life of the world is more imaginary than real. It is true that the highest conception of Brahman in Vedanta transcends the world of limitations and leaves no room for questions regarding life and its concerns. A man who is established in this conception *may or may not* devote himself to an active life in society; for his individual ego has realised its identity with the life of the cosmos, and his movement and behaviour are all entirely dictated by the cosmical forces working within his environment. But the critics of Vedanta, however, assume that he

should necessarily be inactive—an assumption that is not sanctioned by reason, scripture or the life-story of realised ones. Apart from this question, when we consider the Vedantic theory of the world in its realistic significance and work out its implications with reference to the everyday activities of men, it would be seen that there are few other systems of thought whose influence is as beneficial as its in educating the intellect and emotions of men and thus creating a sound and healthy attitude towards the practical concerns of life. Vedanta emphatically teaches that the goal of life is to attain Jnana or right knowledge which enables the individual to overcome the limitations of ignorance and realise the Atman as the one undivided existence, free from all change and all duality. But before one is established in this attitude one has to pass through the stage in which the world seems separate from the self. The problem at this stage is how to bridge over this gulf of difference, and one of the methods that Vedanta prescribes lies through spiritualising our outlook on the world of differences. This is done through the help of sublime symbolisms which interpret the world in its relation to its substratum, Brahman. For according to Vedanta, the effect is non-different from the cause—a truth which we fail to perceive owing to our ignorance, and as a first step towards realising this identity, it asks the aspirant to look upon the world as the manifestation of Brahman which is its cause. By cultivating such an attitude the aspirant is helped to visualise the spiritual background of the world process and his identity in the last resort with the Supreme Brahman.

As an aid to develop this attitude, the Vedantic scriptures interpret the whole cosmical process in the form of

symbolical representations of Brahman worthy of worship and adoration. In the numerous stories scattered through the Upanishads we find many examples of such symbolisms. The great elements and bodies of nature like fire, earth, water, sky and sun, and the various bodily functions and requirements of man like breath, life and food are represented as manifestations of Brahman, and the aspirant is asked to meditate on them as such. In expounding the philosophy of Panchagni Vidya, the Chandogya aims at showing that the household fires are to be worshipped because they stand for the much greater symbolism of the cosmos. It seems to point out that pouring oblations into the fire has no meaning unless man realises the whole world as the fire of Brahman in which perpetual oblations are being made by the cosmical forces, and going still further it shows the human being as a great symbol of the Divine and his various bodily functions as sacrificial offerings unto Him.

To a careful student of Vedanta these symbolisms suggest a deep philosophy of life, having a highly beneficial influence on the intellectual and emotional outlook of man. The symbolism in some cases may be obsolete, but their significance must carry an irresistible appeal. They teach us to regard all the familiar objects of experience in their relation to the Supreme Being and thus help to ennoble our outlook on them. By impressing on us that the whole phenomena of life is but a manifestation of the spirit, the Vedantic ideal cultivates an attitude of reverence and seriousness in us with reference to all the duties and responsibilities that may befall us in the world. It dilutes the selfishness and materiality of the ordinary man's aims and aspirations by the ennobling influence of the spirit, thus providing him with purer and more

refined incentives for work. The intellectual man will find in its highly rational interpretation of Brahman and the world a philosophy that fulfils the demand of his intellect for a satisfactory reason for faith and moral effort.

The most practical result of its symbolism arises from its conception of man as the highest symbol of God. The importance of this doctrine is twofold—first from its implications with reference to the social life of men, and second from its psychological import. It is the nature of the human mind to seek for symbols, either material or mental, as a point of manifestation for the infinite. Temples, churches and other places of worship, or the various images of Divinity formed by the mind may be in themselves good symbolisms, but Vedanta points out that better than all these is man himself. If the universe is the manifestation of the spirit, surely man in whom the spirit has quickened into consciousness and intelligence must be regarded as the highest expression of it. The Christian scriptures say that God manifested once in this world in flesh and blood as Jesus Christ. But the Vedanta goes a step further and boldly proclaims that the whole of humanity is but God manifested in flesh and blood, and therefore the living symbols of His glory, superior to any symbols that the mind may conceive. Look deep into the human personality, says Vedanta, the apparent draperies of sin, sorrow and weakness visible on the surface will then vanish, and the human spirit will be seen in its true affinity to the ever-pure and perfect Being. When we look upon humanity in this light, a new meaning comes to be associated with philanthropy and social service. Man is given a new incentive for works of this nature other than the compelling

force of duty or the uninspiring motive of mere humanism. Man being looked upon as God, his service reduces itself into a form of worship, accompanied by all that fervour and devotion characteristic of the worshipper's attitude towards the Divine. Besides, this way of looking at mankind gives a satisfying reason for regarding human nature as essentially good—a faith without which all works for improving humanity are rid of meaning.

Coming now to the psychological aspect of the question, since the Vedantic doctrine of Atman points out that the human spirit is in reality identical with the Supreme Being, it opens an effective way for developing the personality of man towards its maximum possibilities. Vedanta points out in no uncertain terms that the human being is not really the weak and grovelling creature that he seems to be—a creature who is at the mercy of a hundred forces of nature and a slave to irresistible passions. He is really the Atman, free and untrammelled by any impurity. The world of matter which appears so vast and overpowering is only a misreading of the nature of the Supreme Atman. Man, the Vedanta observes, is not the slave of matter, but matter is his slave if he would but assert his nature. The consciousness of bondage, of weakness and of impurity is present because we have forgotten our identity, and the moment we assert our divinity again that inalienable nature of ours, which no amount of self-hypnotism can really change, will manifest itself. Like the lion of the fable that forgot its lionhood on account of close association with sheep but regained its real nature on being reminded of it, man too can realise his divinity if he will but reflect on what he really is. Vedanta therefore teaches self-reliance as the basis of all virtue

and exhorts all men to believe in their own perfection. It discourages the attitude of fear and supplication, and points out in no uncertain terms that all strength lies within and that if we would but dive deep and touch the secret springs of power that lie imbedded in our own personality, the help that we fail to get from outside by a life-time of supplication will come from our own being. It is only when men believe in themselves and in the inherent purity of their nature that they can achieve anything great in life or develop their character or their powers to the fullest possibility. The spiritual ideal of India, as it preaches a positive gospel of manliness and self-reliance, provides the best education that men may have in this direction. Far from making people impractical and irresponsible, it cultivates in them a healthy attitude towards life and work in general. By believing in the divinity of our nature and

the limitless possibilities latent in our being, a student becomes a better student, a business man a better business man and an administrator a better administrator. The spiritual message of India does not encourage one to shirk responsibilities or to attend to duties in a half-hearted spirit. What it does is only to reveal, through its message of the impersonal, the true significance of the world, of duty and of human personality, and thus by transforming the individual subjectively, to make him fit for a life free from worry and the frenzy of passionate attachment. When rightly understood, it leads to maximum efficiency with the minimum of those mental perversities attendant upon a self-centred and unspiritual life. If there is a contrary opinion prevalent among people today, it must be ascribed to wrong impressions regarding the origin and implications of the Vedantic principles.

REEFS OF THE SUBMERGED SAKYA TEACHING

By Mrs. C. A. F. Rhys Davids

WE have barely begun the necessary labour of intensive historical criticism of the Pali Tipitaka. Nor have similar labours on each of the earlier Upanisads got very far. I say "necessary", in the meaning, that till we have so laboured, we are not in a position to say, as is now constantly said: This and that will have been among the sayings of the original Sakya-sons; this and that will not have been among their sayings. At present we read of this and that tidily worded dogma as being "the kernel of the Buddha's doctrine", but not of any sifting of the setting of such a dogma in a mass of monastic values, which were conceived and worded by monks for monks.

Never has the trans-buddhist appreciation of Gotama the Sakyamuni, as a great and wise Helper of man, been so extensive as it is today. Yet still we find him uncritically credited with sayings, the logic and wisdom of which not one of us can honestly approve. Surely must the hour be at hand, when we should ask ourselves this question: Was he indeed such a teacher as comes now and again to bring a New Word of light and leading to man when man was ready for it? And if he was, what have his after-men been doing with his teaching so to mangle it? (Sensitive he seems to have been about misrepresentation; a fixed wording has apparently survived

about this. Thus to one who spoke of him as omniscient, he is recorded as using it: "They who say the samana Gotama is omniscient . . . not of me are they sayers-of-the-said; they misrepresent me, they do, by the not-real, the not-fact"¹.

Must we then give up trying to find, in these monastic documents, what it was that he really truly taught? Certainly not; the very words just quoted shame such despair. They are what he will in all probability have said; and why? Because the later editors of the Sayings, who thought of him as *sabbannu*, omniscient, will never have invented such a disclaimer as said by him. And if we will but get into the right attitude for seeking such true survivals, we may find more. We must say, as our Faraday would say, when witnessing experiments: Tell me what to look for. To this I would add its implication, made explicit: Tell me what not to look for. Namely what are the things that Gotama the Sakyan, being the kind of man he is generally admitted to have been, could not possibly, not conceivably have taught?

Here I may be held up and scolded, as scolded I was, if in friendly wise, over my *Gotama the Man*, being told, that we have emphatically no right to "tell the Indians, especially them of two and a half milleunia ago, what a worthy religion, a true message has to be and not to be". To this be it here sufficient to remind my critic, that the Indians of one millennium and a half ago rejected, as unworthy of further tolerance, a religion containing the things which Gotama the Sakyan was, *by his later followers, made to say*. I am not dictating to, or prescribing for Indians past or present; I do but contrast, with Indian religious ideals of the past, the

sort of things which writers on Sakya or early Buddhism claim to have been the gospel of Gotama, but which India pronounced not worthy, not true.

And I say, that for him to have gained the wonderful reception that for a few centuries was his in India, means this: that his teaching will not have sought to detract from, or upset the best religious teaching of *his day*. It will, on the contrary, have strengthened and expanded it in some way where buttress and expansion were needed.

Now the Indian religion prevailing in his day had brought forward with a quite fresh emphasis the fact of the man as becoming, *werdend*, in manifold ways. Translators, even German translators, notably Deussen, with the fine equivalent of *Bhu* in their hand, do not make this as clear as accuracy bids. But Deussen was hyper-Vedantist, was a believer in the divinity of the static *Sat*, not of the dynamic *Bhu*, and he often calls in makeshift terms for the latter. For Indian thought, too, was, soon after the Sakyamuni's time, to go back on its own dynamic blossoming, abuse the concept of "sambhuti", and still later damn the Bauddhas, the Saugatas, for upholding a belief in the very man, the self as by nature *werdend*.

But before, not long before the beginning of this lapse, it was in the man's nature as *Werden*, that Gotama in his figure of the Way and Wayfaring, and in the real trend of his teaching, brought a buttress and an expansion to the reforming Brahman teaching preceding him. It showed the man actually through many lives becoming that who he potentially was. No word had he for potential, but neither had the Greek before Aristotle. *In the very words used in the First Utterance* the Sakyamuni is recorded as teaching that, whereas it is

¹ Majjhima Nikaya, Sta. 71.

untrue to say "all", and *a fortiori*, the man, "is, or is not", the middle Way is that he is—well, we only get here a monkish formula, wherein Werden, *bhava* has been as it were reluctantly left in. But if, for the pedant half-man editing, we substitute the real Man of the New Word speaking, we *must say*: "he is becoming".

So much he will have taught, and by it India, long after, remembered his teaching. Hence that which he will not possibly have taught was a worsening, a shrinkage, an impoverishment in the nature and possibilities of man. In his own way, and it was not another's way, he will have forwarded the ideal of (I use Radhakrishnan's term) the God-in-man, calling it Dhamma ("lovely in youth, middle age, at the end of life",—for so, I hold, the usual wording should be understood—) or Tat-uttarim, or Attha, or Pariyosana—how could a man more fitly name That Whom he was not yet fit thoroughly to know? But to teach that the man, that is, "everyman", who in the long Way of Werden would come to know That,—that this Everyman was not ultimately a real 'self': this, I say with utmost conviction, he cannot possibly have done.

So all but buried is his teaching, that to affirm this is all but hypothetical. But buried history, no less than all scientific reconstruction, needs hypotheses; why should we, in historical research alone, be unscientific? I have elsewhere (in my *Sakya*) likened research in the history of religions to the excavator, digging for some original city beneath superimposed ruined cities. Let us vary the figure and see our site as a sheet of water covering a submerged Atlantis, where here and there stands a reef, a rocky fragment still emergent. We hold that such reefs are older than the waters, older than the sand we see beneath, but are denuded of the land

once surrounding them. Applying the figure, we might say: denuded of their original context in our documents. And I give here one of the few passages which I deem, from the lack of appropriate context, of supporting emphasis, or from some unfitting feature in them, to be reefs of a sunken older teaching, which once had in it the emergent force of a New Word. I come across such fairly often; I may find a little archipelago of them before I have done. But today they are not reckoned to be older than the surrounding water.

(Here is, I think, one such reef. It occurs twice in the Four Nikayas or Agamas, in all but identically worded recensions; in Sutta 109 of the Majjhima, and 82 of the 22nd, Samyutta: the Khandha-Samyutta. A question is raised in a dialogue, recorded as taking place at a sabbath full-moon conference between Gotama and some disciples, in the Eastern Park of Savatthi. The dialogue is for the most part so worded as to dispose me to think, that it is a *later* "set piece"—a talk in which Gotama in his day never took part—framed to teach layman or novice the tenets come to be held orthodox, about the man conceived as knowable only in body and mind, yet with the earlier teaching (namely of the Second Utterance) still maintained, that he, the man, was not to be identified with either. We have the older phrase of "the beminded body" *savinnanako kayo* surviving with the later unfortunately devised category of "shape", or visible form (*rupa*), and four mental phases, all called "heaps" (*khandha*)¹. We have the early interest in causality, but deflected and shrunken to the one-sided monastic interest in it, viz., not as conditioned growth to be stimulated, but in a conditioned series of stages in "ill", to be stopped. We have the

1 In Commentaries equated with *rasi*.

Sankhyan features, not only of interest in mind as not the self, but of the mental illusion called "I-making". And we have also the stereotyped wording of the monastic outlook on the lure, the danger, the escape from the man's bodily and mental vehicle. All this makes quite excellent monkish catechism in that outlook. As the actual response a gifted, inspired individual, strongly individual man-of-the-New-Word would make to an individual questioner, they are impossible, unthinkable. Of the dummy here called Bhagava we should say with Shakespeare, were we not reading of a bookless world: this man "answers by the book". Too easily do readers, Buddhist and non-Buddhist, acquiesce in the pedant often figuring under the great name of Gotama in the Pitakas.

But now there is introduced a question of a different kind, not at all "by the book"; searching, vital, breaking away from the crude psychology of the Sankhya-vogue of the day, breaking away from the growing Sramana-vogue of the day: a question of human, of mondial import. I give it in Pali: *Atha kho annatarassa bhikkhuno evam cetaso parivitakko udapadi: Iti kira bho rupam anatta vedana . . . sanna . . . sankhara . . . vinnanam anatta; anattakatahi kammahi kam (v. l. katam') attanam phussissantiti?* (Then a certain monk pondered thus in mind: So, sir, you would say: neither body nor mind is the self: what sort of self will deeds done without (the) self affect?)

The great man is made out as divining this unnamed man's thought. And this is quite in order; it was a form of supernormal knowledge (*abhinna*), not unknown even today, which he could and did practise to render help as teacher. But he then proceeds to reply, not to the intelligent self-ques-

tioner, but to the company, first alluding to the unput question as one that might occur to some "futile man" (*moghapuriso*), and then not answering him whose thought he had divined in words of direct address, of positive up-building in faith, but in another "set piece" of formula! (Surely he will have said: Nay, my son, the body, the mind through which the deeds were done: these were indeed not the self (*anattani*); it is the self, the *purusa* who acted through them whom the results "will touch";

I say again, that for such a man, the reply put into his mouth is impossible, nay, unthinkable. But, given the changing conditions to which I have alluded, and given the peculiar way in which the records were handed down, then the modes of teaching fathered on the "Bhagava" and even this alleged reply become thinkable, become possible.

I may provoke the shoulder-shrugging comment: Thank you, but we have learnt to read critically. Have we not had our R. O. Franke? Have we not, speaking on his work, our Professor Schaefer's sage remarks? ¹ This is true and I am glad of it. The latter pointed out two alternatives for research in Sakya, or earliest Buddhism. The one was Franke's: a working to the sceptical conclusion, that valid evidential knowledge of the Sakyan mandate was impossible. But so far is this from being the generally adopted position among scholars, that I still come across the tags: "hat der Buddha gesagt"; "dit le Bouddha", appended to sayings more or less impossible, unthinkable,

1) Konigsberger Beitrage, 1929 :....."ja die Spateren haben die kirchliche Lehre, wie sie sich in Jahrhunderte langer Entwicklung herausgebildet hat, in die Verkundigung des Stifters hineinzuschiebengewusst". (Gedachtnisrede, H. H. SCHAEFER.)

in recent works by scholars of our day. The other alternative is the belief (or "hope") to attain, with "historical fact"—I like that phrase!—to a certain degree of historically objective fact. And this is what I am after, as elsewhere, so in these brief remarks.

The first way, in sweeping away the endlessly recurring baths of formulas and categories, sweeps away the precious babies of surviving bits of world-gospel with them. Or, to keep to my opening figure, sees but a waste of water where once was Atlantis, and overlooks the upstanding reefs.

But even the other way has its own dangers, if it go not thoroughly to work, but rest satisfied, that in a neat monkish quartett of "Erlosung" by way of "four truths" and a triple *Missgeburt* of *ania*, *dukkha*, *anatta*, also monkish, we have our lost Atlantis. This is to take the standards and opinions of Pitaka editors for the standards and religious teaching of the day of Gotama and his men. And this *is still done by nearly everyone*. It is to see the few reefs above in the superimposed sands beneath the waters. I come back to my particular reef.

By the way I did my immature best to apologize for the recorded reply to the unsaid question, in a little work called "Buddhism". (The editor of the series containing it would not let me call it anything more specifically suitable¹. I suggested it was a rebuke to the committed fallacy of "Plurium Interrogationum", as if a man were to say, to the question: Have you left off beating your wife? But I am a bachelor! Namely, that the hearers were to keep, in their arguments, to such certain data as they had:—*rupam anatta*, etc. Poor apology for a poorer reply! If we only get at the real Sakya,

we shall find it needs none of our excuses.

One little word in that monk's intelligent self-communing it is, which reveals a point of rock yet unsubmerged: the word "*bho*". Has any reader asked himself, how it came there?

When I asked a Singhalese student this he promptly replied: "He was just addressing himself." Now in the first place, nothing is more unvarying, in Pali prose, than the appellative used with almost every remark made by one man to another,—and very wearisome reading it makes. In the second place, nothing, in that prose, is more usual, than for an occurring idea, an Einfall, to be worded in direct idiom. Much rarer is it to find the indirect method: e.g. "it occurred to him, that, given *x*, *y*, *z*, he might say or do *a*, *b*, *c*..." But I have yet to find a passage, where a man, thinking as if speaking to himself, uses an appellative. I have consulted scores of instances in the Nikayas without success. Even if the present case be not unique, a parallel instance might prove to be another "reef". I wish it could be found. But I contend, that for a man self-communing to call himself anything, or by any title whatever is not the Pitaka diction. Nor would the editorial stylists, were we dealing here with a passage compiled to make up a catechism, have made the monk say *bho*. He would be shown saying *avuso*, or *ambho purisa*, or *samma*, or *tata*. He would not have been made to say "Sir!" Or if he were in thought addressing the Master, he would use *bhante*.

What is this little word trying to tell our *historischem Takt*?

And as to that, why in the world have translators ignored it¹? What *traditori* can *traduttori* be! Clearly they have not realised how irregular is its

1. From University Library, London, 1912.

1. E. g. Neumann & Chalmers & myself.

appearance. Where, I wonder, would Franke have brought it in, in his funny theory of Cullavagga Councils as lessons in monk-etiquette, which I translated—bless my soul!—23 years ago for the JPTS? He too has overlooked it—he would surely have mentioned it—it would have been an interesting little bone to worry over. Nor would he have come to my conclusion.

This is what *bho* taken with its context (but eliminating the *skandha* gloss) tells me :

I seem to hear one of those Sons of the Sakya telling me about it. He is saying : We used to have men asking us, whether it was possible to know the man (*purusa*) save in body and mind? They would say : "What then is the man if he be not body and mind?" We would then say to these : "When body and mind, Sir, disperse at death and the results of what has been done in them are rated at the tribunal just after death—in which you too believe—who will be rewarded or punished for them? The *dispersed* body and mind will not be held answerable for them. The *new* body and mind are innocent. The *man alone* is answerable, is responsible"—ah! we had no words for it; we had to say "will touch him".

Here we have the *bho* in its proper ordinary usage. The Sakyan teacher is addressing one of the laity, or one not of his own Order, just as we find Sakyan monks or Gotama addressed by Katriyas or Brahmans : *bho Ananda*, *bho Gotama*. We do not, it is true, find monk or Gotama addressing laymen with similar courtesy; they are addressed either as *brahmana*, *kumara*, *manava*, *gahapati*, or simply by their name. This does not of necessity weaken my case, in which I see the Sakyan using the politer *bho* to men not of his Order. The self-esteem of

the Sangha will have greatly increased as the monk-vocation spread in numbers and prestige, and it may well be, that the *bho*, which a Sarputta would have used in converse with laymen or Paribbajakas, had given way to blunter or more condescending modes of address. And as to the presence of the "man" at the tribunal, we know how sharply emphatic is the wording in the Devaduta Suttas on the individual arraigned : *ambho purisa!* and the *thou* and the *by thee* in the assigning responsibility for the deeds.

Now this challenging question will have been handed down as a very important, very pertinent, very serviceable Mantra in the quiver of the early Sakyan missionizers; as a rune not to be dropped out; as a saying repeated, *without varying versions*, at the great Patna revision of all repeated sayings. But either the *contexts* varied, or had been lost. For whereas the Mantra was in fixed wording, the teacher would use, for the context, *his own words*. Gradually the layman's doubts about the man being "get-at-able" (*upalabhati*) save in body and mind had to spread to the Sakyan Order itself. And in the great dressing up of the Sayings that will have gone on then, or before largely at Savatthi and after, by busy editors, whose outlook was profoundly modified from that of the Founder and his coworkers, we can see the question, once used as a challenge to sceptical lay-inquirers, converted—*perverted*—into the heterodox thought of a man pronounced to be a *moghapurisa!* The question which Gotama would have used to drive in the reality of the man, the self, has come to be as a nail he is made—O the tragic shame of it!—to drive into the coffin of that man's invisible spiritual reality. The irony of history can no further go!

LIBRARY RELIGION

K. S. Srikantan, M.A., F.R.E.S. (Lond.)

IF salvation is the right aim of religion, then the Library Movement has every right to be called a religion—for on it depends the intellectual salvation—the salvation of the young and the old—nay—even the political salvation of India. Knowledge is incomplete without a library and money spent on schools is a waste if a corresponding amount is not spent on attempts to preserve and improve what has been learnt in the schools. Is it not madness to spend money on a building if it is not to be preserved? Yet, that is what is going on in India—to deny books to those that have a yearning for knowledge is as great a sin as to deny water to those who are thirsty. “To educate people and then not to provide them tools to work with, is obviously a blunder, if not a crime.” (St. Loe Strachy). If the latter results in physical death, the former means intellectual starvation. Such a sin is being committed every day in this home of many religions. Hundreds of her educated sons are seen wandering aimlessly without having facilities for developing their studies. The misery of the unemployed is particularly acute in India. Fresh from the college, most of these have a craving for more knowledge—and to their disappointment find there is absolutely no opportunity to extend it. It is this utter lack of opportunities for expanding one's culture that prompts every one to be too keen on a job resulting very often in putting round men in square holes. A science graduate finds that one year after his collegiate education is enough to make him no better than an ordinary passer-by. He has no

alternative but to forget everything, and when he happens to be appointed, he often goes back to his elementary text books to refresh his memory. Is this not a criminal waste? Who could assess the probable increase of India's national wealth if every one of these young men had opportunities of doing research work in the libraries? The recent financial crisis in England has created a keen desire in the people to know something about the currency question. What institutions are there in the rural parts to quench their thirst for knowledge? Some of the city libraries even do not have the elementary books on currency. The misery of the unemployed becomes all the more acute when they are taunted by our ignorant countrymen for giving up study absolutely after college days. Alas, how can they study if there are not facilities—how can they work in a vacuum? In the tragic moments of life, when we feel ourselves to be poor and orphaned, the majesty of the library makes us forget all this in our search for greater glory.

India has been the home of great and noble religions. It is hoped she would soon embrace this new religion which is now making meteoric progress everywhere. It is certainly gratifying to note that one of her daughters has already begun to practise this religion. Thanks to the enthusiasm of the enlightened ruler of Baroda the seeds of the movement have been well sown in Baroda and the tremendous progress of the movement only shows that the ruler was simply inspired. Laudable indeed are the attempts made by the

Madras Library Association to spread this library cult. It is however sickening to see the step-motherly consideration that is being given to it by the people.

The claim of the library is second to none. The real object of the movement, like every religion, is to enable men and women to realise the possibilities of life—to carry culture into the organic life of society and mould efficient future citizens. The word 'library' means today what it never meant before. It is no longer the guarded enclosure of a few selfish scholars and the librarian is no longer a policeman. Bureaucratic stiffness and over-cautious conservatism have had their days. It is now an institution having the most useful books for the people living in and near the locality, having its door wide open at all hours, admitting and catering alike to the needs of the child and the adult, attending with all diligence to the needs of the scholar as well as the casual reader, to the artisan as well as the merchant. Their attempts are not confined to providing books that will suit the taste of every reader, but they try to gradually and imperceptibly improve the taste indeed. It is the haven of intellectual recreation, references, study and research. One of the fundamental principles of library service today is that a book should be found for every reader and a reader for every book.

Once the Library Movement is recognised as a religion it is needless to point out that the 'library attitude' should be planted in the child. Mere worship would not do. It is really strange that while books are worshipped in India, they are used properly in America, just as cows which are worshipped here yield enough milk only in Denmark. America is the home of the

library movement. Like a true home, it has realised the importance of children in the country's future. Every attempt is made to leave children into the Library. Story hours, magic lanterns, lectures, popular games and coloured pictures and several others await the children's arrival. A Children's Library occupies a position midway between the school and the home—it is the school without its discipline and the home without its indulgence. The crowning achievement of hers is the creation of the library for the blind. No activity of the library is more praiseworthy than that which seeks to give recreation and enlightenment to the blind. Books in embossed type which can be read by the sense of touch are kept in a separate apartment and handled by the blind with absolute freedom.

Efficient libraries are a nation's greatest asset, and the strength and weakness of a library indicates also the strength and weakness of the constitution. A closed library has no place in a true democracy, and to close the shelves in the face of the readers is an insult to the people and only fosters suspicion in the mind of all. In India, the storehouse idea has not yet left us; the doors of the library are still being reluctantly opened. Library freedom is as important to the brain as religious freedom to the soul.

The success of the movement depends more upon the people than upon the Government. In these days of retrenchment, it would be folly to expect much from the Government. It is the well-to-do among us who have to help the movement. In America, no form of public activity has received larger gifts from individual benefactors than the library. According to the official bulletin of the American

Library Association, the total of gifts and bequests in money to American libraries was more than 3 1/3 million dollars in one year. *i. e.*, in the year 1911. India has always been known for her hospitality for things new and charity for things old. Princely fortunes are being devoted to multiplication of colleges and universities and building of temples. We are not asking too much when we observe that half this amount would be enough to make the library a living force in Indian

society. If a Universal Religion is possible, then, the library will surely be the Universal Temple. A democracy without mass education is impossible and a mass education without libraries is unthinkable.

A true library is something more than a religion; it is a "Dispensary of the soul," an intellectual play-ground for children, an information bureau for the adults, a laboratory for the research scholars and a home of consolation for the unemployed.

A UNIVERSAL MESSAGE

By Dewan Bahadur P. Sitaramayya, M. A.

One God, one Religion and one Family of Children

SRI Ramakrishna stands as an original proclaimer of a unique truth. His contribution to the thought of the world is his express declaration of the fundamental unity of all accepted religions. His exposition is to us a logical deduction from the Vedantic doctrine fortified by his realisation of the Truth. The universe is a manifestation of the Shakti, of the One as the many. In His pleasure the One has made this world the stage on which He is pleased to act. The many separate embodied souls on earth are in actual spiritual brotherhood. So are the angels equally His vehicles to do His work in all the worlds. The sole purpose of man's earthly existence is to help the apparently separated souls to realise this fact of real unity by spiritual experience. One God—call Him Para-brahman, Paramatman, Iswara, Vishnu, Krishna, Rama, Siva, Shakti, Allah, Christ; call Him, the Nameless without the name, by the thousands of names you may choose—He is the One and One alone, the Eternal Satchid-

anandam. Every immortal soul in this world of His is most intimately connected with Him and must reach Him, know Him and see Him in Spirit; for God is spirit and man is spirit. The son of man *must* know that he is the son of God. All men and women are sons and daughters of God. In this state of conditioned existence the human soul—the Jeevatman—which has forgotten that fact, does not at first realise its kinship with the Paramatman, its oneness with the One, its fundamental at-one-ment with Him. To whatever race a person may belong, in whatever clime he may be born, in whatever environment he may be placed, in whatever position on the great ladder of humanity he may stand, with whatever physical, mental, moral and spiritual capacity that person may be endowed, every one of these persons is like a line radiating from Him as the centre and lying within the ambit of His circumference, irrespective of the colour of the skin, or the caste or creed or faith or religion in which she or he may have found a body. All are brothers in spirit, sons of one Father, or Mother or Father-Mother. There

are elder brothers, younger brothers, some prodigal sons getting nearer the Father's home, some who have entered it and are always with Him in His embrace but many many stray brothers at different points in different sets—one set behind another—on the Pilgrim's Road, who know not that they have a Father at all or a Home at all in His bosom as they are still engaged in exploring the transient glories and pleasures of the Father's garden in this world of colour, light and life, in which they have been permitted to roam as they please to learn all that it can teach. The Divine Mother is ever waiting with the open door. She is *within* the heart of man though he knows it not. In myriad ways the children are taught to learn the life of opposites, the life of pain or pleasure. They are taking up some toys, getting tired of them, seizing new ones, throwing aside the old ones, all the while forgetting that they should seek their way back to the home they left and cease their wanderings. They are trying to count the number of mangoes on each tree, the number of trees in the garden, instead of going straight to the gardenor, asking him for mango fruits and eating them—to use the graphic language of the Master. Many children do not hear the Mother's call. Prophets, saints and sages may come and go in vain for the many whose ears will not hear and whose eyes will not see. Even the Divine may incarnate to remind the children of their glorious inheritance. This process is eternal, being the Leela or play of the Divine Actor. A poet in an inspired moment prayed to

The Father of All

In every age, in every clime adored,

By saint, by savage and by sage

Jehovah, Jove or Lord.

(Pope's Universal Prayer)

Another poet (Tennyson) dreamed and

wrote of the great catholic-minded Akbar dreaming of building a temple with open doors all round for the children of all faiths. Over nineteen centuries ago the Lord Christ preached His message of the love of God, not to the Jews alone but for the benefit of all the foreign Gentiles, and his apostles and their followers have carried His message to the Gentiles far and wide. The Holy Prophet Muhammad preached, not only to the Arabians but also to the world beyond, of only one God and of the brotherhood of all those who believed in Him. But none had before the Master's time expressly declared that all religions come from one God through His chosen messengers at times and places chosen in His pleasure, when any part of the world needs a warning, and humanity requires a brake on its downward rush to spiritual ruin.

It was reserved for the Paramahansa to proclaim that all religions are different ways leading to one goal, the home of the Heavenly Father; that God never sends false preachers to mislead His children anywhere in this world, that the essence of all religions is the same though buried deep under heaps of man-made superstition due to ignorance, man-made confusion due to his intellectual pride and man-caused degradation due to his uncontrolled carnal desires and selfish worldly temperament; that the essence of all religions is Bhakti or devotion, that this love of God is the only way to God; that Bhakti leads to the knowledge of God and vice versa; that all the myriads of human souls, the Jivatmas, are destined through His grace to realise Him, the Paramatman, by continuous, sustained and purified effort through the paths of self-control, self-reverence and self-knowledge, by pursuing whichever

path that may be appropriate to their diverse mental and spiritual capacity ; and that the Bhakti-marga is, however, pre-eminently appropriate to this spiritually degenerate age of human conditions. Each soul will realise the Divine in the form it gives to the Formless. God will be pleased to appear to each soul in the form in which He has been conceived by His devotee. The formless and nameless has inevitably to become human with a form and name to the spiritual vision of man, as the Infinite cannot be apprehended by the finite. The Infinite Love, the Loving Mother Divine, will be everything to every one of Her children as everyone yearns to see Her, to know Her, and to speak to Her in the form of glory that He has given Her. All the stupidities said of outward idolatry in defiance of the need of the weak human mind to shape its conception of the Divine in some form or another vanish. Some minds, like that of the child which gives all its affection to its favourite doll of the time till it gets a new doll to pour its love on, can at the beginning use only material idols as the means of meditation. They actually worship only the Spirit through these man-made shapes which, they know, do not and cannot actually represent the infinite unseen God. No man is so foolish as to identify a photograph with the known original though at the same time he will make a fetish of the same picture and honour it in all sincerity only because it is to him a faint reminder and poor presentment of the warm flesh and blood of the known beloved child, parent, friend, wife, husband or teacher. No man can think of the unseen and unknown God without giving Him a form best adapted to his mental and spiritual condition at any stage of its progress. These mental idols are only aids to concentration.

Even these forms will be ever changing with the growth of the mind's purity and consequent knowledge till at last the purified soul, which has completely mastered the body, mind, heart and intellect, sees with the clearest vision in Spirit, the One Spirit from which it has come. None can put into human language what is seen at any stage by any soul in its upward march to its goal and what is experienced or realised. Each soul's experience is intensely personal. During its progress it is like the five blind men of the fable describing the elephant by one of its limbs till a man who had seen the whole animal with his eyes told them how they had all only seen parts of the whole. When even the commonest sensual experience of colour, taste, touch or smell, when the experience of any emotion of joy or grief or anger or peace can neither be described nor its nature faithfully conveyed to another except by personal experience, it is not difficult to realise that the experiences of the soul in the region within and beyond the body, mind or intellect can never be described in human language but should only be felt or experienced for itself by each distinct soul. As the purified inner eye progressively expands or the inner window opens wider and wider, the heavenly light is seen brighter and brighter. The soul ever pursues the heavenly light that leads it on and goes closer and closer to it in its all-attentive and other-forgetting flight. The aids to concentration, the shifting forms and changing experiences of a soul with ever-widening vision in its climb over the ladder leading it upwards and upwards, cannot be the same for all the souls that are caught, cribbed and confined in varying myriad conditions. The clearest vision is the highest experience of God-vision in

speechless wonder, beyond thought and intellect, and immersion in unspeakable Bliss. Beyond is the unmanifested. All ways lead to God. All men can see God at last. The path of Bhakti is the most suitable for this age for all the world. All religions lead to God. Sincere Bhakti from any soul reaches Him and perfect faith puts man in tune with the All-Perfect Infinite. This is the Master's special message, a message which is bound to revolutionise the spirit of the world which has till now divided Heaven into specially mandated territories with doorways, locks, keys and armed gatekeepers on the pattern of the partitioned continents, separated nationalities and appropriated sources of wealth on earth below.

*Realisation—the Sanction for this
Message*

What is the authority of the Master to startle this sleeping, divided world with the mighty thunder of a message of union? It was his realisation gained by practical experience in all the known spiritual paths that made him declare this message so boldly. He saw every Bhakta's soul bound to the same centre travelling along different radii though starting from different points in the world's circumference, breaking down obstacle after obstacle of carnality and growing brighter and brighter in purity as it passed from strength to strength by the grace of God, nearer and nearer to the centre. This he knew by his spiritual experience and on this authority he proclaimed this message. If not, was it a stroke of political diplomacy? Was it the tactics of ambition to be admitted into the circle of earthly fame? Was it self-delusion? Was it lunacy? Was it avarice or pride that made him say so? The spirit of the message is in keeping with the

spirit of the divine messenger and exactly what the world needs in this age. The Master's life is an open book. Could this man without guile, the man who reflected his Divine Mother's purity in his own acts, thoughts and deeds, could this Godman have said anything more worthy of him? Let those having faith in the good and the true answer. Let adopts like him in spiritual science answer. There is little doubt that he was an exemplar of what he taught and a witness to what he saw. He proclaimed the harmony of all religions and the peace of all religions as being based on a spiritual fact and not as the very agreeable ideal of a very devotional and dreamy enthusiast.

To convince men of their great folly and of their pride of self-satisfaction as the favoured elect of God, the Paramahansa trod the Christian way, the Islamic way, the Shakta way, the way of Sri Radha to Sri Krishna, the way of Hanuman to Sri Rama, the way to Shri Siva, the way of Narada, Suka, and Chaitanya, realised that all these ways lead to the Bhakta from the material idol of God up to the one glorious Godhead of all persons, which he called the Divine Mother—as the love of an all-trusting child to its all-loving mother most appealed to his spirit as the one symbol of truth—and proclaimed that all the ways of all religions lead to the one Nameless and Formless, with a thousand names and forms given by man before his purified supreme vision leaves his naked soul in the great Silence of the Eternal Bliss (Anandam).

*The Significance of this World
Message*

Let us try to appreciate the probable effects of this message and the appropriateness of its time and

place in view of the general features of the existing conditions of the great religions of the world. In India the religions of Christ, Muhammad, Zarathushtra, Sri Krishna, Siva, Sri Durga or Kali, of Guru Govind, the Jina and the Buddha are represented. It is a miniature world for the experiment of teaching the people the need for a brotherly understanding of each faith by the rest and toleration with reverence for the neighbour's faith with reverence for one's own. Toleration which is very often the mask worn by the proud, ignorant and loveless contempt of antipathy is a gross outrage on and a mockery of divine love. The existing attitude of religions towards one another is neither commendable nor agreeable. Each religion is divided into sects and sub-sects. Each religion, if not sect, has its own special heaven and has, judging by the conduct of its followers, charitably consigned the others to a different region where the temperature is too warm to be comfortable. In philosophy and religion, number one is a symbol of the One Great God who has no second. On earth, however, man as number one claims the first place for himself in his pride and forces his other brother to the last place to learn a humility which he has himself never felt or known. "My faith, my way, my holy water, tooth or toe and my heaven are the only realities. The others are false. The image I worship is not an idol, the other man's image is one. My prayer is the only true prayer that will reach God and not the other man's. My music in worship must go on even if it disturbs the restrained music of the other man's silent prayer. My worship of God without an outward form is the right one. The other man's idol should be burnt or pounded into road metal or used as a stepping stone to my

pleasure-house. My religion is true because I have won in the war—and increased my trade and commerce. The other man's well-being is going down and ought to go down as he does not believe in my religion." All this is said by man in the name of God. To the genuine Bhakta with his deep humility of knowledge, this is the great tragedy of humanity. Where is the room for God, when the first personal pronoun looms large and overshadows the throne of God? It looks like the children of the family violently fighting one another in bitterness, each maintaining that the father or mother is exclusively one child's and not of any other child of the family. It is like a house divided against itself, each man's hand being against the brothers of his own or of a different faith. In the name of God a priest in one country sends his men out to kill the brethren in the other country where another soldier-priest of God is also sending his men out in the name of God to kill the foreigners. In the name of God what sinful selfish havoc has been committed and is being committed by man against his brother man under cover of his religion, his commerce and his country's good?

Religion grossly misunderstood has been the mother of all evils, social, political and economic, and has in the name of Heaven dethroned the loving God. If the Christian, the Islamite, the Buddhist, the Sikh, the Jain, the Parsee, the Shakta, the Saivite and the Vaishnavite should begin to realise that there is only one merciful God without name and form who has been given different names and different forms by His many children who have been all over the world groping to grasp the Infinity that they seek to love in their childish way; that there is only one love for all his children; that there is only one way of

devotion or Bhakti through fellow service by which He can be approached, and His grace won; that His grace will come more and more in abundance on each soul when each mind and heart gets more and more purged of its impurity and each soul thirsts more and more for His love,—would not, in our own country, for instance, cow killing be prevented without man killing? would not the noise of hautboys and tom-toms and drums cease and make room for the restrained music of another man's silent prayers? would not the Brahmin and the non-Brahmin, the high-caste man and low-caste man with greater humility, less pride of birth and more self-respect of the genuine sort behave towards one another in sympathy as members on one social body having separate limbs, each with its allotted work and character, discharging its subsidiary duties in co-operation with each other to subserve the end of the good of all castes, and by such service cure the diseases due to hateful social misunderstanding and bitter antagonisms? would not the high-born purse-proud, power-holding capitalist and the sweating, patient labourer cease to destroy each other in the foolish hope of ushering a new social order which will change earth to heaven at one bound? would not the townsman and citizen be less proud in self-admiration and be more useful and the villager more contented when he sees that he is being bled less and when he knows that more fruitful labour is being done by both together for their common good? would not in short all social, economic and political evils got dissolved by the powerful spirit of sympathy and mutual service? Would not this new spirit help every country to be in harmony within its borders and beyond? Would not the world be a federation of all nations in which each nation, each

race, each community, each country would be filled with men having one community of interest, and would not each people develop their own genius, grow to their full height and contribute their own fragrant flower as an offering to make a flower garland round the neck of the Father-Mother of all? Only when this faith in God develops itself into loving service of fellowman irrespective of his colour or creed, will all the frightful spectres of nationalism, socialism, communism and other isms be charmed into extinction and living humanism hold the field by right of its service in brotherly love, which is but the other side of the shield of Divine Grace.

It is God's pleasure to reveal a part of Himself to the world in His own time and place and through His own elected messengers to suit the finite understanding of man at any one time. Revelation is an eternal process as God the Infinite cannot be fully comprehended. It is man's ignorance and arrogance that makes him sure of the mind of God and callously condemn the other ways than his own, which God has from age to age shown to His children gone astray so that they should never be left forlorn in finding their way back to His Home. It is man—narrow-minded man—that has locked God within the brass clasps on binding-boards of his own book of scripture, made Him keeper of his particular heaven and the manager of his special bank of merit. It is man without humility that declines to recognise the letters of His love alphabet that God has engraved on the tablets of other men's hearts in other times and places and languages. The sooner these facts are duly appreciated by the heart of man the sooner will begin the times when the Christians will work back to the Christ as He

spoke and did and lived when His blessed feet trod the soil of Palestine; when the Islamites will drop the sword of the first days of their enlightenment and begin to work with the love of Allah which the Holy Prophet knew and preached; when the Saivites will forget their foolish hate of Vishnu and Vaishnavites their irreverence to Siva, both realising that Siva and Vishnu are two of the many names of the Divine in different aspects; when the Shaktas will worship the Divine Shakti as Durga, Kali, Parvati or Lakshmi, without denying the power and love of God conceived in other ways; when the Buddhists and Jains will act in a spirit of Maitri and

Ahimsa (sympathy and harmlessness) without looking down in contempt at what they regard as the delusions of the other religionists; and when all the various religionists will realise that they are all working in allotted parts of the Father's own Garden with the one ambition of making the whole Garden glow with the glory, beauty and splendour of His love for all. All shall have to realise that starting, as they do, with love-full hearts from apparently different stand-points, all souls will, by love-full service to fallen souls, at the end of their pilgrimage find their way through His grace or Kripa to rest and peace in their common Father's Home—the Home of the Satohidanandam.

VEDANTA AND MODERN IDEALISM

By Sheonarayan Lal Srivastava, B.A.

The second half of the nineteenth century witnessed a fierce conflict between science and religion, between the innate religious craving of the human mind and the tendency to explain all things by mechanical principles, born of the scientific spirit. Science, by declaring that the Universe was governed throughout by inexorable laws, kept no room in it for the hand of Providence. Nor were the prevailing systems of philosophy at this time in Great Britain—Empiricism and Intuitionism—adequate to the task of reconciling the conflicting claims of science and religion. People were in a desperate search after a system of philosophy that would remain faithful to the findings of science as well as quench the spiritual thirst of man. The system of Hegel, first made intelligible to the British thinkers by James Hutchinson Stirling by the publication of his epoch-making book "The

Secret of Hegel," promised the fulfilment of this demand.

The understanding of Hegel brought into being a new school of thinkers, known by the name of the 'Neo-Hegelian School' whose idealism was a strong reaction against the godless naturalism of science. Thomas Hill, Green, Edward Caird, John Watson, Bernard Bosanquet, P. H. Brandley and others did much in creating an idealistic atmosphere by giving a spiritual interpretation of the universe.

It is not possible within the compass of this short article to enter into a detailed exposition of the system of philosophy of each of these great thinkers. We shall be content to give merely a gist of their thinking and endeavour to show that the idealism they set forth, though an admirable achievement, falls short of the highest philosophic truth.

The cardinal tenet of these idealists was to assert the existence of mind or spirit as indispensably necessary for explaining the natural phenomena. Nature is inexplicable without mind. Nature being an inclusive system of related objects necessarily presupposes the relationing and unifying agency of mind or consciousness, for a system of relations can only be apprehended by a mind ; and an object could not be referred to as belonging to a systematic world, if there were no unifying consciousness. The phenomenon of knowledge reveals the same unifying character of consciousness. Take the simplest case of perception. What is perception of an object but an aggregate of sensations referred to a unity of consciousness, a synthesis of the various sensible qualities of the object ? Knowledge, to borrow Kant's phrase, is "the synthetic unity of apperception."

Now, the finite human mind, they say, is subject to growth and development, gradually increasing in knowledge and understanding more and more of Reality. Human knowledge of Reality is incomplete and subject to a process of growth and development. It therefore presupposes an eternal mind or consciousness or God, whose knowledge of Reality is complete, to whose mind, knowledge in its infinity is manifest, and whose reproductions the finite human minds are. This Infinite Consciousness is the background and support of the finite centres of consciousness.

In short, apart from the unity of consciousness, to which the cosmos of inter-related objects can be referred to, the universe is inexplicable. Reality is subject-object. This is the truth which modern idealism has brought into boldest relief. It is a reaction, on the one hand, against materialism, which

asserted the existence of the material world, independently of mind ; and on the other, against the extremism of subjective idealism, which sought to explain Reality merely by the subjective processes of the mind, divorcing them from their objective contents without which they are meaningless. Subject and object do not exclude each other, but imply each other and are mutually correlated and complementary. Intelligence, apart from the intelligible world which it comprehends, is a mere abstraction of thought, and the intelligible world, apart from the principle of intelligence which comprehends it, is a baseless chimeria.

Modern Idealism does not stop here. It goes a step further. The duality of subject and object, the dual distinction of the knower and the known, are made to rest or inhere in a higher unity of consciousness, which comprehends and transcends them both. Let me quote a passage of Lord Haldane, which makes this abundantly clear. "Reality", he says "lies in the foundational character of knowledge and in the distinction between the perceiver and the perceived, knower and the known, as being distinctions, falling inside the entirety of that foundational character, inasmuch as they are made by and within knowledge itself."

Here we note an important characteristic feature of modern philosophy, and that is to regard the entire universe of objects, the cosmic manifold, together with the fundamental distinctions of subject and object, as resting on the ultimate ground of consciousness or Chit as our Vedantic philosophers call it.

Here we are brought to face an important issue concerning the place of man in the universe, the essential nature of his being and his final destiny. Man, in the light of modern

Idealism, as briefly indicated above, is a *finite centre of consciousness* rooted in Infinite Consciousness or God or the Absolute, and completely dependent on Him for his being. Man is spiritual no doubt, but finite. Here, the modern idealistic philosophers have failed to probe deep enough into the problem. Their study of the phenomenon of consciousness did not penetrate deeper. How can consciousness be finite? Can we put any limit to consciousness? No, for the consciousness of that limitation would necessarily exceed it. All limitation is *within* consciousness. *Consciousness in its very nature is infinite.* The Vedantic philosophers never failed to realise this. They characterised consciousness as *विशु* or infinite.

Vedanta holds that man is infinite. His finitude is only a covering आवरण of his infinite nature, a veiling of his ultimate reality. If man were merely finite, he would never be conscious of his finitude, for to be able to perceive the boundaries of a thing it is necessary to rise to a higher level from which one could look beyond them. Man is the Infinite Consciousness—"Tat Twam Asi."

The obvious reason for holding man to be a finite centre of consciousness seems to be that every man is conscious of his finitude. This is evidently a confusion of thought. 'The consciousness of finitude' is not the 'finitude of consciousness.' Consciousness in itself is transcendent to all 'states of consciousness' which are merely its empirical contents, and which it illu-

mines. It is the ultimate source of light on which all empirical states depend for their illumination. As the Upanishad says : 'तमेव भान्तं अनुभाति सर्वं, तस्य भासा सर्वमिदं विभाति ।

According to Vedanta, then, my consciousness of myself as a finite being is only the consciousness of my empirical individuality, and not of the transcendental principle of consciousness, which I truly am. Man is finite empirically, and infinite transcendently. Man's realisation of his transcendental self is the realisation of himself as Infinite Existence (सत्) Infinite Consciousness (चित्) and the necessary accompaniment of these, Infinite Bliss (आनन्द). This is the promise that Vedanta holds for man. The uniqueness of Vedanta lies in declaring with utmost certitude that man *can* transcend his finitude and embrace Infinity. And herein alone lies the possibility of knowing the truth of the entire infinite universe, which is the quest of philosophy ; for, a merely finite being cannot know the truth of Infinity, unless he becomes one with the Infinite, and is able to comprehend the Whole in himself. Then alone can ignorance vanish, then alone can doubt vanish, as the Upanishad says :

‘ भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वं संशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥ ’

"When that Transcendental is realised, the knot of the heart is cut asunder, all doubts cease, and Karmas loose their hold on man."

MITHRAISM

By Prof. M. A. Shustery

(Continued from last issue)

Monuments and Inscriptions

These are the only sources of correct information about Mithraism. They are found in large numbers all over Europe and a few of them are seen in Asia Minor (for details see *Texts et Monuments, Figures Relatifs and Mysteries de Mithra*, by Franz Cumont). According to a Zoroastrian work entitled "Bundahish", when the primeval ox was killed fifty-five species of grain and twelve species of medicinal plant grow out of its body and the vine from its blood. Its seed was taken up to the moon and caused the birth of animals. This myth is the central figure of all Mithraic Monuments. Mithra is personified as a handsome youth wearing the Phrygian cap, kneeling on the back of the bull, with one hand seizing its nostrils so as to force its head back, and with the other hand piercing its sides with his poniard. This figure is prominent but there are others of the following descriptions :—

- (1) Mithra taking the bull to his cave.
- (2) Mithra riding or pursuing the bull.
- (3) Other figures represented during the bull slaughter are : the sun looking upon the sacrifice ; dog and snake attempting to suck the blood ; scorpion and ant trying to absorb the seed ; and crow flying or sitting. In some monuments a lion is added. The sun is placed on the right side of the moon.
- (4) Kronos (Zarvan Akerena) or infinite time is shown in the figure as a man with lion's head, holding the two keys of heaven, and sometimes in

human form by the side of a lion. He is encircled by a serpent. (5) Mithra rising from a rock naked, as a youth. (6) Mithra coming out of a tree. (7) Mithra discharging his arrow against a rock from which water flows out. (8) Mithra's fight with the sun god. (9) The sun god kneeling before Mithra, who places a crown on his head. (10) Alliance of Mithra and the sun god. (11) Mithra driving the sun's chariot across the ocean. (12) Banquet of Mithra and the sun god. (13) Mithra with smaller figures, one with raised and the other with lowered torch, representing day and night or sunrise and sunset. (14) Unification of heaven and earth is shown by Atlas supporting the globe. (15) Vazra (thunderbolt symbol of authority) presented to Mithra. (16) Ahuramazda fighting with Angra Mainyu. (17) Second birth of Mithra. (18) Mithra plucking fruits and leaves from a fig tree. (19) Wind blowing upon the infant Mithra. (20) Bull in a small boat, also under a roof about to be set on fire along with two other figures. (21) Mithra carrying the bull on his shoulder. (22) Sun and Mithra clasping hands. (23) Mithra riding on a running horse with a drawn bow.

Among Mithraic inscriptions the most important is the one made by Antiochus I (B. C. 69—38) of Commagene, who traced his descent from Darius the Great, and in imitation of his great ancestor, has left an inscription at Nimrud Dagh. In this inscription, as in that of Behistun, there are figures as well as a brief description of faith.

There are five human figures, with lion and eagle on the right and left. Ahuramazda is seated in the middle, Mithra and Verathraghna on his right, and King Antiochus and his Froyashi on his left. Like Darius he introduces himself and praises his religion, saying: "Religion is the cause of all fortune, success and joy, and most abiding of all goodness. I regard purity of character as the best warder of my kingdom. All that is holy is light, and heavy is evil. I have set up this monument on a high place to be near to heaven, so that after the end of my material existence, I may ascend to the throne of Zeus Auromaddas and sleep in the infinite time which will bring others in my place as kings". Further, he says that he has set up images of gods Appollo-Mithras, Artagnos, of himself and of his counterpart Froyashi, who stood as his supporter in his kingly endeavours. The last sentence shows that he believed in his Froyashi as visible and as a helper to him. In some respects the Nimrud Dagh inscription bears resemblance to the Behistun inscription of Darius, where the latter represents himself as a just and pious man, for instance in the following lines :

"I was not wicked, nor was I a liar, nor tyrant, neither myself nor my family. I ruled according to righteousness."

Astrology and Astronomy

With the exception of Zoroastrianism all Iranian religious movements had a brilliant start but an abrupt end. The reason was their readiness to adapt themselves and yield to external pressure. Such was the case with the Mithraists who wanted to please all and so could not please any, and with Manichaeism and the latest Iranian movement, Bahá'ism. This elastic

tendency and inclination to adaptability weakens the attachment to one's original conviction. In pleasing others one is lost oneself. Herodotus says, "The Persians adopt foreign customs most readily of all men. Accounting the Median dress more comely than their own, they wear it, and so also Egyptian breastplates. When they hear of luxuries from any quarter, they indulge therein." When they came in contact with the Babylonian materialists they accepted image worship and studied astronomy and astrology. Their old Gathic teaching might have remained sacred in theory, but in practice Syrian and Babylonian usage was prevalent. According to Herodotus, the Iranians believed Mithra as middle, between Ahuramazda the God of light and Ahriman the demon of darkness, and so called him mediator. When this mediator became all-important, other planets regained their old popularity of the pre-Zoroastrian period, and found a high place in Mithraic pantheism. In some monuments Mithra is represented as surrounded by his twelve apostles or signs of the zodiac. Each planet had a symbolic figure of its own. Therefore Zoroastrianism in the form of Mithraism was a combination of old Iranian nature worship, Zoroastrian doctrine, Babylonian star worship, Phrygian and Egyptian cults of the Great Mother and the philosophy of the Greeks. Astronomical interpretation embraced such figures as lion, raven, cup, dog and scorpion. The heavens were divided into seven spheres, each with a planet. Over these was the region of stars. Each heaven had a gate guarded by an angel of Ahuramazda. When the soul descended it had to lose a portion of light of heaven and become polluted by certain material aspects, and on ascending, it was released in reverse order from its

material impurities. For instance, on reaching the first heaven in Moon, a man is to leave his vital and nutritive energy. In Mercury are left desires, in Venus wicked appetites, in Sun intellectual capacities, in Mars love of military glory, in Jupiter ambition, in Saturn the tendency towards physical progress. Thus becoming free from the world, the soul can reach the highest heaven, the *Gronmana* of the *Avesta*.

*Comparison and Contrast between
Mithraism and Christianity*

There is such close resemblance between Mithraism and Christianity that many have believed the latter to be only a new form of the former, Christ being Mithra, and the twelve apostles the twelve signs of the zodiac. No doubt the resemblance is very close. They are different only in language and names. But we must bear in mind that Mithraism was an offshoot of Zoroastrianism and Christianity of Judaism. Christianity adopted from Mithraism all that it found agreeable to itself, and became the great rival of Mithraic faith. The following are parallels between Christianity and Mithraism :

(1) The followers of both formed secret assemblies for worship. (2) Both seek purification by baptism. (3) Sunday, a clear compound showing the day sacred to the sun, which was held sacred by the Mithraists, was adopted by the Christians. (4) The 25th of December, a great Mithraic feast, was made a Christian festival about the 4th Century A. D. (5) Both regarded asceticism as meritorious. (6) Both believed in renunciation of the world and self-control. (7) Both had the same conception of the world and the destiny of man. (8) Both similarly believed in hell and heaven. (9) Both Mithra and Christ were believed to be the judges of the dead.

(10) Both believed in a world deluge. (11) Both believed in the immortality of the soul. (12) Mithra was born of a virgin mother rock and Christ of the Virgin Mary. (13) Mithra carried the lamb on his shoulder and so did Christ. (14) Both were believed by their followers to be mediators, but the Christians try to distinguish the position of Christ as such from the position of the other. (15) In both religions men and women often took the vow of celibacy. (16) Both had high moral codes, but the Mithraic was much more severe and more difficult to obey. (17) Charity was encouraged by Christians but there was no alms giving among Mithraists. They hated beggary, but approved help and co-operation. (18) Both employed libation, music, bells and candles in the service, and chanted hymns in praise of their respective deities. (19) Christ bears cross, but Mithra bears a sword (of the zodiac sign arms) resembling a cross. (20) Both Christ and Mithra have the last supper, communion of water, bread and wine, redemption, sacramentary grace, salvation, resurrection and everlasting life. (21) Like Christ, Mithra is buried and comes to life again and ascends to heaven. (22) Like the Christians the Mithraists performed the ceremony of the infant Mithra. The sun-worshippers of Egypt and Syria used to retire on the night of the 25th December into inner shines, from which at midnight they used to come out and cry "The Virgin has given birth to the sun," which then was represented by an image of an infant. (23) The Mithraists celebrated a feast, with lights, on the night of the 25th December, and in this Mithraic feast Christians also took part. Afterwards they adopted it for themselves.

Analogy with Judaism

(1) Moses strikes his rod on the mountain and water gushes out. In

the same manner Mithra shoots his arrow at the rock. Mithra slaughters a bull and causes the creation of all creatures, but according to the Kuran Moses sacrifices a cow and strikes parts of its body on a dead man, who regains life.

Analogy with Hinduism

Both to Mithraists and to Indian Aryans fire was sacred, but Indians, according to the Iranian view, defiled it by burning the corpse. Both Hindus and Iranians predicted a future Saviour. Both believed in the pollution, bondage and final emancipation of the human soul. Both the Vedantic and the Mithraic doctrines lead to a monotheistic and sometimes a pantheistic conception. In both rigid austerity, ablution and abstinence from certain kinds of food prevailed, but Mithraism took the positive and optimistic view of life, while Hinduism was inclined towards the negative and pessimistic side.

Analogy with the Sufis of Islam

The Mithraists believed Mithra to be a mediator between the creator and his creatures, and in the same way the Sufis regarded the essence or reality of Muhammad as the lowest descent of the Creator and the highest ascent of the creatures. He is the first cause, or first creation of God, from whose light the world manifested or became existent. Like the Mithraists the Sufis believed in the descent and ascent of the soul. Both Mithraists and Sufis assigned mystic significance to the number seven. Both aimed at uniting or harmonizing the various creeds. Both religions adapted themselves to their environment. Both were mystic forms of a universal practical religion. Both, owing to their cosmopolitan ideas, could not be shaped into an orthodox religion, and on the other

hand, having rituals and religious ceremonies, could not be counted as philosophical schools of thought. For both, caves were the favourite places of refuge. A Sufist ascetic (see Nizami's "Shirin-Khusroe") was called a "Kohbud," which word was a corrupted form of old Persian, "Kaufa Paiti," or master of the mountain. According to Muhammadan tradition, Jesus ascended and found place in the fourth heaven beside the sun.

Summary of Mithraism

Mithraism was the offshoot of Zoroastrianism as developed in West Iran and Asia Minor. It was imported to Europe where it underwent further modification, and made itself adapted to European conditions. Mithra was worshipped by the ancient Aryans, and his name is mentioned in the "Bughaz Koi" inscription dated about 1400 B.C. Mithra was the deity protecting kingly glory, and therefore he had special connection with the king and was invoked by him. Achaemenian kings such as Artaxerxes II and III made his worship popular all over their vast empire. When the Romans came as empire builders to Asia Minor, they enlisted many recruits, among whom were a large number of Mithraists, who crossed to Europe as mercenaries in the Roman army. Through these recruits and captives taken from Asia Minor and the Islands adjacent to its coast, Mithraism spread in Europe. Its rise in Europe began about 70 B.C. Its triumph was during the period of the Antonines. It lasted till 400 A.D. Owing to the conversion of strong Roman Emperors who, together with the Christian clergy, persecuted it, Mithraism lost its hold in Europe. It gradually disappeared in Asia Minor, and even in Persia, where Zoroastrianism had taken a new birth.

It reappeared with much modification in the form of Manichæism. At its zenith it reached Spain in the west, Bengal in the east, Britain in the north and Egypt in the south.

Causes of Failure

Like Bahæism of the twentieth century, Mithraism had the defect of inconsistency. Mithraists, scattered in different countries like the present Bahæis, made themselves adaptable to the conditions of the place. While Bahæis in Persia are nothing but a reformed sect of the old Shia, retaining much of old superstition and form of ritual, American and European Bahæis are members of an enlightened movement, seeking world peace and love and harmony between all nations and creeds. In Mithraism, as in Bahæism, there was little solidarity. They did not permit women fully to take part in all religious ceremonies. Christianity permitted asceticism but to a moderate extent, while Mithraic austerity was so severe that for ordinary minds it was unbearable. There was no branding of the forehead, bleeding, mystic death, etc., in Christianity, whereas a Mithraist had to undergo such trials for fifteen or even forty-eight days. The Mithraists' number of trials of grade was seven or even twelve, according to the number of the signs of the Zodiac. The first were called aërials, the devotees being named raven vulture, and ostrich; the second were terrestrial, those of soldier, lion and bull; the next were of fire, those of gryphon, horse and sun; and the last consisted of divine attributes, those of eagle, or father 'hawk' and Pater Patrum. These twelve stages of penance somewhat resembled the twelve forms of Indian Tapas. There was among Christians no such complicated spiritual training, which, though probably a good method of spiritual

attainment, yet could not attract ordinary people. The Bahæis of the twentieth century admit that truth is found in all religions. All creeds are true, and the Bahæis seek to create a feeling of this and bring harmony and love among the followers of various religions, while at the same time inviting people to become Bahæis. Thus then their position becomes weak, and their argument illogical. In the same manner the Mithraists of the fourth century B. C. strove to unite all gods and myths in one, in which they could not succeed. Christianity was preaching the doctrine of love, sacrifice, humility and charity which appealed to the human mind, but Mithraism taught the principle of duty, manliness, hardship and discipline, which was good in itself, but could not attract the masses. Christianity was fortunate in finding strong enthusiastic emperors for its support, who spread their faith and at the same time ruthlessly persecuted its opponents. To make the matter still worse, a new reform movement took place in Persia, and orthodox Zoroastrianism, the rival of Christianity in the East, found powerful supporters in the last Parthian and early Sassanian rulers. Thus Mithraism lost its hold both outside and at home. Mithraism had a mythical character which could be appreciated and entered into only by a few. It was sublime but complicated and dry, while Christianity had introduced the same truth with such modifications as were popular. The Christian God the Father and His human Son could be made more familiar than the Mithraic abstract Ahuramazda and the mythical Mithra with all sorts of symbolic figures. As has already been said, Mithraism was an essentially esoteric cult, and hence could not continue

for long as a universal creed. But its doctrine of sacrifice will remain for all time the highest human ideal and the most sublime truth. It is by sacrifice that the spiritual as well as the material world exists. If man neglects to sacrifice himself or in other words to

live for others, nature forces him to do so. The dualism of Zoroaster had been modified into the trinity of Mithraism. Between God and humanity there was Mithra or Nature, who taught human beings to live by sacrifice.

(Concluded)

SPIRITUAL GROWTH

By a Seeker after Truth

SELF-control and self-surrender are the essential conditions of Tapasya or true renunciation. The Tapaswin is full of humility, compassion and love of Truth. Though seemingly complex, man's nature is susceptible of revision and refinement by practice and concentration. A good deal depends upon the aspirant's mental vigour and voluntary adherence to Truth and Love as the essence and goal of life. With an enlightened mind and a loving heart, man is the noblest of creation, and can approach the Great Creator in dignity and generosity, but with a weak perverted mind he is about the meanest and the worst. Man, says Professor Vaswani, is an angel riding on an animal, but some of the great thinkers of the West wrote of man as little better than an animal. The Great War showed that their opinion was not quite wrong, but ever since the war, there have been attempts here and there to rise above the law of force and to replace it by the law of love. The world is ruled by the power of love. All the great sages of the world are so many pages from the Book of Divine Love which persists in Nature blossoming in trees, shining in the celestial bodies and striving in men to reach the Highest which is always higher than the known highest.

Various movements are forming themselves to call forth man's higher nature which is latent in him and to suppress his lower nature which is patent. Man is endowed with the sense of the beautiful, the great and grand, which distinguishes him from the rest of the creation, and the fact that he is not content with what he has already achieved but is always keen on something grander and eternal which persists for ever clearly shows that there is the sense of the infinite in him, which ever struggles for fuller expression. If this is not so, man's unwearied seeking and striving would be meaningless. Man's unrefined nature must be pruned, disciplined and diverted for higher purposes. The fear born of love of body and attachment to earthly objects must give place to fear of offending against the moral law of love, which is by far the greatest power wielded by the Gods and Godmen. When his lower nature is subdued and attuned to his higher nature, man's personality or personal magnetism becomes a potent power which can move the hearts of millions. At this stage, man becomes a superman when he is qualified to interpret divine power by the evidence of his rare attainments while yet in flesh and blood. The light of the Highest Self,

which is the Self of all, dawns on him. Thenceforth fear of death and physical torture cease to frighten him. In fact he appears to be blessed with the vision of the Highest Self which lives in the midst of death, of the changeless One which persists in the midst of changes, of the Truth which persists in the midst of untruth, of the Light which shines in the midst of darkness, of the Love which survives and persists in the midst of strife and hate. Having seen the Truth face to face, having felt the loving protection of Truth, he becomes a Jivanmukta while still alive, and is always loving and forgiving, pure, calm, intelligent, and is above grief and want. No longer does he live for himself. No longer does he think of his personal needs. Such an one is the chosen instrument of God to work out His will and to prove His love and benediction to wailing humanity. The appearance of every great soul like Sri Ramakrishna Paramahansa of revered memory, soaring far above human level, is the direct evidence of the spiritual height to which any man, nay every man, is enjoined to rise. Every contemporary of the great soul and the succeeding generations, great or small, rich or poor, have both inducement and example to acquire spiritual glory by putting forth the needed efforts. Mighty causes produce mighty events.

Nature is not man's enemy. She is liberal in her gifts to her children. In her form there is unabating beauty. In her sound there is entrancing music. There is tenderness in her touch. In fact "one touch of nature makes the whole world kin". Is she not the unmistakable expression of God's invisible love? Man has the infinite power of Nature at his service. But he must not abuse it. It is his own fault if he does so. A knife in the hands of a surgeon can cure while the

same knife in the hands of a ruffian can only kill. The God of love and pity is openly adored, but the conviction is not yet strong enough to move all men to bear and forbear, to give and forgive in times of distress. The animal in man has not yet been fully conquered. This is regrettable for it shows the want of living faith in the Eternal Purusha whose other name is Love. A life of genuine love and trust will be born only after the death of all evil, suspicion and hate in man. To dismiss desire and fear from the human mind is by no means easy; but when the mind is forcibly withdrawn from the pursuit of external objects and diverted from the pleasures of the senses which are found unsatisfying, and made to dwell within itself and fully concentrate on the idea that Truth, Light, Soul, Bliss (by whatever other name the Indefinable one residing as a witness in each one of us may be known) is uncontaminated either by desire or fear, but always is and diffuses light and joy like the glorious Sun, because He is the Sun of Suns and king of kings—it is only then that we seem to feel the ever-radiant Higher Self which persists and runs the whole drama of human existence in all stages of creation, dissolution and re-creation. "There is but One—sages call it variously".

"On Earth there is nothing great but man,

In man there is nothing great but mind."

But,

"If above himself, he cannot erect himself,

How mean a thing is man!"

Bernard Shaw has rightly observed—

"As man grows through the ages, he finds himself bolder by the growth of his *spirit* and dares more and more to love and trust instead of to fear and fight."

MANDUKYA UPANISHAD

(WITH GAUDAPADA'S KARIKA AND SANKARA'S COMMENTARY)

By Dr. M. Srinivasa Rao

Upanished.

He is the Lord of all; is all-knowing; is the controller and indweller of all; is the source (cause) of all; is the origin and dissolution of all beings. (6)

He in His natural form (of consciousness) is the Lord of all. He is the governor of all god-like beings (Adhidaivika) and also of beings like Jiva (Adhyatmika) and of the elementals (Adhibhoutika). There is no other Iswara possible, as is maintained by other schools of thought (that is, an Iswara apart from Jiva and the world). (Chandogya Upanishad says) "The mind is bound to the life-breath" (that is, Jiva is no other than Iswara conceived as being limited by Manas). As He is in all and cognises everything in all the (three) states, He is known as the all-knower. He dwells in all beings and governs them, and hence is (Antaryamin). As said before, He is the cause or source of all the variegated world. Hence all beings have their origin from and dissolution in Him.

Gaudapada's Karika

The Om has become differentiated into three : as Viswa all-pervading and cognisant of all external objects; as Taijasa cognisant of mental operations; and as Pragna in the form of consciousness not diversified (but covered by Avidya). (1)

Sankara's Commentary

'Iti' refers to the six Mantras previously mentioned. The following

Slokas (of Gaudapada) are in explanation of the above (Mantras). He experiences the three states (waking, dream and sleep) in succession and relates them to Himself by his memory "That I am": so the fact that he is One apart from the three states, pure and unattached, is thus established. (Brih. Up.) gives the analogy of a big fish (in a river moving from bank to bank and unaffected by the current of the river).

Gaudapada's Karika

(He) remains in the body in a threefold way (that is) as Viswa in the right eye, as Taijasa internally in the mind and as Pragna in the ether (Akasa) of the heart.(2)

Sankara's Commentary

This Sloka is intended to show that in the waking state only the experiences of the three Viswa (Taijasa and Pragna) are to be found. Viswa experiences the gross objects, chiefly by way of the right eye. (Brih. Up.) says, "Indha is the name of the Purusha who is in the right eye." Indha has a shining quality and is Virat residing in the sun. He (Indha) and Viswa who is in right eye are one and the same. An objection is raised : is not Hiranyagarbha (who is in the sun) different from Kshetragna (knower of Kshetra) who, remaining as the cogniser in the right eye and controlling the sense-organs, is the Lord of the whole body? To this we reply: not so, we do not recognise any distinction in the Atman. Sruti, says "One Deva (Atman) is lying hidden in all living beings, &c."

Bhagavad Gita also says, "Oh Arjuna, know me as the Kshetragna (knower of Kshetra) in all bodies" and "The One undivided remains as if divided in the bodies of beings." Though Viswa remains alike in all sense-organs, the right eye is preferentially said to be his seat, as perception and cognition are best in it (right eye).

Viswa who is in the right eye sees a variety of forms. He then closing the eye, remembers them and sees them again in the form of impressions (Vasanas), as if in a dream. Just as in the waking state he remembers the impressions and sees them, so also in the state of dream. Therefore Taijasa who is in the mind is the same as Viswa.

When the activity of the mind in the form of memory is stilled, (Viswa) becomes one with Pragna in the ether (Akasa) of the heart. He is then mere consciousness, as mind is not active. Mind's work consists in cognition (during waking state) and memory (of impressions, Vasanas, in both waking and dream states). In the absence (of mind's activity) He (Viswa) remains in the heart (one with) Prana. (Chandogya Up.) says, "Prana renders latent in himself, all the activities of all sense-organs". Taijasa is Hiranyagarbha, as he remains in the mind. (Brih, Up.) says "The mind is subtle" (mind is the important part of the subtle body or Linga Sarira) and "This Purusha is Manomaya" (that is, made up of mind).

It is objected as follows: in deep sleep we see Prana differentiated; in it the other organs become latent. How then can Prana be said to be undifferentiated? To this we reply: there is nothing wrong in this. Avyakrita (the undifferentiated one) is not limited by space and time. It is

true that when attached to Prana (as in the waking state), it appears in a differentiated form. A person in deep sleep has no attachment that his Prana is in his body, and so in the case of persons who (when awake) are attached to Prana, it is right that in deep sleep, Prana is undifferentiated. Just as in the case of those who are attached to Prana in their limited bodies, when they die, the Prana becomes undifferentiated, so when distinctions and differentiations disappear (as they do, in deep sleep), the Prana becomes undifferentiated in an undifferentiated world. In both cases (that is, in death and in sleep) there will be the seed for the re-birth of everything (*i. e.*, a new incarnation in the one case and waking and dream in the other). There is only one witnessing Atman in both these states. In the case of all who have attachment to their bodies, the witnessing consciousness is the same as the undifferentiated consciousness (Avyakrita). Therefore, the expressions that 'He is one' and 'He is a mass of (undifferentiated) consciousness' are applicable to Pragna. The reason for this has been already given.

To the question, how the undifferentiated Atman got the name of Prana, the reply is given in the words of (Chandogya) Upanishad, "The mind is bound to the Prana". It is objected that in the passage "Oh, good one, (in the beginning) there was only Sat (being)", (Atman) is referred to as "Being", but here the same Atman is spoken of as Prana. To this is replied, that there is nothing wrong here, as "Being" is admittedly the source (or, cause) of everything. Here Brahman of the nature of "Being" is spoken of as Prana, keeping in view the fact that Brahman has in Him the germs for the creation of all human beings. So Brahman is referred to as of the nature of

"Being." If it had been the object to describe Brahman devoid of the germs of creation, the following passages would have been quoted as authorities, such as, (Brih. Up.) "Not this, not that," (Tait. Up.) "That from which words turn back," (Kena Up.) "It is different from what is known and what is unknown," (B. Gita) "It is neither being nor non-being" (that is, has no name and form: nor is like the horn of a hare). If the Being is said to be unconditioned (that is, devoid of all limitations,) those that have become one with Being during sleep and (periodical) dissolution cannot come back from that state of sleep or dissolution. It would also be possible for those who have realised Brahman, to come back (into the Vyavaharic world). For there would be no cause inherent in Brahman. In the absence of Agnana (ignorance) to be burnt up, Gnana (true knowledge) would serve no purpose. The name Prana is applied to that Being which is conditioned by potential cause (ignorance). All Srutis (Vedic texts) describe Brahman as the cause (of the universe), (that is to say, all Srutis which have to teach men, use Adhyaropa or superimposition of the universe on Brahman). (Mundaka Up.) says that "as superior to the Great is indestructible Prakriti" and "(Brahman) pervades everything internal and external and is unborn", (Tait. Up.) says "that from which words turn back" and (Brih. Up.) "not this, not that." All these describe Brahman as unconditioned. (That is, they use Apavada and get rid of Adhyaropa or the superimposition of the world on Brahman.) That state in which there is no seed of ignorance is also known by the name of Pragna, who is also described as the Fourth from the point of view of Absolute Reality in the next Sloka. (Really in

sleep there is no state of ignorance) but a man after waking says, "I knew nothing in sleep", and thus the one experiencer of the three states, resides in a threefold way (that is, as Viswa, Taijasa and Pragna) in one body.

Gaudapada's Karika

Viswa always experiences gross objects. Taijasa experiences the subtle objects; Pragna experiences Bliss. Thus, know that the experience is threefold. (3).

The gross satisfies Viswa; the subtle, Taijasa; and bliss, Pragna. Thus know that satisfaction is threefold. (4)

Sankara's Commentary

The explanation of these two Slokas has been given above.

Gaudapada's Karika

He who knows what are spoken of as objects of experience (or enjoyment) and the experiencer (or enjoyer) in the three states (waking, dream and sleep), though experiencing them both, is not affected by them. (5)

Sankara's Commentary

The object of experience in the three states of waking (dream and sleep), either gross, subtle or bliss, is the same but appears in a threefold aspect. Also, the experiencer as Viswa, or Taijasa or Pragna is one and the same. The unity of consciousness is established from the cognition "That I am," and from the cogniser (either as Viswa, or Taijasa or Pragna) being the same. He who knows that both the object and cogniser, though appearing as diverse (the one as gross, subtle and the other as Viswa, &c.) are both one, may enjoy the objects but will not be affected by their faults. This is so because the object of experience (enjoyment) can be ex-

perienced by one experiencer (enjoyer or subject). He to whom anything is an object of enjoyment is not subject to any modification such as increase or decrease, just as fire is neither increased nor decreased by the fuel it may burn.

Gaudapada's Karika

The truth is that all beings arise from 'Sat' (being or be-ness in an unmanifested form). Purusha in the form of Prana generates everything by sending forth numerous (and different) rays of consciousness. (6)

Sankara's Commentary

From antecedent be-ness arise all beings provided with Avidya-created names and forms, and Viswa, Taijasa and Pragna differentiated through Maya. It is said (in one of the following Karikas) that a barren woman's child is born neither in reality nor through Maya. If (existent) things can come out of non-being (non-be-ness), Brahman would become unfit for experience and would become void (Sunya), as there would be no way of apprehending it. The rope on which is superimposed, through ignorance, the snake, having the seed of Maya, is the real basis for this act of superimposition. The snake in the rope, the water in the mirage &c., are nowhere and never seen without a real basis for the superimposition (that is, the rope and the sandy desert respectively). Just as before the birth of (the idea of) the snake in the rope, snake is innate in the rope, so all beings, prior to birth, remain in Being (Be-ness) in the form of causal Prana. (Mundaka Up.) says, "Before (creation) all this was Atman only". Prana generates everything. Rays of consciousness originate from Purusha

of the nature of consciousness, just as light rays come from the sun.

Centres of consciousness are represented in the various bodies of deities, men and lower animals, being differentiated in each body as Viswa, Taijasa and Pragna, just like the reflections of the sun seen in (different) sheets of water. Purusha in the form of causal Prana, gives rise to objects (inanimate) different from the living beings. Just as the sparks from a fire or reflections of sun in water (are not different from fire or sun respectively), the Jivas and other objects are not different from Purusha of the nature of consciousness. (Mundaka Up.) compares this to "the spider's web which is spun from the body of the spider and again withdrawn into it" and to "the sparks given off from a fire."

Gaudapada's Karika

Those who think (the world to be) created, attribute the creation to the glory (of Iswara). Others say that the creation (of the universe) is similar to the formation (of the universe) in dreams and in illusion (Maya). (7)

Sankara's Commentary

Those who think of creation think that it is the expansive work of Iswara. The meaning is that those who (enquire into) the Reality do not care to go into the question of creation. (Brih Up.) says, "Indra appears to be manifold by his Mayic powers." A juggler throws up a rope into the sky, arms himself, gets up (the ladder), disappears from view, makes it appear that a battle is occurring there, comes down to the earth in various pieces and gets up whole. In those who witness this illusion there arises no desire to get to know the meaning of this illusion and its effects. Thus the appearance of

sleep, dream (and waking) is like the throwing up of the rope-ladder by the juggler. The appearance of Pragna, Taijasa (and Viswa) is like the juggler going up the ladder. The real juggler, different from the ladder and its climber, stands firmly on the ground but makes himself invisible through the power of his Maya. Similarly, he who is known as the Fourth (Turiya) is the only true Reality. Therefore, earnest enquirers into Brahman (Mumukshus) are desirous of pursuing their studies (enquiries) into the nature of Brahman and do not care to enter into the useless question of creation. The reference to the similarity of creation to dreams and illusion, is to show that the fabrications (about creation) are made by enquirers into creation. The meaning is that creation is on all fours with dreams and illusion.

Gaudapada's Karika

Those who believe in the reality of creation say that it depends on the will of God (Iswara), while those who rely on time say that all things arise from time. (8)

Sankara's Commentary

The Lord's determinations always come to pass. Therefore, His desire, that is, His determination alone

gives rise to all objects such as pots, etc. Nothing can be formed apart from His desire. Others say that (since time is indestructible) all creation comes from time.

Gaudapada's Karika

Others say that the Lord created everything for His own enjoyment. Others again think that creation is all a matter of sport. Others again say that it is the nature of Iswara to create (and therefore does so), since there can be no desire to one whose every desire has been satisfied. (9)

Sankara's Commentary

Others think that creation is either for the enjoyment or diversion of Iswara. To point out the faults in these views, it is said that it is in the nature of the Lord to create. Or it may be that this opinion is intended to demolish all the previously mentioned views. Where can there be any desire to an "Aptakama" (that is, one whose every desire has been satisfied)? It is not possible to assign any reason other than ignorance (Avidya), whose nature it is to show the illusive appearance of the snake, etc. in rope, etc.

REVIEWS AND NOTICES

THE KEY TO THEOSOPHY : By H. P. Blavatsky. Published by The Theosophy Company (India) Ltd., 51, Esplanade Road Bombay. Pages 257. Price Re. 1.

The first edition of this book came out as early as 1889. Since the death of the author, however, additions and alterations began to be made till 1920, when the Los Angeles Lodge succeeded in bringing out an edition which was a verbatim reprint of the original. The present volume is a

cheap and handy reprint of the Los Angeles edition. The broad outlines of Theosophy are presented in this book in the form of replies given to questions and objections raised by the average Western enquirer. From the very beginning the vital distinction is brought out between Theosophy whose aim is the acquisition of Divine Knowledge and the Theosophical Society which consists of members trying to work up to, and for the propa-

gation of, this Ideal, "with tremendous odds against it." The reasons for the "odds" which the T. S. has had to face, are not far to seek; for even in the present volume, whole chapters are sometimes devoted to exposing the hollowness of the theories and practices of spiritualists and of Church and State Christianity and other similar organisations. The discussions of topics like "prayer", God's "mercy" and "Re-incarnation" contain valuable hints for sincere and open-minded people aspiring after a higher life, while those who fanatically cling to their dogmas, reason or no reason, but at the same time are bent upon vilifying and subverting other people's beliefs by advancing logic and reason, will indeed find that they are kicking "against the pricks." But when post-mortem states are described and the period between

two "incarnations" is, for instance, declared to be about ten to fifteen centuries, Theosophy too is stepping into uncertain ground and presenting to us statements and theories which we are unable normally to verify subjectively, much less demonstrate objectively. The Esoteric Section, too, with its walls almost shutting one out and admitting one only on "vows of secrecy" might prove a little disconcerting if it does not actually smell of mysteries. These, however, cannot detract from the vigour with which the author has presented the ideals of an international organisation keeping wisdom as its goal, truth as its motto, and service of humanity as one of its means. We heartily thank the publishers for bringing out this authentic edition of a work on Theosophy from the pen of the originator herself.

NEWS AND REPORTS

Famine in Tangail

The public is aware of the terrible floods that devastated last year several districts of Bengal and Assam. The Ramakrishna Mission organised relief work in three districts—Pabna, Dacca and Mymensing, covering as much area as its funds would allow, and opened a number of centres for the distribution of foodstuffs, clothes, etc.

Owing to our very limited funds we were compelled to leave untouched vast areas that were severely affected. One of these was in the Tangail subdivision of the Mymensing district, from which piteous cries for help have reached us. A preliminary inspection has shown that owing to the after-effects of the floods a large number of villages are faced with starvation. Considering immediate relief necessary we have deputed our workers to start the work. The following extract from their letter tells the sad tale:

We have inspected Birpusa, Karatia and twenty other villages. No family in these parts could harvest a handful of paddy. Everything was washed away by the floods. The labourers are

out of work, and sitting idle. What little work they got in the fields has stopped for want of rain. The condition of the middle classes is worse. Those who have land have got a little lentil out of it, and are subsisting on boiled lentil and gourd, others on boiled rice particles and gourd. Fortunately there was a good crop of gourds this year, and this has sustained the people so long. But owing to the want of rain gourds are getting scarce, with the result that the situation is becoming graver every day. Unless it rains soon, wheat, barley and other winter crops will be utterly ruined. One shudders to think what the condition of the people will be then. If it rains, the relief work will have to be continued up to the middle of April. It is bitterly cold in these parts, but people have only tattered clothes on, and have nothing to cover their backs."

We have started a relief centre at Tangail, from which the first distribution of rice took place on the 27th January. It is estimated that about 45 maunds of rice will be required per week in this area. We have

embarked on this arduous task relying on the generosity of the public. Though the balance of our Provident Relief Fund is very small, yet we feel that those thousands of starving men, women and children must be saved. In the name of suffering humanity we appeal to our kind-hearted countrymen to help us promptly with funds. Contributions, however small, will be thankfully received and acknowledged at the following addresses :—

- (1) The President, Ramakrishna Mission, Belur Math, Dt. Howrah.
- (2) The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.
- (3) The Manager, Udbodhan Office, 1, Mukherji Lane, Baghbazar, Calcutta.

Sd. SUDDHANANDA,

Secretary, Ramakrishna Mission.

R. K. Ashram, Khar, Bombay

The report of the Khar Ashram for the period 1928-30 shows that definite improvements have been effected in the various departments of its work. The Ashram authorities have purchased more land and erected buildings to accommodate the Public Free Reading Library and the Charitable Dispensary. The popularisation of the principles of universal religion was steadily carried on by the Swamis as usual, through classes and public lectures in the Ashrama and in various parts of the city as well as in the outlying districts. Wherever and whenever suitable, the preaching was conducted in Hindi and Marathi for the benefit of the masses. In 1928, when Guzarat was stricken with heavy floods, the Ashram threw itself vigorously into relief work and constructed about a thousand C. I. sheet houses for the helpless and homeless at a cost of more than Rs. 60,000. For the Assam Flood Relief and the Pegu Earthquake Relief, the Bombay Ashram rendered valuable assistance by collecting and remitting substantial sums of money. Immediately after the heavy floods in Sind which were followed by the looting of Hindu houses by ruffians, the Ashram authorities carried on relief work in the affected areas for three months.

R. K. Mission Sevashram, Lucknow

The report of the Sevashram for the period 1929-30 shows that 47,955 patients were treated in all as against 18,305 during the two previous years together. The Hemanta Sevashram or indoor section which has provision for two beds, had 13 admissions, of which 8 were cured and discharged. Monetary relief was given to deserving widows, orphans and invalids, the total amount spent under this head coming to Rs. 688-5-0. About Rs. 100 was devoted for temporary relief in the shape of food, travelling or funeral expenses, etc., in cases of emergency. The Sevashram runs a Night School where about 70 children belonging to the labouring classes are taught free. During the period under report, the Ashram was also able to supply accommodation, food, school fees, etc., to five poor but intelligent students. A library and free Reading Room are attached to the institution.

Birthday Anniversary of Swami Vivekananda

The 70th birthday anniversary of Swami Vivekananda was celebrated with due solemnity on Sunday the 7th February at Sri Ramakrishna Math, Mylapore, Madras. The function began with Bhajana and devotional music in the Ashram Hall which was specially decorated for the occasion and where a large size photo of the Swami was kept on a platform adorned with ferns and flowers. In the noon about 200 Daridranarayanans were fed at the Students' Home premises while in the Math nearly 200 devotees partook of Prasadam. After a Harikathakalashopam by M. R. Ry. Murthi Rao Bhagavathar Ayl on the Depressed Class Saint Nanda, a public meeting took place in the evening under the presidency of Sir Alladi Krishnaswami Aiyar, B.A., B.L., Advocate General of Madras. Mr. R. Ramakrishnan, M. A. spoke in Tamil, while Mr. R. Vaithianathaswami, M. A., D. Sc. Reader in Mathematics, Madras University, and Swami Dayananda who has recently returned from America after six years of preaching in that country, spoke in

English on the Life and teachings of Swami Vivekananda. With the president's concluding remarks and the distribution of Prasadam the function came to a close.

Vivekananda Anniversary at Mangalore

The 70th Birthday Anniversary of Shrimat Swami Vivekananda was publicly celebrated at Mangalore (South Kanara Dt.) under the auspices of the local Vivekananda Society on 30th and 31st January '32. On the 30th there was Bhajan and Kirtan from 7-30 to 9 A.M. and a Pravachan on the Bhagavad Geeta by Shrijut B. Achyuta Baliga, B.A., L.T., from 9 to 10 30 A.M., followed by Pooja at 11 A.M. In the evening there was distribution of rice to Daridranarayanans. On the evening of the 31st a public meeting was held in the hall of the Canara High School, presided over by Sjt. A. Shrinivasa Pai, B.A., B.L. Mr. Pai, who had the good fortune to meet the Swamiji at Madras both before and after the latter's visit to America in 1893, related some very interesting reminiscences of the great patriot-saint. Other speakers at the meeting were Messrs. B. Achyutha Baliga, B. Pundarika Baliga, M. S. Ekambara Rao, B.A., L.T., and Prof. K. P. G. Menon, who dwelt on the various aspects of the wonderful personality of the Swami and his message to India and the world.

Birthday Anniversary of The Holy Mother

The Ramakrishna Mission Society, Rangoon, observed the birthday anniversary of the Holy Mother by holding a public meeting for the ladies only, on

Sunday the 17th January, 1932, when over five hundred ladies representing all the Indian Communities in Rangoon gathered in the local Arya Samaj Hall to pay their homage to the memory of one in whom the ideal of Indian womanhood has found its best expression. Srimati Sushila Das, wife of Mr. Justice J. R. Das, presided. The proceedings opened with a Bengali song after which the president briefly narrated the life of the Holy Mother and the noble ideal of womanhood she lived up to. Mrs. Pritilata Basak B. A., in a thoughtful paper in Bengali touched on the various aspects of her life. Mrs. Binapani Choudhury, B. A., read an interesting paper in English elaborating the message of the Holy Mother. Mrs. Padmabati Takur B. A., speaking in Hindi, paid a glowing tribute to the lofty ideals of her life and Mrs. Mani Gouri Desai did the same in Gujarati. Sister Nagammal expounded the Message of the Holy Mother in Tamil and Miss Parimal Bose, the last speaker, in a short paper in Bengali brought out the salient features of the Holy Mother's life. There was a gabra dance and music by the little girls of the Gujarati National School, and the girls of the Sarada Sadan (School) entertained the audience with their sweet songs and music. The function lasted for three hours and was highly appreciated. Oranges were distributed at the close of the meeting.

Sri Ramakrishna's Birthday

The 97th birthday anniversary of Bhagavan Sri Ramakrishna will be celebrated at Sri Ramakrishna Math, Madras on Sunday the 13th of March.

SRI RAMAKRISHNA CENTENARY BIRTHDAY CELEBRATION

SOME SUGGESTIONS

A devotee sends us the following suggestions for the celebration of Bhagavan Sri Ramakrishna's Centenary which comes off in 1935 :

Part I

(a) In the hallowed name of Sri Ramakrishna, on the Centenary Day, a message of love, greeting and blessing will be issued by the President of the Ramakrishna Math and Mission, in all languages and distributed in India and abroad.

(b) An attempt will be made to bring out a Centenary Memorial Publication bearing on the life and teachings of Sri Ramakrishna and containing also criticisms and appreciations of his message and mission. Eminent scholars and writers of every country will be approached for their contributions.

(c) A Centenary Memorial Album will be issued, consisting of pictures of Sri Ramakrishna and his disciples, of Swami Vivekananda and other senior monks of the Order, and of all Ashramas and other centres of activities of the Mission, with brief notes explaining each picture.

(d) To have specially designed Memorial Medals, Locketts, Pictures, etc., to commemorate the Centenary.

Part II

(a) To hold a Convention of the monks of the Ramakrishna Order and of the lay members, friends and sympathisers of the Ramakrishna Mission.

(b) To hold, along with (a), a Conference of representative Sadhus, Sannyasins, Bhikshus, Fakirs, etc.

(c) To hold an exhibition of all religious arts, relics, images, symbols, scriptures and manuscripts, representing the various faiths.

Part III

(a) To take any further measures to push on the work of the Memorial Temple, the foundation stone of which was laid by His Holiness Swami Shivanandaji in 1929.

(b) To prepare for the consideration, criticism and approval of the Convention and Conference, mentioned in Part II (a) and (b), a comprehensive scheme for the study of comparative religions and philosophy in a sympathetic spirit of mutual understanding, help and assimilation.

Note

1. A Centenary Celebration Committee will be appointed with powers to add to their number and to appoint sub-committees for special work.

2. The Centenary Celebration Committee will undertake the publication of all books, albums, pictures, etc., from its own resources. No particular Ashrama or Centre will have any right in the publication or any share of the profits. The entire proceeds from all the various sources will be ear-marked for any one or more of the following purposes, as will be decided by the Centenary Celebration Committee :—

(a) A special training centre for the Saunyasins of the Ramakrishna Mission to be opened at any suitable place—Belur or Benares, for example.

(b) Maintenance of invalidated Sadhus of the Mission.

(c) Establishment of a Research Library at the Belur Math or at any other suitable place.

(d) Any other similar purpose of general utility.

3. On a convenient day after the actual Tithi Puja, the Centenary Celebrations would begin, and might extend from a fortnight to a month.

4. The celebrations including the Convention, Exhibition, etc., to be held at Belur, Dakshineswar, Benares or any other suitable place, as may be fixed by the Centenary Celebration Committee.

5. The Convention, Exhibition, etc., though possessing enormous educative value, will have to be supplemented by a permanent attempt to give practical shape to the ideas and ideals of the Ramakrishna Mission. Hence the idea of a scheme for a study of Comparative Religion and Philosophy. A comparative study and sympathetic understanding of other religions alone will pave the way for love and harmony in the world.

6. No religious body can enter into this scheme unless it subscribes to the central creed of harmony of all religions and acceptance of each as equally valid and true for its respective followers. Such religious bodies as enter will also solemnly vow to avoid in thought, word and deed, all hatred, jealousy, intolerance or abuse of other creeds and faiths.

Criticisms and further suggestions are invited.



"Let the lion of Vedanta roar"

Let me tell you, strength is what we want, and the first step in getting strength is to uphold the Upanishads and believe that "I am the Atman".

—Swami Vivekananda

THE VEDANTA KESARI

VOL. XVIII]

APRIL 1932

[No. 12

PRAYER



नमस्तुभ्यं नमो मह्यं तुभ्यं मह्यं नमो नमः ।

अहं त्वं त्वमहं सर्वं जगदेतच्चराचरम् ॥

मदादिक्रमिदं सर्वं मायाविलासितं तव ।

अद्यस्तं त्वयि विश्रामन् त्वयैव परिणामितम् ॥

गुणातीत गुणाधार त्रिगुणात्मभ्रमोस्तु ते ।

नमोऽचिन्त्यमहिम्ने ते चिद्रूपाय नमो नमः ॥

O Lord, salutations to Thee ; salutations to Me ; salutations to both Thee and Me. For I am verily Thyself and Thou verily Myself. Nay, Thou art the whole world, the moving and the non-moving.

Myself and everything else are creations of Thy Maya. O, Thou soul of the world, everything is created by Thee and is reflected in Thee.

Thou art beyond the gunas, the abode of the gunas, the self of the gunas, salutations to Thee. Thou art glory unthinkable, and consciousness pure ; salutations unto Thee.

SKANDAPURANA.

AS THE CLIMATE SO THE CROP

INDIANS of all shades of opinion are at present decided on the form of government that their country should have in the future. In spite of the epitaphs on democracy sung by some political philosophers, Indians along with many other nations who have laboured for centuries past under autocratic rule, sometimes benevolent and sometimes not, are bent upon having for their country a form of government that is wholly responsible to the people at large and whose policy could be directly influenced by popular opinion. It is therefore interesting at this stage of our country's history to make some reflections on the working of those moral principles which alone form the fertile soil on which democratic institutions can grow and come to their fruition. For the system of government prevailing in any country is ultimately based upon the socio-religious ideals of its people, and democracy is no exception to this general rule.

Among the modern political institutions, the system of democratic government stands in striking contrast to the various political experiments carried on by human societies in the past. Some of its principles, it is true, were known to the ancients both in the East and the West, but the social ideals prevailing in those times, however, stood in the way of their receiving such wide application as at the present day. The Greek and the Roman systems of government are often pointed out as parallel achievements of the ancients, but this idea is falsified when we consider the fact that their political institutions were clannish organisations which, however democratic within

their sphere, stood in practice as well as in theory for the political and economic interest of only a very small section of the vast multitudes in whose midst they flourished. The Grecian democracies even at their best could, strictly speaking, be termed only oligarchies in which all social and political rights were the exclusive monopoly of a small section of the inhabitants of a city, who were bound together by common ties of race, tradition and culture. The majority of inhabitants consisting of slaves and semi-slavish artisans were denied the right of citizenship and had to labour hard for the benefit of the governing classes without even the elementary political privileges which a common worker enjoys in a modern democracy. So too, the Roman republican system, with its citizenship chiefly confined to the inhabitants of Rome, and its numerous grades of slaves and freed men, was only an attempt of the people of a single city to govern the whole of the Italian peninsula and the provinces that came to be conquered later on.

Modern democratic governments differ from these ancient democracies in many points of vital importance. Except in the case of some white colonies of Africa, they recognise, at least in theory, that all people born and brought up within a particular political unit have equal political status. They have, therefore, dispensed with the old system of graded political rights ranging between the full citizen at the top and the slave at the bottom. Even in these countries, unequal political rights, without any apologetic professions to mask their injustice was the order of the day some centuries back, but with

the progress of time such invidious distinctions have fast disappeared, as if there was some uncongenial idea in the moral environment rendering the atmosphere too warm for aristocratic pride to thrive. No doubt, the promotion of popular rights largely owes its immediate incentives to the political and economic forces operating in the social life of Europe; but even in the presence of these incentives democratic institutions could not have thrived save for a particular moral postulate—we mean the idea of the brotherhood of man—that received increasing recognition in European societies. The influence of this moral postulate on their growth has been like that of a congenial climate, in whose absence a particular crop will never grow well, however fertile the soil may be and however hard the farmer may work.

The source from which Europe derived the sublime moral ideal is evidently the gospel of Christ. The message of this holy Man of Galilee, with its conception of the Kingdom of God on earth and the equality of all men in the eyes of a paternal Creator, introduced a new social ideal unknown to pre-Christian Europe. The Greek and the Roman societies were based on a frank and unblushing recognition of the right of the few to govern and profit by the toil of the many, who had no better status than beasts in the eyes of law. Indeed they recognised the equality of all, the rich and the poor alike, in the narrow circle that possessed the right of citizenship, but such right was a privilege which the majority of people living in the city did not enjoy. Like the moderns, they believed that popular government could succeed only in proportion to the decency of the standard of living maintained by a people and the leisure and facilities they got for imbibing the best form of cul-

ture prevailing in the land. Slavery was therefore considered a necessary pre-requisite of democracy, since cheap slave labour relieved the citizens from the worry of the food problem and gave them the leisure they required for intellectual and administrative pursuits. Hence even Aristotle, one of the best thinkers and philosophers of the ancient world believed that no democracy could flourish without slavery, and unhesitatingly advocated the cause of that institution. The Greeks and the Romans therefore accepted the morality of slavery as a proved fact, and we never come across any signs of revolt against the institution, any intellectual and moral questionings of its principles, among the power-holding classes, of the time. This was so, because there was nothing in the prevailing conception of God and man's relationship with Him that stood in conflict with the existing practice and urged the power-holding classes on to bring about a social order based on more equitable principles. Just as the majority of men, including some of the wisest and the most liberal-minded among them, feel no pangs of conscience for the sort of treatment that man gives to brute creations, even so in the ancient world the power-holding classes felt no scruples in retaining a position of advantage, which meant the suppression of the liberty of the vast majority of their fellows. It was the gospel of Christ that introduced the new system of ethics, which gradually educated the people of Europe into a higher sense of justice and made the power-holding classes reconcile themselves to a social order in which, at least in theory, they share power with the masses of the people, and which recognises equality of opportunity for all, whether high-born or low-born. In fact, the appeal of primitive Chris-

tianity to the people of Europe lay chiefly in the promise of the Kingdom of God on earth—a promise which coincided with the innermost longings of the vast slave populations that laboured under aristocratic tyranny. But even after Europe formally adopted the religion of Christ, the power-holding classes did not all of a sudden recognise the claims of the masses to equal rights, not to speak of surrendering their unjust privileges. All through the dreary period of mediæval history, the feudal barons, and later on autocratic kings, continued to prey upon the masses and make their lives as miserable as ever before. Even with regard to the Christ's teachings, the ascetic and purely devotional aspects of it received greater emphasis in the early times than their ethical implications. But the idea that all men are equal in the eyes of God remained in the air as if quiescent for the time being, and its faint articulations were at times audible in spite of the heavy muffle of mediæval priestcraft and statecraft, in the motto of the social idealists of the day :

When Adam delved and Eve span

Where was then the gentleman ?

The translation and printing of the Bible gave the people a direct access to the gospel of Christ and the principles of social ethics that were implied therein. The dissemination of these ethical doctrines had a two-fold effect on the moral conscience of Europe. In the first place, it gave the people a new courage of conviction, and added a moral incentive, besides the pinch of oppression and poverty, to agitate for establishing a social order based on higher principles of justice and equity. In the second place, by educating the conscience of the power-holding classes it undermined their faith in the justice of their claims, and made them more and more apologetic with reference to their

position of privilege and authority. The more cultured and idealistic among them began to espouse the cause of the people and lead them in their struggle for equal rights and opportunities. With a guilty conscience, the power-holding classes gradually became half-hearted in their resistance of the popular demands. In many countries, they could have, with their undisputed control of the military and economic resources, easily suppressed the popular movements that gradually grew in strength, but the growth of altruistic ideas made them rather yield than resist. In other countries where the ecclesiastical side of religion received greater emphasis than the ethical, the ground was not so much prepared for these popular institutions, and they could therefore come into force only with more or less violent efforts. Democratic institutions are often with great truth criticised for their hypocritical professions by socialistic thinkers who plead for a social machinery that would make the admission of common men to equal opportunities in life more real than theoretical. But even in the socialistic schemes, the pre-supposition, it must be remembered, is the same ethical ideal. Many socialists have found in Christ the first preacher of a great social revolution.

In making this generalisation it should not be understood that we are espousing the cause of any organised religion. Whether in the East or in the West, organised religion has often sided with the powers that be in preying upon the wealth and liberties of common men. The worst instance was in Russia, where religion became the instrument of the Czars, and had therefore to be abolished by the post-revolutionary government which professed to stand for popular interests. But the misdeeds of Churches and priests

cannot however cast their slur on the pure gospel of Christ, which has been the source of the entire body of altruistic ideas in the countries of Europe, whether they profess at present to follow his teachings or not.

In the same way, we must make it plain that when we speak of Europe recognising the brotherhood of man, we do not mean that the people there have created an ideal society or have overcome the barriers that separate man from brother man. The increasing popularity of socialism and the unslackened rigors of the colour-bar show the opposite of it. But in spite of these glaring defects there are certain points of marked advance in the sense of social justice prevailing in modern democratic countries. Even theoretical recognition of equality of status and rights of citizenship for the rich and the poor alike indicates a decidedly higher standard of communal conscience. That this recognition is not pure hypocrisy may be inferred from the fact that many of the best thinkers of the day are giving their serious attention for solving the problem of disparity between democracy in theory and democracy in practice, and that movements on socialistic lines have already been launched for giving the masses the substance in place of the shadow of power. The question of colour-bar and the problem of imperialism show that even this theoretical recognition of others' rights and dignity has not extended beyond the confines of the nation and the country, but it is significant, however, that even their supporters are becoming more apologetic in their tone and seek shelter for their selfish designs under high-sounding humanistic principles. Even hypocrisy has a brighter side, for men are driven to it with reference to a principle only when the moral con-

science of society has banned it as improper, and its open practice is therefore regarded to be detrimental to one's prestige. Hence the deficiencies and short-comings of Western democracies cannot be brought against the general statement that we make with regard to the ethical background of democratic systems. The statement is that democracy can neither thrive nor successfully be worked out in a country unless the people there recognise the eligibility of all individuals to equal rights and opportunities in life, and that such an attitude of mind cannot be created in the minds of the people at large, and especially of the power-holding classes, by any force other than altruistic teachings having their basis in a spiritual message.

In this connection it is interesting to consider why India, in spite of the proverbial spirituality of its people, was not destined by Providence to be the nursery of democratic institutions. Indeed she had the germs of democracy in her village government, but they could not develop into full fledged democratic institutions due to the influence of certain defective social ideals. If we closely examine the working of our religion in society, we shall find that many of its great teachings have hitherto been applied more with regard to the life of individuals than to the collective life of the nation. Indeed the Varnashrama system tried to elevate individual duty into a form of social worship of the Divine Being, and thus sought to introduce the spirit of high idealism into the conduct of men in the discharge of their duties, both private as well as public. The scriptures of Hinduism proclaim many other great spiritual truths, the application of which was confined mostly to the lives of individuals and not extended to the working of the social orga-

nism. Among these, the one which is perhaps the most important and the most relevant with regard to the question we are at present discussing, is the doctrine of the divinity of man. No religion has preached this doctrine with so much emphasis as the Hindu religion, but no people have so miserably failed to apply this to their collective life as the Hindus. An ideal like this, it is true, can be perfectly exemplified only in the life of a few chosen individuals, but however imperfect its realisation may be in the life of a community, an earnest attempt in that direction, however modest, is sure to raise the whole society to a high ethical level. But in India, to the nation's great misfortune, no attempt was made in the past to preach a system of social ethics based on this great doctrine. The doctrine of man's inherent divinity has much greater possibilities than the corresponding Christian doctrine of the brotherhood of man, as a central basis for a social system affording equal rights and opportunities for all individuals. But while in the case of Christian Europe attempts were made to make the ideal practical in the life of society, in India the great spiritual truths were confined to the books and to the lives of a few saintly individuals. The result was that the Indian system of social ethics did not even theoretically recognise the claim of all to equal rights and opportunities in life and thus failed to promote that atmosphere in society in which alone democratic institutions can grow and flourish.

More than that, the conditions of society as it was organised in the past were in certain respects positively adverse to the growth of democratic institutions. If Varnashrama ennobled men's outlook on duty, it did in equal measure pave the way for the system of caste exclusiveness and of unequal

rights and opportunities for the individuals that entered into its social scheme. The doctrine of Adhikarivada, however admirable when correctly interpreted, provided the higher castes with convenient arguments to discourage the growth of popular ambitions and with an effective means to guard themselves against all possible revolts on the part of the people. The doctrine of Karma too was often misinterpreted and turned into a justification for maintaining the invidious distinctions of caste with unequal distribution of rights and privileges. It was argued that if a man's birth in a particular caste was determined by his Karma, it was perfectly just that he should derive the rights and disabilities pertaining to his caste as reward or punishment for his previous actions. Again, since the scriptures have allotted different duties to different castes, it will be a sin both on the part of the individual to break the law by aspiring to a position beyond the scope of his caste and on the part of others to assist him in such an unholy enterprise. The cumulative effects of such views was that unlike in European society, the privileged classes felt no doubt regarding the righteousness of their cause and the unprivileged section felt no inducement to claim their just rights and liberties. Hence, in the absence of a tendency towards social equality, democratic institutions which necessarily imply equal political rights, could not originate in ancient India.

In modern times, young India is eagerly awaiting the day when a purely democratic government will be established in the country. But if democracy is to become practical politics, we must work out the Upanishadic doctrine of the divinity of man in all its bearings with regard to our

social life and evolve a higher system of social ethics permitting no unjust distribution of rights and privileges. Swami Vivekananda has shown all the implications of this great doctrine with its possibilities in revolutionising our conception of social ethics and in

providing new sanctions for individual conduct. To-day when India is starting on what may be called a new experiment in her political history, she cannot afford to forget the teachings of the Upanishads and their modern interpretation by the great Swami.

THE NECESSITY OF MAYA IN RELIGION

By Surendranath Mitra, M.A., B. Sc., L. T.

THIS world is not only good, but is also evil. It is needless, for the purpose of this article, to raise the controversy whether the good preponderates over the evil or the evil over the good. Nobody can sincerely deny the experience of evils in the world. Nor can any one deny the fact that every experienced good of our life is vitiated by the defect of being ever too limited in quantity to give us a full satisfaction. There are many goods, again, that are of too fleeting a character, and many, too, which, if indulged in too long or too much, are followed by ennui or consequences positively evil.

To account for these disvalues is a supreme and fundamental problem of every religious philosophy. With reference to theism, which believes in a Personal God who is the Creator and Sustainer of this universe, the essence of the problem may be put in the following form: It is absurd to think that God who is all-good wills the evils in the world; for this would imply that His will is evil. If, He do not will them, then He is either unaware of them, or cannot undo them. In the first alternative, He is not Omniscient; and, in the second, He is too impotent.

This challenge against theism was first thrown in the West, perhaps, by

Epicurus¹ and, much earlier, in India by the Jainas, the Buddhists, and the religious philosophers of many other schools, and, possibly, by the Charvakas, too.

The challenge destroyed in India, for ever, the theistic doctrine which held, like the Semitic religions, such as Judaism and Christianity, that creation had a beginning in time out of a causeless will of God.² The destruction of this doctrine, known technically, in the Nyaya Philosophy, as *Ishwaravada*, was due to the incontrovertible arguments of various philosophical systems, such as the Nyaya and the several schools of the Vedanta. But those philosophies of the theism, which

¹ For the form in which Epicurus stated this theological difficulty as to the origin of evil, see *History of the Freedom of Thought*; by J.B. Dury; p. 37, footnote.

² For example, this doctrine was held by the Nakulesha Pashupata school of theism—according to the *Sarvadarshana Saugraha* of Madhavaacharya, who quotes:

“कर्मदिनिपेक्षस्तु स्वेच्छाचारी यतो ह्ययम् ।
अतः कारणतः शास्त्रे सर्वकारणकारणम् ॥”

“As His conduct is arbitrary and independent of the actions of others, so He is called in the Scripture, the cause of all causes.” The *Buddhacharita* of Ashwa, Ghosha (Canto IX verse 58), and the *Mahabodhi-jataka* (Part V) also refer to this doctrine as having been held by some theists.

had been free from Ishwaravada, went on developing on the basis of the doctrine of re-birth. It came to be universally asserted by all schools of religious thought that creation had no beginning in time—it did not proceed, all on a sudden, at a particular time, from a whimsical fiat, or arbitrary will of God. This beginningless creation is caused by beginningless desires rooted in a beginningless ignorance of the souls about the real essence of their being, which is completely free from misery or pain. According to the theists, the world is created (*i.e.*, “produced” according to the evolutionists, or “composed” according to the atomists) by God to dispense His impartial justice to the individual souls according to their actions or desires : as they sow, so they reap. Thus, the responsibility for the disvalues of creation was shifted from God to the shoulders of the individual souls that are always free to choose.* Consistent with His justice, God, by His Grace, has also been ceaselessly granting to all souls, making enough of sincere efforts of the right kind, that illumination, which, destroying their ignorance, immediately emancipates them from the round of births and deaths, and instals them in the essential condition of their being, which is perfectly free from pain or suffering.

Now, this argument, as held by those theists who assert the reality of phenomena, is open to the objection that it implies a conception of Divine justice tainted with the defect of human justice. The human judge is obliged to punish the criminal because he is unable to reform the latter's character by a mere act of will. A judge, potent enough to

change criminals immediately into good citizens by his mere will, can never punish them, unless he be cruel, or vindictive, or a blind instrument of an imperfect law, which gives him no scope to exercise his special power of transforming the characters of criminals. The Divine Judge, whose will is omnipotent, and whose Grace perfect—who is the author of His own law, and who is all-good—how can He, without violating His essential character, bring into existence any round-about course at all—what to speak of this world of disvalues—for establishing souls in the real essence of their being ? In other words, the very ignorance of souls could not even germinate in the presence of the eternal vigilance of His immediate and perfect omniscience—what to talk of its existence running parallel to that of such omniscience.

There are some schools of theism again, such as the Vaishnavite ones, which believe that the phenomena are the evolution of two special powers inherent in God, though dependent on Him. Of these, the inanimate world, called the *Maya-Shakti* (not in the Advaita-Vedantic sense in which the word occurring in the heading of this article is to be understood) has the potency of deluding the souls, collectively called the *Jivashakti*, about their real nature and cause them miseries, until and unless they turn away from all desires of worldly enjoyment and stand in their true relation of loyal subjection to God. Just as even a speck of dust, which is foreign to the natural constitution of the eye, rankles in it, so also the attachment to the world which is foreign to the true nature of the souls produces miseries. When they turn away from worldliness and devote themselves, in all humility and sincerity, to a whole-hearted wor-

* This freedom of choice or of agency is, however, not believed to be absolute, being partly determined by the history of the souls in the previous births, the determination being sanctioned and willed by God.

ship and service of God, then only can they be recipients of a Special Divine Grace, which alone has the power to dispel the deluding influence of His Maya and establish them in their natural relation of an intimate and inalienable association with Him and in the enjoyment of an unmixed eternal blessedness which pertains to the very essence of such relationship. Maya has no power to delude God, her Master, on account of a special inscrutable power inherent in Him, such as a venom possessed by a snake in its mouth cannot poison the snake.

It is evident that according to this argument even the principle of evil (Maya) inheres in God. Whether this can alter the character of His being, or not, does not concern us here. The very presence, in the constitution of God, of this principle of evil, which can and does produce miseries in others, is a blot on His perfection. So, these systems of theism are open to another objection in addition to the one already referred to.

As for those theisms that have grown outside India and uphold the doctrine that creation had a beginning in time, out of a sudden causeless will of God, their case is still much weaker. For them the challenge of Epicurus is fatal enough. According to some of them, it is not God who created the evil; the evil is the creation of men. But as men are also the creatures of God, it is evident that the evil, too, in a potential form, must have been created by Him in the Souls of men; that is, man's power to create the evil must have been derived from God. Being omniscient, God could not be unconscious of it at the time of creation; being all-good, He could not have willed it; and, being omnipotent, He could not have allowed any other power to create it in the souls of His

own creatures. Even the very existence of such a separate power, side by side with that of God, is inconceivable. And, it would be a still greater absurdity if we think that such a separate power created men, with evils, and that God has been trying to redeem men by destroying the evil; for, it must be a triple discredit to the Omnipotence of God to have allowed such a power to exist side by side with Him and create the evils, and to have failed, even after such a long time, to destroy them.

There are some defenders of theism who say that the evils are only temporary and that they will ultimately be either destroyed, or transmuted into good. But this view, too, is untenable. The fact that God at all allows the evils to exist *really*, side by side with Him, even though temporarily, shows at least a temporary imperfection in Him. This temporary imperfection implies that the perfect Being, into which the Becoming God is growing, is the real God, who has abdicated His existence, for the time being, in favour of the nominal God. The temporariness of an evil is no justification of it. We can never justify the temporary thief in a man who turns into a permanent saint later on.

There is another class of defenders of theism, too, who say that the poor human brain is too incompetent to understand the problem of evil, and that it is a vain insolence of man to criticise or probe into God's purpose in the creation of evils. Some of these people also say that what we call evil in the world may perhaps be really good; they appear as evil because we are unable to look into them deeply enough. In answer to such arguments it may be remarked that if we have got at all to confess our incapacity to understand the problem of evil, it is better to take

up the agnostic position with respect to its very origin, *viz.*, to the problems of the existence of God and of our immortality. Is it so much easier to know about these problems than about the problem of evil? And, is the human intellect competent enough to know for certain that we can have a valid knowledge of the former without that of the latter?

Partly to get over this difficulty of reconciling Personal God with the existence of evil in the world, the Jainas deny the very existence of Personal God. They assert that the miseries of souls are due fundamentally to a beginningless ignorance about the perfect essence of their being. Now if this ignorance be conceived of as something real, then it becomes impossible to account for its overwhelming the infinite knowledge, the infinite potency and the infinite blessedness, which inhere, according to Jainism, in the real essence of the souls. But, if this ignorance be regarded as having only a phenomenal existence, but no real one—a suggestion for a fundamental change, indeed, in the realistic attitude of Jainism towards the world—then the position may be saved, at least so far as the problem of evil is concerned.

There are many religious thinkers in the West, and some among those that are enlightened, practically exclusively, by English education, in India, too, who maintain that God is manifesting or revealing Himself through an evolutionary process in the world, and that all that appear as evil are but God in the making. If this means that God, too, is growing, then certainly He is imperfect, and, therefore, not God,—the goal towards which He is growing being really God. If it be said, however, that it is not God that is evolving, but it is the phenomenal world that is growing towards God, then, it cannot

be held, as it is held by these religious evolutionists, that this evolution is an endless process. It is absurd, indeed, to talk of proceeding towards a destination, say, for example, Bombay, or of coming nearer and nearer to it, without imagining that the procedure will actually *end* in leading us to it. If it be conceded, however, that our evolution *has* an end, namely God, then it has also to be admitted that this end is already present in our nature. For, by evolution we can have only what is already there in a less perfect or less developed form. Now, it is an obvious contradiction in terms to talk of less developed God, or, which comes to the same thing, of an imperfect perfection. We may talk of evolution of things other than perfection. In the words of Professor Radhakrishnan, "Hegelian absolutism is unable to account for the lapse of the perfect into the imperfect. Bergson emphasises the conflict of matter and life in the world and believes that the two are the negative and positive phases of one primal consciousness, but he is not able to account for the rise of the two tendencies from the first principle. Croce arrives at the different forms of spirit, theoretical and practical, but he does not give us any metaphysical deduction of these forms from the one spirit. If the forms are all, then there is no Absolute, and if there is the Absolute, it seems to be a sort of dissolute Absolute."

Hence, evolution has to be banished from the world of reality, which should consist of nothing else than over-realised perfection. Evolution or world then, reduces to a more phenomenon or appearance. All that we can say about its nature is that so long as we are ourselves involved in the phenomenon, we cannot deny the *Phenomenal existence* of the world, but that its non-existence

as a reality follows necessarily from the demands of consistent reasoning.

Maya, in the Advaita-Vedantic sense, is just this conception of the world. So long as we believe that the evils of this world are *real*, it becomes impossible to believe consistently in God, in the true sense of the word. Either God, or evil—we cannot have both as real.

The imperfect values and the positive disvalues, of this world, are more or less diminished and distorted—"virtual images", as it were, of the Real Value or Values. Some parts of the world-reflector, including our minds, no doubt, produce better images than other parts—better, in the sense of their giving us relatively better satisfaction. So long as we are ourselves involved in phenomena, we cannot conceive of the Real Value or Values except in terms of the values of our experience. Hence, if the world be conceived of as Maya, then it is possible for religion, whether theistic or not, to maintain that God, or the Real Principle of Valuation of life, appears imperfect because the Principle is described and thought of in analogies or metaphors of the more or less defective values of this world, which have no more than a mere phenomenal existence and which are incommensurable with the Real Value or Values. Thus it is possible for religion to maintain, consistently throughout, the reality of the perfection of its goal. This, of course, implies a denial of the reality of evils, not only with the intellect, but also with all the heart, and with all the will, and even through all forms of perception. As a matter of fact, all genuine religious souls, impelled by an unerring impulse, *do* ignore and defy, in practice, the recognised evils of experience, adopting, sometimes, even too extreme forms of asceticism. But, if they can

also conceive of the evils as Maya, i.e., as null and void in reality, then their theory and practice, their head and their heart, will work in unison, and their personality will not be a house divided against itself.

It is often said that religion is life, not an affair of the intellect—as if, life at its best excludes intellect! In fact, intellect sifts and organises, and thus deepens and enriches the remaining part of life, which, in its turn, again enriches the intellect. This is the dialectic of life. Life minus reason is the life of the lower animals, the insects and the plants—it is the life of blind impulses, where no religion is possible. Reason is the touchstone by which *alone* we can distinguish true intuition from false—faith from superstition. Schopenhauer was only partially right when he said that religion is the metaphysics of the people. Really speaking, religion is the living metaphysics of values, whether of the people or of the scholars. So, the only alternative here is between a bad metaphysics and a good one, which latter must necessarily carry itself to its logical conclusion, and never say, 'thus far shall thou go and no farther'. It is true that "life divided by reason leaves a remainder". But, this does not mean that the two are inconsistent or do not help each other in their growth.

The metaphysics of values should not be a deductive science like pure mathematics, with the range of experience closed; but an inductive science like physics, with ever widening experience—nay, with adventurous experiments with the values that stretch out into infinity. There *have*, no doubt, been genuinely devout souls, even great religious geniuses, intellectually perplexed, baffled and even inconsistent, but with a strikingly 'trust-

ful sense of presence'. But we should sift out the inconsistencies to retain all that is valuable in such lives. Such souls are great in spite of the inconsistencies and no part of their greatness is because of any of them. The inconsistencies are disvalues in *their* lives too. The whole of their lives, or, for the matter of that, of any lives, should not enter into the composition of our religious ideal, but only the valuable part.

Our experienced values, however, are evidently of different orders; and, so, the higher the order of values we choose to represent the real values, the more satisfactory the representation. The function of an engineer, nay, even of a judge, of a legislator, of a governor, or of a king, is not recognised, by people of most refined tastes, as having a value of a very high order—and rightly, too. Hence, God as the creator, the Dispenser of Justice, the Law giver, the Governor of the World, or the King of the Universe, does not make a highly satisfactory appeal to their souls. God as beauty, knowledge, moral good, or love, appeals most satisfactorily to their mind, because these are values of the highest order in our experience and most capable of being associated with as well as of developing the consciousness of our communion with the Beyond. The truth of these statements may be effectively brought home to our minds by the passionate effusions of several mystics of the Bengal school of Vaishnavism, who often talk of God, the Creator as if He were a minor Deity of not much importance, different from their God of Love. Krishnadasa Kaviraja, for example, in his ancient biography of Shree Chaitanya, describes this sentiment in the form of the following complaint: "The Creator has created only two eyes for a person who is to see the face of Krishna; and these, too,

He has provided with the obstruction of winks! He must be a very apathetic ascetic, indeed, with a mind too blunt to appreciate sentiments. Otherwise, how could He be so unjust? If, following my suggestion, He provides such a person with billions of eyes, then, indeed, can I appreciate His competence for creation." [Madhya Leela; 21st Chapter]. It is also said, by these Vaishnavas, that once when God appeared, before the love-lorn Gopis of Brindavana, with all the insignia of His Divine Royalty, they refused even to look at Him, saying, "Who are you? We do not know you; nor do we need you. We want Krishna, our simple cowherd."

Now, it is easy to see how the doctrine of Maya can relate most satisfactorily the Real Values with the phenomenal—philosophy with religion—God with life—Reality with experience. Those values of our experience are the highest which make us feel most keenly and steadily the need for the real values and which make our souls most vigorously active, through the increase of these experienced values, *with reference to perfection*, and with the aim of bursting through the false chains of all imperfection of values. The whole secret of success lies in a steady reference to perfection—to the Realm of Real Values—permeating all consciousness, and, even, assimilating the contents of the subliminal regions of the mind down to the deepest depths. This constancy of reference is no doubt, the rarest of virtues! Without this reference religion tends to revert to type, or degenerate into a mere apotheosis of the phenomenal values; that is, the growth of life remains arrested within the bounds of Māyā. All the other values of life that help the growth of these values of the highest order have also to be preserved

and increased in subordination to them—*i. e.*, only as means. And, all that tend to make us live from moment to moment—that dull or deaden the sensitiveness of our soul to the everlasting call from the Real beyond the phenomena—must be shunned and exterminated as sins. They are the distorted images of the Real Value or Values—they are the worst of disvalues, being either useless or worse than useless, from the point of view of the conservation of values. This is the ethical significance of the doctrine of *Māyā*—*i. e.*, of the living denial of all disvalues including the limitations or defects of phenomenal values. Herein lies an answer to those shallow critics who self-complacently imagine that they have successfully refuted this doctrine of the ubiquitous immanence of Real Values by crying out, "Is Piccadilly Circus God? Is Hyde Park Corner God?" The world does not exist separately from God, side by side with Him, nor does it exhaust Him. The Reality underlying it is revealed more and more, as its fictitious covering is gradually removed. It stands self-revealed in Its fullness, when the fiction-part of the phenomena completely vanishes, as ultimately vanish it must, by its very nature as fiction.

There is no doubt that the ordering of values of our experience differs from nation to nation, as also from age to age, depending on their histories, *i. e.*, on their special lines of collective development in values. It

also differs more or less from individual to individual, even in the same nation in the same age, depending on peculiarities of individual temperament as well as on differences in experience and intellectual capacity. So, according to these different schemes of values, there must also be different religious philosophies. Those, for example, that develop a very high ideal of motherhood, or hold it in the highest esteem, may feel the Motherhood of God as the most satisfying religious ideal. Others, again, who regard motherhood as inferior in value to fatherhood, may naturally prefer or emphasise God's Fatherhood. Similarly, some may emphasise the conception of God as Beauty, some as Knowledge, some as Moral Good, some as Love, and some as a combination of some of these. And so forth and so on. The cause of religion will be served all the better, and the world will be all the richer with all this diversity of religions. A uniformity of beliefs and forms of worship received as accretions, from external authority, on mere trust, and without a critical examination, is the death of genuine religion, since it stops the true growth from within according to vital needs rooted in temperament, experience and capacity. Such a uniformity, mis-called religion, is, much oftener than not, in the last analysis, an apotheosis of the tribal instinct of man, if not a fashion or a fad. Religions and advanced thoughts, too, like manners and dress, have their fashions and their fads and even their fops.

STRINDBERG, AND INDIAN THOUGHT

By Swami Jagadiswarananda

IN the European Continent, the name of August Strindberg is mentioned constantly with other two famous Scandinavian dramatists, Bjornson and Henrik Ibsen. Ibsen marks a turning point, a revolution rather, in the history of European Drama. Ibsenism now reigns supreme in the dramatic literature of Europe as Shakespeare's influence did in a previous age; and Bernard Shaw and others belong to this school.

Strindberg was a contemporary of Ibsen. He was born at Stockholm, the Capital of Sweden, on January 22, 1849, and passed away on May 14, 1912, at the age of 64 and was accorded a public funeral. His father was a small tradesman who had lost his business before the birth of his son. So Strindberg was brought up in the worst kind of poverty. His mother was a barmaid in a Swedish inn and August was her third child. He stood apart from the rest of his family and had nothing in common with his parents and brothers.

He was not happy in school, and work seemed useless drudgery to him. At the age of 13, his isolation from the home was completed by his mother's death and father's remarriage. Now he gave himself up passionately to religious brooding and practices for about 5 years. At 18, he entered the Upsala University. But he was so poor that he could not buy his text books at the University and had, therefore to discontinue his studies there very soon. He became a teacher of a Stockholm school of which he was a student in boyhood. About this time he wrote a

little comedy and then a historical play which won him a royal stipend. He again returned to the University with the thought of a degree. Now he studied the individualistic philosopher Kierkegaard, the English determinist Buckle, the German pessimist Eduard Von Hartmann (the chief disciple of Schopenhuer) and other thinkers like Hugo, Dickens, Balzac, Swedenborg, Darwin, Nietzsche, Allan Poe etc. But due to the sudden death of the king the stipend ceased and his university career had again to be stopped. He studied Swedish history passionately. Chemistry had the greatest fascination for him and his dream was to prove the transmutability of elements.

Strindberg was a registered Protestant Christian though at heart a Swedenborgian. His philosophy of life was that through religion and the innermost recognition of the meaning of life it is possible to bear life's burden with sufficient resignation, and that a moderation verging closely on asceticism is wise for most men and is essential to the men of genius who want to fulfil any divine mission. At Paris, when striving to make gold by the transmutation of baser metals, his spirit travelled through all the seven hells in its search of the heaven promised by the great mystics of the past and had psychic experiences of a supernatural character. From a materialistic sceptic, he became a believing mystic, and his life reached a state of spiritual harmony from a previous condition of utter chaos.

Strindberg had a cynical opinion of women whom he called biological inter-

mediary between child and man. Edwin Bjorkman, an actor and stage-manager of some of his plays, who has also translated all his works into English with introductions, opines that although Strindberg's view of life is pessimistic, he glimpses at the back of man's earthly disappointments, humiliations and sufferings, a higher existence to which this one serves only as a preparation. Everything that happens to himself and to others reveals the persistent influence of secret powers, pulling and pushing, rewarding and punishing, but always urging and leading man to some goal not yet learned by conscious vision. Resignation, humility and kindness become the main virtues of human existence.

Strindberg is the author of forty nine plays, sixteen novels and short stories, eight autobio-graphical fictions and nine historical essays. His dramas are mainly psychological. His daring work named "The Swedish People" is still next only to the Bible in being the most widely read book among the Swedes. Two of his plays are named 'Pariah,' and 'Chandalah,' and the English translation has preserved the Hindu allusion in the Swedish Title. Some of his plays as "Dance of Death", "Dream Play" and "Jo Damascus" are full of mysticism and written under the acknowledged influence of Maeterlinck who was thoroughly acquainted with Indian Thought. 'Dream Play' is a metaphysical and mystic drama and probably his masterpiece. It contains Hindu mythical names Indra, Sukra, Swarga, Martha, Patala, Brahma, Maya, Varuna, the Ganges, etc. Its purpose is to prove that the world is a dream and life a play—a view which is called Mayavada in Vedantic terminology. In a reminder to this play the author (not the translator) writes, "Anything may happen, everything is

possible and probable. Time and space do not exist. On an insignificant background of Reality imagination designs and embroiders novel patterns, a medley of memoirs and experiences, free fancies, absurdities and improvisations. The characters split, doubt, multiply, vanish, solidify, blur, and clarify. But one consciousness reigns above them all—that of the Dreamer; and before it there are no secrets, no incognitions, no scruples, no laws. And as the dream is mostly painful, rarely pleasant, a note of melancholy and of pity with all living things runs right through the wabby tale." In the play he makes one of the 'Dramatis Personae' say, "In the morning of ages before the sun was shining, Brahma, the divine Primal Force let himself be persuaded by Maya, the World Mother, to propagate Himself. This meeting of the Divine Primal Father with Earth-mother was the fall of heaven into sin. Thus the world,, existence, mankind are nothing but a phantom, an appearance, a Dream Image, a Dream Play." In the "Dance of Death" he says, "The idea of immortality is a new outlook on life. Immortality of souls will solve all the world riddles. To live is to suffer. Perhaps life begins when death comes. Death brings life, for life is a tremendous hoax played on all of us." In "There are Crimes and Crimes" he says, "Would you feel at home in this world? Suffering purifies and misery ennobles life. Honour is life endangering superstition and apparition. Gold is nothing but dry leaves and women mere intoxicants. In "Miss Julia" he says, "Every thing is queer—life, men, every thing just a mask that floats on the top of water until it sinks, sinks down."

Similar quotations can be multiplied from other plays, "Creditors", 'Link', 'Pariah', 'The stronger' etc. This is

probably sufficient to convince the reader that Strindberg was deeply acquainted with Indian thought and to be acquainted is nothing but to be influenced. Many other continental writers can be cited whose works show sure mark of Hindu influence. Most of western thinkers share more or less the same view of the Hindu outlook on life. Only we acknowledge it as Mayavada whereas they cannot, due to their realistic outlook on life. But Mayavada is a theory of Relativity and not a theory of illusion as the westerners mistranslate it.

Alexandrian and Neoplatonic Mysticism has influenced the western literature greatly. Blake, Wordsworth, Shelley, Goethe, Swinburne, Browning and Shakespeare all show mystic traces in their works. In 'Macbeth' Shakespeare says, "Fair is foul, and foul is fair! Security is mortals' chiefest enemy. Life is but a walking shadow, a poor player that struts and frets his hour upon the stage and then is heard

no more. Life is a tale told by an idiot full of sound and fury, signifying nothing." In "Prometheus unbound" Shelley says—"Man is a traveller from cradle to the grave." What are these except western echo of Mayavada? Vedanta is the only complete and comprehensive view of life, world and reality—the natural yet irresistible conclusion of all right thinking. Philosophy, science and literature of the West are slowly but steadily marching inevitably to the same conclusion which the Hindus have arrived at centuries ago. The German thinker Keyserling is of the same opinion. It is a happy sign of the times that many cultural centres of America and Europe have endowed chairs of oriental study. The orientalism of Europe and America have educated the western mind with Buddhist thought for over a century. As Sankara succeeded Buddha in India, so Vedanta will come in the West after Buddhism, as a necessary and logical fulfilment of it.

BUDDHISTS IN DISGUISE

By Prof. Earnest P. Horowitz

FIRST comes the savage clash of arms, century after century, before the bleeding nations learn to agree, to differ, and resort to arbitration. The clash of faiths, no less fierce and deadly, precedes their final fusion which is the gateway to universal religion. In the third century Mani, a Persian noble, blended Mazdaism with Buddhist and Christian beliefs. The new eclecticism, known as Manicheism, was carried east along the silk road to Turfan. In the 8th century Hunnish hordes over-ran eastern Turkestan;

the Khan and his court professed Manicheism, but the Aryan population, Tokhar—Scythians, clung to neo-Buddhism. Manichean literature has been found in Turfan by the side of old Buddhist legends, fragments of Greek fables, and Christian documents written in Byzantine Greek.

More relevant to our subject than Buddha's influence on Mani is the infusion of Buddhist ideas into Hinduism. They are found in the younger Upanishads which warn man not to lose his freedom by nature's witchery and

magic (maya). Ever since the 2nd century when Nagarjun elaborated Buddhist yoga, the idealism of the new theology roused the suspicion and, at the same time, the admiration of the venerable Gaudas, a brahmin school in the Behar district in Buddha land. The Gaudas were severely taken to task for smuggling the fascinating heresy with an orthodox label into brahminism, and thus establishing the Vedanta philosophy. As a matter of fact, they legitimately interpreted orthodox Upanishad teachings. A rival school in Southern India on the Malabar Coast also recast Suttas into Brahma Sutras. These brief statements of doctrine received their final form from Badarayan about the time when the brothers from Peshawar stirred India to her depth by religious propaganda. The two Buddhist converts, and the Gauda Advaitists after them, declared that the visible world is void and vain. To which Badarayan added: our sense-impressions, depending on exterior objects, are nil and worthless too,—so many empty soap bubbles. Badarayan possibly hailed from Badara; the busy Baluchi port had early relations, cultural as well as commercial, with Peshawar and the Ganges valley. In the 5th century, Buddhism and Hinduism engaged in a terrific struggle; the two foremost champions seem to have been Vasubandhu and Badarayan. The new theology was silenced in the end, but brahminism, grown shallow and empiric, was spiritually reinforced and uplifted by the ousted foe. Badarayan's victorious Sutras attracted learned commentators time and again.

In the 8th century, a fearless Gauda theologian composed a metrical exposition of non-dualism (advaita). A firebrand, being swung round and round, the poet-sage explains, resembles a flaming wheel. Even so are physical

phenomena but swift vibrations of consciousness. As the apparent wheel on fire is really one light, so the ever-turning wheel of mundane existence is one life, though, being set in motion, it appears manifold. As soon as mortal mind is sufficiently concentrated to withdraw from the objective world, and the thought waves in the mind-lake are stilled, the unity of all life reveals itself to the amazed contemplation. The Gauda poem is the earliest Vedanta document extant. Two generations later, a native of Malabar, Sankara, born 788, once more annotated Badarayan's aphorisms. The lapse of centuries had rendered their brevity more obscure and unintelligible than ever. The fierce religious strife of the 5th century still reverberates from Sankara's anti-buddhist pages. His classical commentary, which outshone all its precursors, has exercised the finest Hindu minds, and continues to hold them spell-bound. Sankara thoroughly knew and fully utilized the scholastic philosophy of neo-Buddhism. Prominent brahmin co-religionists mocked at his crypto-Buddhism, and nicknamed him prachanna-buddha, Buddhist in disguise! Sankara's sum of brahminic theology is a superb system of logical idealism, and has been termed "systematized Upanishads"; The Upanishads may as well be defined as "unsystematized Vedanta". The new theology struck spiritual gold in the Upanishad mines long before the Malabar mago fashioned the gleaming ore into a priceless treasure of the soul.

Sankara has been taken to task for defending ritualism. St. Paul could not altogether disregard the Mosaic law; his trail was followed by Thomas Aquinas. Custom is not easily uprooted; time hallows and hardens it. Sankara treated the Vedic ritual tenderly after the example set in the

Upanishads. No sooner had his shining ship ploughed the Indian seas than the giant waves of error surged up again.

O ye who in some pretty little boat,
Eager to listen, have been following
Behind my ship that singing sails
along.

Turn back to look again upon your
shores ;

Do not put out to sea lest per adventure

In losing me you might yourselves
be lost.

The sea I sail has never yet been
passed. (Dante)

Alas! Vanity fair reasserted itself and the weeds of empiricism shot up. Sankara's far-famed school had to make room for Ramanuj, a neo-Vedantist and concessionist of the 12th century. Ramanuj himself was a wonderful transcendentalist, deeply imbued with Buddhist yoga. But the vision of abiding truth dimmed until it almost vanished. Hindu students are far more interested in the transient display of things, in the science of magic and mirage, in social will-o'-the-wisps and political castles in the air, than in Sankara or even Ramanuj.

THE RELATION OF RELIGION TO NATIONAL HEALTH

By K. Subramanian, Shiyali.

AS the soul is to the body, so is Religion to a nation. It is that dynamic force that makes nation pulsate with life. The endless stream of religion feeds a nation with its sweet cool waters of divine message and keeps the physical, mental and moral health of it uninjured by any extraneous influence. In fact, a nation that has risen above all others in point of physical and intellectual strength should essentially have been built on the solid foundation of spiritualism. Where there is faith in God and devotion unto Him, codes of morality are bound to prevail and its absence thereof would soon convert a nation into an arid desert. Hence it is that religion and morality are reckoned to be the handmaids to the healthy progress of an ideal nation.

*Religion : Her Psycho-physical
influence on a nation*

Such an essential factor as religion moulds the mind and morals and takes care of the physical well-being of a nation. In "all man's wanderings

round this world of care," he longs for contentment and repose. He cannot easily buy them unless his mind is purified and chastened to the belief that all our desires are regulated by the divine spirit within. Olston remarks : "The great antidote for bad habit is good habit ; the antidote for bad thoughts is good thoughts ; the antidote for weakness and sympathy-seeking is sympathy-giving." In the light of this priceless observation, religion enjoins on humanity the value of simple, God-fearing, pure and high-souled life. All world religions are at one on the subject of teaching to mankind that they should not set a great store over transient pleasures and fleeting joys and that they should keep their body strong and pure so as to work with diligence in the task of knowing one's own self and knowing God. Miss Whitcomb tells us "We must rest in the sacred sense of the Government of infinite good. We have no time to waste in thinking upon what might have been or in questioning

if it can ever be. As one insistently dwells in to-day and refuses to solve questions of to-morrow, fear and anxiety dissolve, and thought becomes so transparent that divine wisdom shines through unhindered, illuminating our way before us."

*Concentration and Conservation of
Energy-capital*

Religion not only turns man's course of thoughts from objectionable channels but also teaches him the highest practice of concentration to realise the supreme being. A nation that has perfected itself in concentration surely signifies that her children are of strong build and that they are in a large measure virtuous, intelligent and godly. To practise concentration is to accumulate energy. To concentrate the mind on one thought is to create a force which must become greater and greater power in life. It is to condense an energy which grows daily into a vast and mighty power sweeping aside everything that threatens to block the way and bring at last into the life whatever is concentrated upon whether the object of concentration be physical, material or spiritual. Concentration of thought means unity in energy and unity means strength and power. As this great and divine force is revolutionising the world to-day and urging on the evolution of the race, its importance to a nation on the vanguard of progress need hardly be emphasised. One finds a great fear in the hearts of many when they approach this important question of concentration. This concentration comes when the world, the flesh and the devil have lost all power to allure or tempt one into the by-paths of senses. Should a nation conserve her physical energy and work with that capital in her sacred mission of knowing God, then

comes the immediate prospect of her inhabitants growing up to be holy, pure and virtuous men.

Psycho-Moral Influence and Hygienic

Having seen how the vital energy of man is conserved and concentrated to suit the higher demands of Religion and how this virtue out of necessity rears up a nation of blooming and stalwart children, it must next be considered how all our physical actions are prompted by our thoughts that are to a large extent moulded by the marvellous force of Religion. The body is the vehicle and obedient slave of the mind. If our thoughts which embody the actions of the mind are good and harmonious, our physical actions are good and harmonious too. To illustrate this, a matter-fed mind thinks of and produces material thoughts. The cardinal attribute of matter being changefulness, the mind absorbs by thinking on material things and is affected by it. The material thoughts, born in the matter fed mind arise in the mind in quick succession as a result of the attribute of changefulness operating within the mind. This quick succession of thoughts makes the mind restless, moves the body into restless activity and covers the mind with the rubbish and rank growth of materialism. From this material hankering spring material ambition, greed, and selfishness which excite all the lower passions of man and finally lead to his moral destruction and early grave. It is to avert this national catastrophe that Religion should breathe her sweet odours at every step in a nation's progress and keep the realm of man free from all the filth and foul-smelling dirt of base ideas.

Not only does religion save humanity from physical and moral ruin, but it also fosters in individuals a consciousness of the soul and shows how it

must be kept in harmony to achieve our purpose in life, namely, the realisation of the All-pervading soul. Harmony in individual consciousness can only result from the regular practice by those individuals in their every-day life of mental exercises. Such mental exercises are apt to discipline gradually their rude mental forces and thereby in time harmonise their moral forces. That science of mind or life becomes religion when it traces its principles to their prime source—the soul, the basic principle of our being. This is the religion preached by Jesus or Buddha, Confucius or Krishna who have dived into the depths of life and have revealed the One Eternal Religion called 'God.'

Besides disciplining the mind and morals, Religion does a positive good in training other senses of the body. Some of the daily practices and rituals, that all Religions enforce on an individual, educate the will-power and enable him to focus his thoughts upon objects which elevate the soul, thus forming a habit of happiness and goodness to enrich the whole life. Taking for instance, Suryanamaskaram performed while the sun is rising. It involves concentration of all nerves and muscles of our body which get ample opportunities for exercise. Man bathes in the life-giving energy of sun light and feels a halo of delight all through his senses.

Again, Pranayamam, involving suspension of breath has a deeper significance than what the world has taken it to be. This suspension of breath means longevity of life besides strengthening our system to bear all hardship in the battle of life. No religion in the world is without this practice in one form of prayer or other.

Another point insisted upon by religion, as helping towards concentration of faith in and prayer to God, is the diet. Hindus have to fast according to Shastras for nearly four or five days in a month; Mahomadans for nearly a couple of months in a year and Christians also have likewise. Whatever the tenets of individual religions be, they are all agreed in advocating regulated diet and fasting in the pursuit after the knowledge of God.

Realising that the spiritual environment is God "in whom we all live and move and have our being," it then devolves on us to keep our souls pure. The soul, that is tenanted in our body, can be said to grow in purity and divine grace only in proportion to the cleanliness of the body it occupies. Religion enforces the universal law of keeping one's body clean as a first step towards spiritual advancement. To create an atmosphere congenial to the growth and development of the divinity in us, we must keep a clean body and a cleaner heart.

Thus, when we have filled our field of consciousness with the image of health, we have no place in it for the negative images of disease. Health is a function of the higher developed man and belongs to the laws of universal union and is governed by our life-centre. We must look for this naturally obscure fountain of 'All Health,' within our being, no matter how covered over or concealed it may be from sight. Therefore Cowper felicitously observes about the inestimable value of Religion :—

"Religion ! What treasure untold,
Resides in that heavenly word :
More precious than silver and gold,
Or all that this earth can afford."

BRAHMA MIMAMSA : SRI MADHWA'S DOCTRINE

By K. S. Ramaswamy Sastri, B. A., B. L.

SRI Madhwa lived from 1199 A. D. and died in his seventy-ninth year. He was the protagonist of the Dvaita or dualistic system of philosophy. He accepts three services of valid knowledge *i. e.*, perception, inference and scripture. He holds like Sri Sankara and Sri Ramanuja that the Veda is *anadi* (eternal) and *apauruṣeya* (not a personal composition.) Like Sri Ramanuja he affirmed the reality of the world and the mutual distinctness and separateness of God and world and souls. He says that reality is of two kinds *viz.*, *svatantra* (independent) and *paratantra* (dependent). God is the only Supreme and independent Reality. The dependent realities are souls (*chetana*) and matter, time etc., (*achetana*). Sri Madhwa's view that the famous Upanishadic passage '*Ekam Eva Advitiam*' means only that God is peerless. In regard to the equally famous passage '*Tattvamasī*' one of the ways in which he explains it away is by splitting up the whole sentence so as to arrive at the declaration *atatvamasī*,—which is certainly a big intellectual somersault. God is immanent (*antaryami*) and transcendent and is both omnipotent and omniscient. Lakshmi is co-eternal and all—pervasive along with Narayana.

One turning point in his system—in which there is a reversion to the Nyaya school is that God is only the efficient cause (*nimitta karana*) and not the material cause (*upadana karana*) of the universe. Another peculiar doctrine, in which he agrees with Sri Ramanuja, is that the soul is *anu* (atomic) in size. The souls are of three classes *viz.*,

(1) those eternally free (*nitya*) like Lakshmi, (2) those who have been liberated from *samsara* *i.e.*, the cycle of births and deaths, and (3) the bound (*baddha*). The bound are either *Muktiyogya* (eligible for release) or *Tamoyogya* (eligible for hell alone) or *nityasamsari* (eternally bound to the wheel of *samsara*.) This doctrine is a peculiarity of the Dvaita system and is one of its weak points. Another peculiar doctrine is the high place assigned to God Vayu or Prana. Sri Madhwa says that the grace of God Vishnu comes through God Vayu. Another peculiar doctrine is that there is a gradation of bliss as among the liberated souls in paradise. In all these matters Madhwaism has lived and worked apart in a region of its own and did not vitally influence the later higher life in India.

On the other hand he never asked his followers to turn away from Siva temples, though according to him as to Vaishnavas Siva is only a *Jiva* *i.e.*, a liberated soul. In this respect he is more tolerant than the Sri Vaishnavas. He differs, further, from them in affirming that all the incarnations of God are full and perfect. He does not accept the theory of partial incarnations. Nor does he go the full length of the doctrine of the Sri Vaishnavas—especially in the hands of Desika—exalting *prapatti* and giving it a higher place than the old *Sadhana* of Bhakti and stressing *Kainkarya* (service) more than *Prema* (love.)

Thus Sri Madhvacharya affirms the *pancha bheda* *i.e.*, the five differences *viz.*, the distinctions between the supreme soul and the individual souls, the

distinction between God and matter, the distinction between soul and soul, the distinction between soul and matter, and the differentiation within matter itself. Sri Madhwa's system is called *Sad Vaishnavaism* so as to distinguish it from Sri Vaishnavaism of Sri Ramanuja. A famous stanza says :

In Sri Madhwa's theology Hari is supreme, the world is real, separateness

is true : the individual souls are infinitely graded as superior and inferior and are dependent on God. Liberation is self-realisation consisting in the enjoyment of the innate and latent bliss of the soul : pure *bhakti* (devotion) is the means to this end : perception, inference and testimony are the sources of knowledge, earthly and divine. Hari is knowable by all, the Vedas and by the Vedas alone.

TRUE METTLE

By Gopi Satwa Prasad

A casual observer may find very little to arrest his attention in this surging sea of struggling humanity. The wild shriek of the defeated gambler, the agonising cry of the condemned criminal, the subdued murmur of the baffled diplomatist, the smothered groan of the expiring soldier, the plaintive wail of the widowed mother and orphan children—these make no impression on the callous and indifferent. But the keen observer knows how history is often made and heroes manufactured by the hundreds in these struggles, the outward expressions of which alone we see at first. For, true life is not what is seen on the surface. It is far, far deeper. Surface life is only the outward expression of the inner life. The struggles, the conflicts and the manifold sufferings people pass through are all indelibly marked on their hearts and stored up as experiences. The various thoughts that arose in them, the peculiar combination of ideas that crowded their brains, the tumult of feelings that were generated in them, the deep emotions that were stirred, the difficult problems that confronted them for solution and the weight and nature of the solutions of

such problems—in short, the way in which their minds reacted on the warring incidents of their lives and how they were able to survive the fury of such onslaughts—a study of those factors alone would give us an idea of how intense had been the struggles of their inner life.

The struggles of our inner life alone shape and determine our character. Our environments place us often in very difficult positions. Our cherished ideals are subjected to severe trials. We would speak the truth only, do always the right thing, make common cause with the weak party fighting for justice ; but here comes the conflict. Our thoughts and actions provoke antagonism. The world is not prepared to follow our ideals. It may be the businessman to-day who will not tolerate our idealism in business matters ; it may be our creditor or debtor to-morrow who may lie and prevaricate and will have no square deals with us—and if we will not lose our money, we will be led likewise to lie and prevaricate ; it may be you advocate the day after advising us to perjure in court, if we will win our just law suit ; or again it may be our

best friends and neighbours or our near and dear relations advising us to sidetrack from the path of true rectitude and virtue to keep unsullied the hitherto untarnished reputation of a family, hoary with its time-honoured traditions and dim with hereditary dust—alas! as if white washing would steady an edifice with the foundations washed away thus! It may be that in a thousand ways we are beset by temptations on every side when we would walk along the path of purity.

But life would be pretty easy for him who having not stamina, lends himself to anything. He creates no opposition. He smiles where he should frown. He whines where he should fight. Having no steady principles, he makes himself a despicable creature by adjusting himself to the circumstances of the moment. Having no ideals to course his life upon, he is at the mercy of every filthy undertaking. There is no meanness such a person will not stoop to. He carps at those who are truthful and honest. He barks at them. He has poison hidden in his fangs, which he would fain inject into the veins of honest society. But he deludes himself. His strength spends itself in the attempt, and after a short life of infamy and dishonour in the guise of success in life, his career ends and he finds himself thrust into the lumber room of dead and forgotten things with but the memory of his ignoble life and its misdeeds to bear him company. Fear even haunts the man and his guilty conscience taunts him every minute. Throughout life without a moment's peace of mind, hatching plots, laying out plans to cheat and plunder others, he ends—the poor old sinner—by being hated by friends and foes alike; for, never was he true to either. That calm and peace and love which alone is the gain of the

struggling, virtuous mind—this most coveted of all things, is far, far away from his reach.

The life of the virtuous man is a stand-up fight throughout: and he alone is a hero who can weather this storm. The temptations and trials, that beset the good man, are of a magnitude that defy description. Infamy, dishonour, poverty, scorn, servitude, death and worse seem to engulf the brave soul who would be good and virtuous. Any tame chickenheart may pull along in time of prosperity. But it wants courage, real courage of the highest order, courage that will not flinch when brought face to face with the stern realities of life, with dishonour, disgrace and death, to be able to brave the sneers of an angry world—an unreasoning world, unscrupulous and dishonest to the core, a world where virtue is sacrificed at the altar of the seductive blandishments with a plaintive wail, a sordid world where the treacherous snare of filthy lucre has lured many an unwary victim to his last rest with his soul's redemption set back by at least a couple of thousand centuries, an uncanny world which vows eternal vengeance on him who would not subscribe to its corrupted laws and would let loose on the presumptuous aggressor the pent up fury of Mephistophiles and his Myrmidons.

Life is struggle and true life alone is progress. Without struggle life ceases to be. Where there is no opposition there cannot be any progress either. The play of the centrifugal and the centripetal forces of nature is what is called life. The pairs of opposites have been in nature at all times, and will be there as long as there is life. The Absolute alone is the attributeless and this is beyond thought and speech and is ever changeless. All else are, subject to the phenomena of change and change means flux, life. The person, who

does not resist, does not struggle against the temptations of this world, does not change but drifts on, stagnates and putrifies and stinks and viciates the atmosphere with his unholy presence. Most of the failures in life, the murderers and the suicides, are all cowards. They do not know what true courage is. Courage is in wrestling with difficulties and not in fleeing from imaginary dangers. The suicides having no grit to fight out things, expect by destroying their bodies to escape the result of the very evils they themselves provoked. The murderers, by putting an end to the life of an enemy stealthily, try to escape danger at the enemy's hands by thus killing him. All these actions have fear at their source : and fear is the substance that makes the coward. Whatever is born of fear, its culmination is in an act of cowardice. Alas ! for the present day society, this deadly poison 'fear' in varied colours and shapes has got deep into its vitals and has to a great extent atrophied its healthy sinews of virtue and honesty. Theft, robbery, murder, incest, bribery, hypocrisy, statescraft, white-lies, diplomatic dishonesty and a hundred other dangers have invaded society under such smooth and unassuming cloaks that many an unwary pilgrim is caught in its toils. This fear to face the truth, this fear to have straight talks and square deals are such direct shocks to our soul that these blind and stun the souls' inner life and give it such a set back that even after the mending of the life to a life of virtue and rectitude, these bad Samskaras last for ages after,—the ripples set up by the bad actions haunting and obsessing the soul for quite a long time.

But the good and virtuous man whose life seems to be such a hard toil, a constant succession of worries, mi-

series and untold sufferings, how rich is the reward of his labours ! Suffering is more in the feverish expectation tinged with fear of an untoward happening than in the actual happening itself. The person with true mettle in him, however, has no tinge of fear, and suffering hence is very much minimised, nay, in some rare instances the person concerned does not even feel it. Radiant with the light of Truth and right purpose and proud of an opportunity to vindicate the cause of righteousness, he embraces even torture with a willing heart and thus what would be considered agonizing suffering by others, is borne up by the virtuous person with calm fortitude and quiet courage. Such is the strength born of a good character. What matters it if we fail to reach the goal : suffice it that we have done our part boldly and well. It matters then very little what result it brings. The censures of an unjust world, the vituperations of the ungodly, are then wasted on us—we can have no failure. To be able to fight up, to be able to bear the cross in the noble cause of rectitude, is success enough. Here you gain your soul. So much future food for the soul's healthy growth is also thus stored up. The truly great of heart fears no censure and seeks no praise either. To echo a great author 'Virtue' seeks for no reward at the hands of any God or any man, its merit lies in its own deathless service ; it cares little for the plaudits of a future generation or its blighting curses. To such noble souls, the word 'Failure' has no meaning. It is a long series of successes. Every little seeming failure is but a step, a necessary step in the ladder of progress ; and so much of added strength, a fresher impetus driving to the cherished goal is derived. We really fail only when we do not

strive sufficiently to do our very best in a right cause.

This world is not for milksops and weak minds. It is for the really strong only. 'Survival of the fittest' is no myth. The really strong alone are able to weather the storm successfully. The rest go to the wall and must bide their chance on a future occasion when they are better equipped for the fight. Can even the hawk and the eagle, before they are full-fledged, before they have grown strong wings, hope to sail in the air with proud out-stretched feathers? True mettle, strong hearts, are wanted to fight life's battle, nobly and well. Let us take inspiration from the Clarion voice of the Great Swami Vivekananda, "The whole secret of existence is to have no fear. Never fear what will become of you, depend on no one. Only that moment you reject all help, are you free. (Second Volume, p. 393)."

"If I have to please the world, that will be injuring the world; the voice of the majority is wrong, seeing that they govern and make the sad state of the world. Every new thought must create opposition—in the civilized, a political sneer, in the savage vulgar, howls and filthy scandals." (Third Volume, p. 179)...

"The world is a battle field, fight your way out." (Volume 3, p. 278.)

"To seek death not life, to hurl oneself upon the sword's point, to become one with the terrible for evermore"

....."There must be no fear, no begging, but demanding—demanding the highest. The true devotees of the Mother are as strong as adamant and as fearless as lions. They would not be the least upset if the whole universe suddenly crumbles into dust at their feet." (Volume 3, p. 283).

"No compromise! No white-washing!" he cried out, "No covering of corpses with flowers.....This attempt at compromise proceeds from arrogant downright cowardice. Behold! My children should be brave above all. Not the least compromise on any account! Preach the highest Truths broadcast. Do not be afraid of losing your respect or of causing unhappy friction. Rest assured that if you serve Truth in spite of temptations to forsake it, you will attain a heavenly strength in the face of which men will quail to speak before you, things which you do not believe to be true"..... (Volume 3, p. 319).

The quotations are from the Life of Swami Vivekananda.

Real strength, true mettle, is then what we want. Whatever the hardships the good man who tries to live a life of rectitude and virtue has to undergo, he always has the consciousness that he is doing the right thing. And the comfort and peace of that mighty soul who dares to put forth his strength against the wickedness of this world, is great indeed!—The harvest of the strong man of real mettle is verily sweet and bounteous.

SRI KRISHNAKARNAMRITAM AND ITS AUTHOR

By S. Varadarajalu B.A., B.L.

ANY of the glorious works of art and many of the great institutions, that are bequeathed to us, are all the outcome of man's elemental passions like love and ambition. But for the ardent devotion of the Romans for their beloved city, mankind would never have dreamt of the greatness and grandeur of a Roman empire. The feeling of veneration, felt by the Egyptians to their dead monarchs, has resulted in the standing, picturesque monument, the Pyramids, bearing testimony to the genius of man of a picturesque past. And what of our inimitable Taj, the exquisite mausoleum, which seems to challenge the gods alone to compare with it their structures raised by their own master-builder Maya! Is not this cynosure of an admiring world, the embodiment of an emperor's love to his wife? Could India have inherited her pride, but for Mumtaz Mahal?

In all these, the driving power was man's love. Such instances can easily be multiplied from the annals of India. Nor are these wholly absent in the literary history of India. One of the richest gems from the huge and rich quarry of Sanskrit literature, the 'Sri Krishnakarnamritam', is the delicious fruit of an immortal Kalpa Tree, tended by a frail woman,

In the palmy days of Andhra Desa, Lilasuka, a Brahmin of Srikakulapuram, falls into evil ways. False to the best traditions in which he was born and false to his great learning, he becomes a devotee at the base altar of sensuality. Poor man! The scion of a noble and orthodox family is merged waist-deep in the filthy pond of carnality!

The city of Srikakulapuram in those days abounded with that class of women, who are supposed to have dedicated themselves to the Gods. Lilasuka comes in contact with one of them, and strange it is that this contact with a nautch girl is to open a new leaf in his life and to become a panacea to cure the moral diseases of his soul! Chintamani, for that is the name of the dancing-girl, seems to have been sent by gods in Heaven to redeem the wretched Brahmin. Chintamani, a jewel among women, who might well stand in comparison with that splendid character, Vasanthasana, the dancing-girl in Mrichhakatika (Toy-cart) of Sudraka, realises the degraded position of her lover. She is too virtuous a woman, though born of the dancing-girl caste, to allow the soul of the Brahmin to perish. She intensely feels that with his vast learning, he can win the admiration of his contemporaries and the tribute of posterity. Chintamani leads Lilasuka to the realms of purity. She takes him to Somagiri, a holy man from whom he gets his spiritual education. Sometime after he becomes a real Yogee, a Bhakta of God. With the aid of great Mantram, he communes with the Almighty, who blesses him, appearing before him in the form of Sri Balakrishna.

There burst forth from his lips fine exquisite poems which comprise 'Sri Krishnakarnamritam.' The book contains by the way, 3 chapters with 333 slokas. The poet has happily chosen the title for his work, as Karnamrita means ambrosia to the ears. Indeed, the

verses, are as melodious to hear as ambrosia is sweet to taste.

Narada defines Bhakti as 'intense love to God'. It is such an intense love that animates our poet to sing his immortal songs. To him the immortal child of Brindaban is the beloved of all incarnations of God. In ecstatic joy, Lilasuka sings, in the first chapter of his work, of the incomparable beauty of the Divine Child, of His Flute, which generated soul-stirring music and which sent His Gopis into raptures. Then he goes on to paint in words his vision of the Lord. To him, He is 'Madhurimaswrajya', He is the embodiment of the Upanishads, He is, in short, the Brahman.

In the second and third chapters, Lilasuka sings of the *lilas* of Krishna, of His relations with Yasoda, with the Gopis and the Goddess Lakshmi. In all his slokas, one finds that the love of the poet is so intense that he regards

the Lord Krishna as his lover. Lilasuka is no philosopher, but a poet, who is to be ranked with that galaxy of poets like Kalidasa, Sudraka, Bhasa and others. His work is the crowning contribution of his genius to the rich stock of Bhakti—literature of India. But what is most remarkable in the work is that the slokas are finely adapted to produce the most mellifluous music. Needless to say that the verses combine elegance and beauty of expression with sweet melody.

Though Lilasuka is not original in the sense he has not created wholly a new work of art, yet the material drawn from the Bhagavata and the Puranas have passed through the alembic of his resourceful brain and have come forth with a freshness and fascination that are its own. As long as there is faith in this world, and as long as a thing of beauty is a joy for ever to man, Sri Krishnakarnamrita will continue to be a delight to its readers.

WHERE ARE WE ?

By Swami Nirlepananda

THE most cruel, unbearable and supremely tragic burden of pin-pricks and slights that a subject-nation has to suffer from and sustain is perhaps the big quota which it has to meet, right and left, in its own home-land. In a soul-stirring, famous Bengali national song the same thing has been truly said in a sad, pathetic strain of lamentation—"Ye! countrymen of mine! What a miserable lot is thine! Ye have become so many aliens, as it were, in your own home-land. Ye have not yet been able to dispel this darkness of yours."

When we consider the situation a bit calmly—of the one-fifth population

of the entire world that Mother India claims to contain within her bosom, we must frankly say, that we ourselves are in the very state of things (our overwhelming number states it quite palpably) our greatest mischief-makers. The area of the whole of British Isles is, roughly speaking, almost equal to that of Bengal, a single province of India. Her total geographical area is more than twenty times that of Great Britain. Think of her enormity! Yet if we look at a young John Bull trotting over the globe or ruling over us as a Magistrate, we find a fine picture of sturdy self-reliance, self-assertiveness and excellent courage. It is true how-

ever that nothing succeeds like success. The history of humanity is but the history of its success. Any number of past failures, however Himalayan, catastrophic and huge, should not in the least damp the spirit of the preachers and practitioners of the Vedanta philosophy of Fearlessness. Specially so, at this hour, in our motherland when the moment has arrived to make *debuts* after *debuts*, everytime striking and venturing more seriously than before.

Yet we should not be blind to the hard and pathetic reality. We must have the mental stoutness to study and state the situation first, as it is,—not deny the cold facts that stare us in the face to be set right and made otherwise. Needless to say, as lies within our powers, we must simultaneously, apply ourselves heart and soul, to bring about a much-needed change. Unless from the very present moment a very strong, abstracted, impartial, juristic sense asserts itself uppermost within all of those amongst us, who are at present wielding limited authorities over their own folk in the robes and capacities of family heads, priests, spiritual guides, committee members of Trust properties, owners of landed estates, judicial and executive heads, heads and members of corporations, District Boards, Union Boards, post-holders in the army, police, railways, navy and aviation (in a very limited sense), teachers guiding the future generations etc.—danger lies ahead. We do not however deny the fact that even in politically free countries, authority and controlling powers are in many cases mis-used and mis-carried. But there, the people proper in many instances, have the power to remove the miscreants. The right attitude is to look upon all power as sacred trusts to be utilised and exercised with great

caution and care. That nation which produces in large number men and women endowed with this high sense of responsibility, must, as a matter of normal event, win laurels in the race of humanity. Even if in the near future we become masters of our own land, we will not be able to do justice to the added and increased responsibilities if we do not learn to restrain and train ourselves under equitable principles of life to guide us as the only correctives. If nepotism and despotism are written large over our non-official management of municipal governments, universities and other public bodies, then it is a very regrettable thing, after all.

The present writer has seen in a village the local Zaminlar, called *Raja*, feeling the greatest amount of hesitation, degradation and dishonour (and finally refusing) to go to the house of one of his tenants, while he, the same person, is all too obliging, obsequious, pliable, obedient, mild as a dove,—and what not,—to an ordinary Sub-Deputy of the British Raj. Men may say that is going to last— independence or no independence. This sort of aristocratic sense, inalienably connected and associated with *power*, is however to be met with in every land, in every clime. It is also a well-known dictum that royalty hears and sees through its satellites and parasites. They are its ears and eyes. It does not like or is too *sublime* to exercise its own God-given powers of observation and independent judgment.

But there was also another and a far too real and genuine type of royalty and aristocracy all over ancient East, over for example Arabia, Persia and India. To cite here a modest, provincial example. Of an old Vishnupur (Dt. of Bankura, Bengal) free *Raja*, it is said that he used himself to visit *incognito*

at dead of night, the tiniest cottage in his tenancy, to hear at that solitary hour, poor couples talking freely about their financial and allied worldly difficulties, disadvantages and grievances, if any. He was well-known throughout his realm for his fatherly care of his subjects, for his own self-exertion in matters regal and for personal observation above all.

By these common and everyday examples we, however, do not mean to say that all our individual and collective defects have to be thoroughly purged off and corrected, before we would deserve our political salvation. Independent nations are also seen to struggle against most of these shortcomings we are speaking of. All that we mean is that even in our present circumstances we should all scrupulously try to eradicate our defects in our dealings with men and in our handling of situations. It is a truism of nature that as soon as we *deserve* or in proportion with the amount of our *fitness* power is sure to come. Rights and privileges would certainly be showered at that moment over our heads.

A Bengalee sight-seer recently spoke with sorrow about the invidious treatment meted out by the Mewar Rajput princes to Indian visitors who go to see the ancient palaces. In visiting these old palaces which are so many emblems or nurture-houses of national vigour, uprightness, courage, unswerving spirit of independence and fair-play, the gentleman was immensely disappointed. It seemed to him that those who proudly claim to be the descendants of the noble-spirited, old, historic Ranas hardly deserve that honour. Every sand-particle of Mewar is saturated with what was best, noble, upright, full of dignity in Indian manhood and womanhood. European visitors now-a-days, who belong to the

rank of free nations of the world, are not molested or disturbed in (nobody *dares* it!) the least, he says, for wearing or putting off this and that; whereas all manners of force and compulsion are employed over the heads of unfortunate Indians.

The picture is not however all dark. There are patches of golden light amidst all our gloom. These are symbolic of *hope*. From the time of the appearance of Bhagavan Sri Ramakrishna in our midst the forces of a revolution have been set free in the spiritual and intellectual atmosphere of India. His life is a model of spiritual perfection, a rare re-integration of faiths and schemes of religious disciplines, a re-assertion and emphasisation of spiritual values and human spirituality in all its diverse aspects, features and facts. A Renaissance in every department of life necessarily follows in the wake of such a silent—supreme event. It touches, transfuses and transforms every nook and corner of the human life in the fold in which it is generated. Ramakrishna's coming was indicative of this. He heralded this. He was the auspicious star arisen on the eastern sky that signified or anticipated this. We are seeing before our very eyes how the history of the Buddhist times is once more fulfilling or repeating itself. There is bound to be a revival in every aspect of that nation's life which produced such a perfect proto-type. In its wake is coming a slow but a sure re-discovery or new creation in Indian art and literature, industry and crafts, trade and commerce, education and sanitation, social and spiritual sciences. A Rabindranath or an Abanindranath's lecturing in Bengali, in the mother-tongue, on literature and fine arts respectively before the students and professors of the

University of Calcutta, or the institution of the highest academic degree in all the Indian Vernaculars, classics and culture-histories—all bespeak of the new era, we are already in. What we dreamt of in our school days was actualised when we reached our youth, so that we could avail ourselves of the newer facilities and opportunities.

All these were made possible by the Herculean efforts of that stout and indefatigable national culture-worker, Sir Ashutosh Mukhopadhyaya of revered memory. Though he remained a High Court Judge almost up to the (sudden!) end of his life, he did his utmost to create a sense of self respect in his own countrymen. He encouraged by personal example, the adoption of Indian *Dhootis* by Post-graduate lecturers when appearing in the University classes. He was bold enough to establish the precedence of appearing in *dhooti* before the Calcutta University Commission and in the University Convocation Hall. These are pictures and features of his life to be enjoyed and appreciated by every well-wisher of the country. We must here also note another fact about him. Though Mukherjee received the highest University English education and high Governmental honours, yet in his personal manners and in his everyday life, he chose to remain a Bengalee to the core of his heart. No amount of entrapping foreign glamour could mesmerise him or make him self-forgetful. To the students of Bengal, with all their faults, he was always the gracious, charitable, large-hearted *father* in the real sense of that familiar term—sometimes severely admonishing, sometimes sweetly fondling. He revived the sacred associations of *Guru* and *Chela* of our good old days. He was a big-bodied, big-hearted, generous, kind man.

Like him, was another of his rank. We speak of Sir Gurudas Bandopad-

yaya, a Brahmin of Brahmins—one to be remembered with pride by every Bengalee. Physically he was a little man, pale and lean, but in his qualities of head and heart he was too big, unfathomable and unsurpassed. Neither the vicious tendency of anglicisation, rampant all around him in his days nor any amount of patting on the back from high quarters through high pay and promotion could make him wander away from the spiritual culture of the race. Let us recall the bright close of his life which we know from personal experience. He knew that his end was coming. He left his house on the other side and came to pass his last in his Ganges-home. He worshipped his *Guru-putra* (son of his spiritual guide) with all the faith and fervour of a devout Hindu and spent his final days mostly in recounting to him his own personal spiritual experiences before he gave up his mortal frame amidst the sacred breeze of the Ganges slowly blowing all around him. Simple as a child, he wanted to know whether what he saw was genuine or not. He asked approval from the quarter he loved and respected most.

Finally, we must not forget another rare type of manhood that Bengal produced at a more remote time. The example, which the immortal Pandit Isvara Chandra Vidyasagara set, was in a sense brighter and more laudable, because it appeared at a time when there was not a spark of nationalism in the surrounding atmosphere. Just now the Indian air is full of courage and protest against injustice and oppression. That makes the most cowardly blushful of his tame behaviour. But the state of things was diametrically different at that time. The wine of race-emasculatation was yet strong enough. At that time, really speaking, there was a sad dearth

of upright men—men of strong calibre, who would have the hardihood to stick to what was best and what was in proper accord with national tastes and necessities. From a searching and deep analysis of Hindu shastras Vidyasagar was convinced of the desirability of reviving once more the custom of widow-marriage which was in vogue in our land from Vedic times when we were a free nation. It is still in force among those whom we have conveniently kept down as the lower classes of Hindu Society,—the Muchis (shoemakers), the Bauris, the Mahatos etc. A great hue and cry and a bitter opposition were raised from the higher, orthodox and conservative section which formed the vocal section of Hindu Society. What the great Pandit fought against was the custom of forcing continence on unfortunate

women even against their will. The evident object of the Pandit's tough fight was to convince his social antagonists of the elasticity and broad spirit of our social laws. A man like him could not deary a free and optional, self-imposed vow of continence. To suppose so is to belittle him.

It almost meant in those days that to be a government servant was nearly tantamount to becoming imitation Europeans even in dress, food and manners. But Vidyasagara, familiar to our children from their Primary Vernacular Readers, fills us with wonder and admiration and deep regard when we remember that with *Dhooti* and *Chaddar* and cheap *Taltala* slippers on and a plain, cropped head, he interviewed the highest state official of the province, the then lieutenant-Governor of Bengal. That was something unique in those days.

THE AJJAN

By Suresh Chandra Sen Gupta, M.A.

THE devout Mussalman has his hours for prayers marked off and the same are indicated to him by what he calls Ajjan or the call to prayer. This call goes as a reminder that it is time that man should take his mind from off his worldly business or attachments and turn it to Him to whom he owes his life and all that he holds dear in it. Wherever you may be, whatever you may be doing, you must obey the call when it comes. The unreality or rather the transience of this earthly life is thus brought home by frequent warnings that our pre-occupations here, however important, must be forgotten when the hour for the recognition of the Supreme Reality comes. The Ajjan gives you no leisure,

as it were, to pass off into a state of oblivion, so far as the relative importance of mundane affairs or extramundane truth is concerned. One is thus kept in perpetual recollection of his true Home? The masses, who have too great a tendency to be "shunted off" from the main line into the devious paths of life, are best kept on to their destination proper by the timely signals of the Ajjan.

In its thrilling appeal and far-reaching echoes, the Ajjan seems to break up the bounds of the finite world, seeking to wait the soul away into the unknown—in a veritable dreamland where all is peace and harmony. One who hears the Ajjan in the right mood—whatever be his religion—is bound to feel

its fascination and recognise for the moment that all is not well with him, and be tempted, with this recognition, to fly on the wings of this holy music away from this world of cares and worries !

When at dawn you are still in bed, the shrill vibrations of the call are up in the air and make you feel, as you open your eyelids, that you have been during your sleep, under the protecting care of Him whom you are now asked to adore. At midday, when in the midst of your anxious duties in office or

outside in the work-a-day world, the call comes to remind you that Kind God is with you to make your labours light. And when the shades of night creep round you and tend to fill you with an uncanny horror of the approaching darkness, the shout goes right through your fearful soul and shows you that the sacred light of God may never be dimmed. And you bow to that light, encompassed by the darkness of the night and then sink into repose with the certain knowledge that God's mercy will still hover round you.

MANDUKYA UPANISHAD

(WITH GAUDAPADA'S KARIKA AND SANKARA'S COMMENTARY)

By Dr. M. Srinivasa Rao

Upanishad

THE Fourth (Turiya) is that which is not cognisant of internal or external objects ; nor of both ; which is not a (compact) mass of consciousness ; which is neither intelligent nor non-intelligent ; which is unseen, unrelated to anything, incomprehensible, devoid of all connotations, unthinkable, undefinable, negating all relative existence (such as the) universe, ever calm, all bliss and non-dual. This is Atman and He should be known. (7)

Sankara's commentary

The Fourth is now described in its turn. This is done by the words of the *Sruti*, beginning with "It is that which is not cognisant of internal objects, &c." Words (can only refer to relations, qualities, action, &c.) and as Atman is devoid of such, no words can possibly describe it (as such and such). Therefore, words can only be used to signify

that it is not this, not that. But it should not be supposed that it is a pure void (negation), because a super-imposition is not possible without an underlying basis. The appearance of such things as silver, snake, man and water cannot be said to occur without mother-of-pearl, rope, post (stump of a tree) and a sandy desert respectively, as bases for super-imposition.

It is objected. If so, and if Atman is the basis for the superimposition of Prana, &c, just as the pot (is the basis for holding water), we can describe the Fourth (Turiya) by means of words (having positive meanings) and there is no necessity for saying, it is not this, not that etc. The reply is: It is not so ; for the idea of Prana super-imposed on Atman is quite as unsubstantial as silver in mother-of-pearl. There can be no real relation between the substantial and the unsubstantial (that is, that which has no real existence). The Fourth (Atman) can never become the subject of any other instrument of knowledge like a cow, on account of its peculiar nature. In

Atman there are no limiting conditions as in the case of a cow. The Atman cannot be said to have any generic characters, for, being non-dual, it cannot be said to have any generic or specific qualities. Atman cannot be described as a causal agent as in the case of cook, as he does not undergo any modifications like an actor. It is not like a quality (Guna) such as blue, inhering in a substance (Dravya), as in Atman there are no qualities whatsoever. So it is impossible to describe it in any words.

It is objected: Then it is non-existent, like the horn of a hare, and there is no use in knowing it by any means. The reply is: Not so; because, just as the knowledge of mother-of-pearl destroys all desire for silver, so a settled knowledge of Atman, becomes the reason for destroying the desire for non-Atman. When the knowledge that Turiya is Atman arises, all faults such as ignorance (Avidya), desire, &c., have no room to appear. There is no reason for not knowing Turiya to be Atman, as a number of Srutis proclaim it. Chan. Up. says, "That thou art". Br. Up. says, "This Atman is Brahman." Chan. Up. says, "That is the truth and that is the Atman", "That which is not open to direct perception, is Brahman". Mundaka. Up. says, "That which has no birth either externally or internally and is unborn" and "All this is Atman".

We have said that the real Atman (fearless and nameless) and unreal Atman (with name and form) have four quarters (feet). We have also said that Atman (with form and name) has three Padas (feet) (waking, dream and sleep), like the snake seen in a rope through Avidya (ignorance), on the analogy of seed and its sprout. The present Sruti is begun for negating the three quarters which are super-imposed on

Atman and describing Atman which in its own nature is causeless, just as the rope on which the snake is super-imposed (is not its cause).

It is objected: By predicating four quarters to Atman, we can conclude that the fourth (like Taijasa), who is aware of internal objects, is different from the others. Therefore, the negation of (the fourth) knowing the internal objects, &c., is of no use. The reply is: Not so. Because just as it is necessary to teach that the super-imposition of a snake is (due to Avidya), and that the basis of super-imposition is the rope, we have to negate the three states (waking, dream and sleep) in Atman, and by the sacred text "That thou art" teach that the Atman is Turiya. If Turiya remains apart from the Atman of the three states, there would be no way of our knowing Turiya and the teaching of the sacred texts would be useless. Or Turiya would be considered to be a void. When the super-imposition of a snake on a rope is got rid of, (by a true knowledge) the knowledge of the reality of the rope, arises at the same time. Similarly, when the knowledge of the super-imposition of the three states on Atman, and the knowledge, that the one who knows the internal objects (Taijasa) is also a super-imposition, arises, Turiya is taught by negating that He does not know the internal objects &c., and at the same time, the super-imposition of the world of Sam-sara on Atman disappears and the full result of knowledge rises at once. Therefore, we need not seek any other Pramana or other instrument to know the Turiya. At the same time that the knowledge of the (difference between) snake and rope arises, the appearance of the snake in the rope goes away and there is no necessity for assuming another knowledge regarding

the reality of the rope. As in the above example, so also here. There are those who believe that to know a jar, in addition to the disappearance of darkness, there must be the action of some other Pramāṇa. They also say that not only is a cutting instrument necessary to separate the parts of a thing, but that the act of cutting operates in separating the various parts. The Pramāṇa, intended to separate darkness from the jar, goes in to separate the union of parts of the object, and ends uselessly in the result of separating the parts.

(But in our case), when the dispelling of the unwanted darkness is completed, there results the appearance of the jar. This is not the result of any Pramāṇa (that is, the disappearance of darkness is enough to reveal the existence of the jar and no other light such as that of a lamp is necessary for this). Similarly, the instrument of knowledge (Pramāṇa), that is, the negation of the super-imposition of the knower of internal objects on the Atman, has its only duty in removing the super-imposition of the unwanted knower of internal objects, and has no other work such as separating Turiya from the other three. For, at the same moment that the super-imposition of the knower of internal objects goes away, there ceases to be any differences such as the knower (the known and the knowledge). (In one of the succeeding Karikas) it is said "When knowledge rises, there will be no duality". The moment duality goes, knowledge will not be (as such) even for a moment. If it is said to remain, then there would follow *regressus ad infinitum* and no destruction of duality. Therefore, it is established that at the same time that the instrument of knowledge (Pramāṇa), that is negation of super-imposition, operates, there is destruction of the dir. results of the super-imposition, of

the knower of internal objects, &c., on Atman. By saying that it is not the knower of internal objects, we deny its (Atman's) being Taijasa. By saying that it is not the knower of external objects, we deny its being Viswa. By saying that it is not the knower of both we deny its being any state intermediate between waking and dream. By saying that it is not a mass of consciousness, we imply that it is not the state of dreamless sleep: for sleep is nothing more than ignorance having the form of a cause. By saying that Atman is not the knower we deny its being the knower of all objects at one and the same time. By saying that it is not the non-knower, we deny its being unconscious.

It may be asked the knower of internal objects &c. is demonstrated in Atman. By denying Taijasa &c. in Atman, how is their unreality established, like the absence in rope of snake? To this we reply: Though consciousness undergoes neither increase nor decrease, the varieties of superimposition (such as, Viswa, Taijasa and Pragna) on Atman mutually exclude one another, just like the snake and the line of water super-imposed on the rope. As Consciousness is all-pervading, it is the only Reality. The objection that there is no consciousness in deep sleep is not valid, because sleep is also experienced (like the other two states). (And so consciousness is necessary for the experience of sleep.) The authority for this is the Brih. Up. text: "The knowledge of the knower cannot be destroyed". Therefore, (that is, as Atman can be understood only through negation) it does not become the object of knowledge (that is, cannot be seen). Because (it is) unseen, it does not lend itself to experience. It cannot be grasped by the organs of action. In the absence of any signs (for recogni-

tion) it is uninferable. Hence it is unthinkable. It is also indescribable in words. As the experiences of the three states (of waking, dream and sleep) are referred to one and the same Atman not subject to any change (increase or decrease), the Atman is one continuous stream of Consciousness. Or as the Consciousness of Atman forms the sole means for knowing the Fourth, Turiya is also the continuing stream of Consciousness: Brih. Up. says, "This Atman should be known as the self".

First are negated the conditions (properties) pertaining to the Taijasa, the knower of internal objects &c. Hence by denying the super-imposition of the world (on Atman), the Fourth (Turiya) is described as being devoid of all limiting conditions of the states (of waking, dream and sleep.) Consequently, He (the fourth) is ever peaceful, not subject to changes and of an auspicious nature. He is known as non-dual, devoid of differentiations, the Fourth and Turiya, as He is different from the nature of the three Padas (Viswa, Taijasa and Pragna) commonly seen. "He is the Atman: He is to be known." Just as the rope is distinct from the snake, the rod and the crack in the earth &c., similarly the texts (from Chan. Up.) "That thou art" are intended to explain that the Atman is "the unseen seer" and that "the sight of the seer is never lost" (Br. Up.). The Atman thus described is to be known. When thus known, there is no duality." (On this point there are the following slokas.)

Gaudapada's Karika

Turiya is known as Iswara destroying all sorrows: He is the Lord; He is indestructible; He is non-dual; He is the basis for the super-imposition of all objects; He is all-prevading. (10)

Sankara's Commentary

Turiya is Iswara destroying all sorrows due to the conceptions of Viswa, Taijasa and Pragna. The term "Lord" explains the term Iswara, meaning that He is able to destroy all sorrows. Because, the sorrows disappear only after knowing Turiya. "Indestructible" means that He does not become anything different from His own nature. This is so because there is nothing other than He. Like the snake seen in a rope, the other objects are mere super-impositions (on Atman). Such a resplendent being, Turiya or the Fourth, is spoken of as all-prevading (that is as the basis for all superimpositions.)

Gaudapada's Karika

Viswa and Taijasa are bound by effect (karya) and cause (karana.) But Pragna is bound only by cause. Turiya is not subject to these two (cause and effect). (11)

Sankara's Commentary

To determine the real nature of Turiya, the generic and specific characters of Viswa (and Taijasa) are here described. An effect is that which is brought about as the result (of something else.) The cause is in the form of a seed, bringing about something (as a result of its action.) Not knowing (Avidya) the true nature of the Reality (Tattva) and wrongly knowing the Reality as something else (such as the body &c.) from the seed and fruit respectively (that is, cause and effect), Viswa and Taijasa mentioned above, are bound by both these (cause and effect), that is, are enmeshed by them. But the Pragna is subject to the cause only (that is Avidya, not knowing the true nature of Reality.) The cause for becoming Pragna is ignorance of the true nature of the Reality (Tattva), Ignorance of the true nature of the

Reality and wrongly knowing the Reality as something else are respectively cause and effect, and these two do not exist in Turiya: that is, there is no room for them in Turiya.

Gaudapada's Karika

Pragna does not know, either his own self or others' (self), and either truth or falsehood. Turiya is the eternal witness of all. (12)

Sankara's Commentary

How again is Pragna subject only to cause (Avidya)? How are the two bonds, namely, ignorance of Reality and wrongly knowing the Reality as something else (that is cause and effect) not present in Turiya? Viswa and Taijasa are aware of duality, the product of the seed-Avidya, as something other than Atman and as being outside of themselves. Pragna knows nothing (as do) Viswa and Taijasa (that is to say, in sleep, Pragna is not conscious either of his own true nature nor of anything else). The other two are bound by ignorance of Tattva (Avidya) and by wrong knowledge of one thing as another (product of Avidya). Turiya is the eternal witness of everything. As there is nothing other than Turiya, it eternally remains as itself (as being or Be-ness). As it is the witness of everything, it is said to be all-seeing. Therefore, in it there is no seed of (Avidya) not knowing its own nature. Therefore also there is no room in it for any wrong knowledge of Reality as something else (the product of Avidya), just as in the sun of the nature of radiance there can be nothing contrary to light or any other kind of light. Br. Up. says, "There is no loss in the sight of the seer." Turiya may also be said to be the eternal witness of everything, as it is in all beings and enables them to see everything in both waking and

dream. Sruti also says, "There is no seer other than this."

Gaudapada's Karika

Pragna and Turiya are alike in not knowing any duality. Pragna is united with sleep, the root-cause (avidya). This (sleep) is never present in Turiya. (13)

Sankara's Commentary

The above Sloka (verse) is intended to remove any doubt engendered through other reasons. (It may be objected): If non-cognition of duality is common to both (Pragna and Turiya), why should Pragna alone be considered as bound by cause (Avidya) and not Turiya also? The doubt is solved as follows: Pragna is united with sleep (in the form of) cause. Sleep is nothing more than not knowing the true nature of Reality (Tattva). That sleep is the cause of the cognition of specific (objects in the waking and dreaming states). So Pragna is united with sleep in the form of cause. As Turiya is ever witnessing all objects, sleep of the nature of not knowing Reality (Tattva) cannot exist in Turiya. So the purport is that the binding cause (Avidya) is never to be associated with Turiya.

Gaudapada's Karika

The first two (Viswa and Taijasa) are united with dream and sleep. But Pragna is united only with dreamless sleep. Those who know (have a firm knowledge of the nature of Reality), find neither sleep nor dream in Turiya. (14).

Sankara's Commentary

Dream means mistaking one thing for another, like seeing a snake in the rope. Sleep, as said before, is ignorance of the true nature of Reality. In Viswa and Taijasa, there are both dream and

sleep. Therefore, they are said to be bound by effect and cause. But as Pragna is associated with dreamless sleep only, He is described as subject to sleep merely. Knowers of Brahman,

see neither (dream or sleep) in Turiya ; because these two contradict each other like sunlight and darkness. Therefore Turiya is said not to be bound either by effect or cause.

NOTES AND COMMENTS

GIRLS' EDUCATION IN MODERN INDIA

In her Presidential address at the last session of the All-India Women's Conference, Mrs. P. K. Roy draws the attention of the general public, and of women in particular, to several problems that have cropped up with regard to women's education, owing to the rapid change that Indian society is undergoing in our times. The novelty of the situation at the present day arises not so much from the fact that education is for the first time entering into women's life in India as from the change in the method of instruction employed and of the kind of teaching that is imparted to them. The school in the olden days was the joint family, with the mother-in-law or grandmother for its principal, and the instruction consisted in the teaching of domestic duties and the traditional religiosity and womanly virtues handed down from when nobody knows. With telling effect Mrs. Roy describes the kind of education the girls used to receive: "In olden days girls of eight or nine used to be taught by their grandmother, 'Your Husband is your God,' 'You must obey your mother-in-law even if she is cruel', 'You must not enter the kitchen without a bath', 'Your widowhood is your lot in life'. Right or wrong, there used to be some guidance for the girls."

But to-day the early marriage of girls is falling into disrepute, and in proportion to its withdrawal from Indian social life, the centre of Girls' education is shifting from the seclusion of the husband's home to public schools, teaching according to definite curriculum, and ruled, not by tradition-bound, custom-ridden grandmothers, but by highly educated and efficient teachers

who are in touch with all the modern intellectual movements. As a result the secular side of education has widely expanded in scope in response to the new aspirations of women and the changing social ideals. For, in Mrs. Roy's words, "We are quite certain that early marriage should be abolished, that the depressed classes should be lifted up, that women must go out into the world and earn their livelihood, that wives must be equal partners and companions in marriage and even that divorces are right under certain circumstances." Certainly the grandmother's lore of house-keeping, cookery and first aid medicines is not sufficient secular equipment for women under these changed circumstances. The educational institutions of the present day are admirably attending to intellectual training in relation to these new problems, and Mrs. Roy admires the great qualities displayed by modern educated women—"their clear vision of life, their steadiness of purpose, their desire and anxiety for taking up public work and their grit and enthusiasm for reforming and improving the condition of women".

But Mrs. Roy seems to feel that modern education has not equally improved or even replaced the old system in respect of guiding the girls' spiritual instincts. The grandmother's training aimed at producing a definite type of character and developing "those distinctive characteristics of our own as Indian women". Of these characteristics she says, "The self-abnegation, self restraint and the spirit of self-sacrifice of Indian widows, the catholicity of outlook and the spirit of tolerance of the old grandmothers, the sense of justice and the power of administration of joint-family mothers, are assets, that India can be proud of."

It is now the school and not the grand-mother that has the charge of adolescent girls' training, but the school has not developed the character-building side of education and thus filled up or supplemented an important part of the grand-mother's system of education. The school has therefore to face this problem in an increasing measure and take certain positive steps for developing the qualities that are required for women to conduct themselves with "honour and grace" in their expanded vision of life. Evidently the grand-mother's instruction will not wholly do since the new women of India have decided to be more than good housewives.

Mrs. Roy also emphasises the responsibility of the home and of the mothers in this connection. The school cannot fulfil the whole of this work, that of attending to the moral and spiritual development of adolescent girls, and the responsibility therefore lies more on mothers. The additional duty of mothers, when early marriage disappears from society, is emphasised by Mrs. Roy as follows: "Our women have not only the charge of rearing and training their children in their childhood, but also the charge and training of the adolescent period of their daughters' lives, which formerly rested with the mothers-in-law in those days. The younger generation to-day is far better in receptiveness, in its eagerness of learning, in its inquisitiveness on the questions of life. It is we, mothers, who are to blame if things go wrong. We do not properly study the nature of our children. We do not take the trouble that is necessary to instil into them the right idea at right times. Discipline and self-restraint are questions that our homes have entirely left to chance. Schools and marriages are the pivots on which we have pinned our faith. Other essentials of life that would enable her to carry herself with dignity and truth, that would guide her in her troubles and difficulties of life—matters that mothers alone can judge and sift, instil and teach—are ignored and left neglected in our homes. If we wish to produce the real type of Indian womanhood, that

would be a glory to our country in the future, we must concentrate our energy to remodel our homes." In this remodelling, neither the modern outlook nor the distinctive characteristics of Indian womanhood should be disregarded.

MOCK DISARMAMENT

The present Disarmament Conference seems to call forth the mockings of Nature at the vain attempt of humanity to rid the world of war. While the Powers have met to deliberate on the advisability of limiting armaments, mobilisation of forces and manufacture of arms and ammunitions are in full swing in the Far East, and the quiet villages of China are being devastated by Japanese shells. Japan is one of those Great Powers that has publicly banned war as barbarous and co-operated with the League of Nations in its scheme for abolishing war as a means of settling international disputes. But by waging war with China, she reveals the possibility of other Powers also throwing their professions to the winds and following suit when faced with similar circumstances.

The lesson of this conflict is therefore of great significance to mankind. Japan could not avoid war in spite of her solemn promises to the contrary, because there is a grave inconsistency underlying the present move for establishing world peace. The Powers of the world want to avoid war not so much due to their hatred of its principle that might is right, as due to their conviction that it is no longer paying, that it is going to be so destructive as to leave even a victory hardly worth the game. But when there is no such fear, war is still profitable, as Japan has found it to be the case in her present dispute with China. China is still not a nation, much less a Power, and her destructive capacities are not so menacing as of a France, a Germany or Great Britain. Why not Japan then wage war with China, if she could with little risk retain her control over the Chinese market, from which she is being gradually excluded by the rapid internal development of China? Other nations too are doing the same for re-

taining their markets and their already unjustly entrenched positions, though their tactics may not have the imposing appearance and deafening noise which generally raise international interest in an orthodox war. But where might is right it may be understood that the principle of war is recognised.

In the Disarmament Conference, the Spanish representative, Sinor Madariaga created a roar of laughter by his funny remark about the "Russian bear's" desire for general disarmament. He related that the lion, the eagle, the tiger, the bull and the bear met and discussed disarmament. The lion eyeing the eagle suggested the abolition of wings; the eagle looking at the bull favoured the abolition of horns; the bull eyeing the tiger suggested the abolition of claws; and then the bear welcomed the abolition of these weapons, so that the bear could embrace the others in its loving arms! Though the figure is masterly, one may be disposed to doubt whether the bear is Russia or Imperialism. Certainly at present the latter seems to threaten

world peace more than Russia or the principles which she stands for. The imperialist bears are anxious to bring all the world markets within their grip. Hitherto they were prepared to fall out among themselves, each with a view to snatch away the lion's share of the spoils, but since war became too dangerous an undertaking they are disposed to practise a kind of forced self-restraint when it is a question of conflict with a major Power. But what of disorganised countries, the markets of the imperialists, and the rights and liberties of the toiling millions? The action of Japan with regard to China certainly shows that neither the League nor world opinion can save them from the schemes of imperialists and leave them free to work out their own salvation. The League and the Powers constituting it could not effectively interfere and stop the conflict, because as Mr. Lansbury remarked, none of them could approach Japan with a clean hand due to the unjust rights they themselves maintain by repeated Opium Wars.

NEWS AND REPORTS

Birthday Anniversary of Sri Ramakrishna Paramahansa

The Ninety-seventh birthday anniversary of Sri Ramakrishna Paramahansa was celebrated on 13th March at Sri Ramakrishna Math, Mylapore, Madras. The function began from early in the morning. Bhajana and devotional music were conducted in Math Hall which was beautifully decorated for the occasion and where a life-size portrait of Sri Ramakrishna Paramahansa was kept decorated with flowers and greens. In the noon about 4000 Daridranarayanans were sumptuously fed at the Students' Home premises while in the Math nearly 300 devotees took prasadam. At two o'clock, Sriman Maruvur Subramania Iyer gave a beautiful Harikatha performance on the life of Prahlad. Mr. Seshadri Acharya, Sanskrit Pandit, The Ramakrishna Mission Residential High School, then delivered a lecture in Tamil on the "Life and Teachings

of Sri Ramakrishna Deva." Mr. V. Subramania Aiyar, Retired Registrar, Mysore University, then delivered a learned and scholarly lecture in English on "Sri Ramakrishna and the Modern Outlook." Dewan Bahadur P. Sitaramayya presided. With a vote of thanks proposed by Prof. P. N. Srinivasachariar and the distribution of Prasadam the function terminated.

R. K. Mission (Ceylon Branch)

The Board of Management of the R. K. Mission, Ceylon Branch, have published their report for the year ending June 30th, 1931, the second year of the existence of the Mission as a legally incorporated body. In August 1930 the Board assembled at Batticaloa and bade farewell to Swami Avinasananda, who as the first Vice-President had ceaselessly toiled for years spreading the message of religion among all classes and communities, and paving the way, among other things, for the inauguration of the present Ashrama at

Colombo. The idea of starting this centre first arose in the minds of some earnest friends of the Mission as early as 1928, when Swami Yatiswarananda, President of the Madras Math and Swami Anantananda came on a visit to Ceylon and stayed in Colombo. Swami Sharvanandaji, who had brought to the island the message of Sri Ramakrishna and Vivekananda in 1915 itself, again arrived in October 1930. Many leading gentlemen now promised their kind support and it was decided to start the new Ashrama at Colombo, from where the various religious, educational and philanthropic work carried on in different parts of the island could be properly supervised and controlled. Accordingly on 22nd October the monastery came into existence, Swami Sharvanandaji himself performing the holy rites and Yajnas associated with the inauguration ceremony enshrining the sacred relics of Sri Ramakrishna and installing Siva in the room for Pooja. Most of the monks of the Order, vowed to the ideals of renunciation and service, who are stationed in Ceylon, reside here at present. A meditation room has been set apart for the use of earnest and pious devotees who desire to practise Sadhana. Regular weekly classes, discourses and lectures were started by Swami Sharvanandaji and are duly continued by the new Vice President, Swami Ghanananda, who landed in the island in November 1930. Classes on Geeta, on Sanskrit Grammar, chorus singing of devotional songs, on First Aid, etc., have also been organized. The Swamis made tours in different parts of the island and delivered numerous public speeches. Swami Ghanananda also commenced the first of a series of Talks broadcast from Torrington Square, Colombo. Among the other activities of the Mission were the celebration of birthdays of Ramakrishna, Vivekananda, Buddha and the Tamil saints. Through the donations of some friends the Ashrama has been able to open a library containing a good number of standard books and magazines. After the departures of Swami Vipulananda, who had worked incessantly for six years and established the Mission's activities, especially educational, on secure

foundations, and of Swami Parameshananda who had been acting as Treasurer, fresh office-bearers were chosen and committees formed in the different localities for managing the institutions started till now. There are 13 schools in all, with 69 teachers and over 2,000 pupils. Batticaloa has the largest number of schools and a Brahmachari is posted there to supervise the work.

Among the pressing needs of the Mission work in Ceylon are (1) A permanent building for the Ashrama at Colombo which has been made the Headquarters; (2) Funds for the maintenance of the Ashrama and (3) Rs. 3,500 for educational work in the various places put together. The management hope that these wants will be removed by the generous public.

Sri Ramakrishna Students' Home, Visweswarapuram, Bangalore City.

This institution has now completed the twelfth year of its existence. As many of the donors and subscribers felt that there was need for revising the Rules of the Home, certain changes were effected at a General Meeting held on 30th Nov. '30. The management too was re-constituted owing to the transfer of Mr. Gopalaswami Aiyongar, M.A., who had been acting as the Secretary from the year 1919. During the period under report there were 24 boarders belonging to various grades ranging from Fifth Form to Final B.Sc. A dozen among them were regularly attending the National Physical Institute and all of them got considerable improvement in their physique. The receipts including the value of 140 seers of rice contributed from the National High School Poor Boys' Fund amounted to Rs. 2,795-9-7 and the expenses to Rs. 2,320-1-5. The closing cash balance at the end of the year was Rs. 4,348-1-5, Rs. 3,900 being Fixed Deposits. The average cost per boarder was Rs. 9-14-0 per month. Out of 56 applicants only 12 could be chosen owing to want of funds and proper accommodation. The management hopes to get over these drawbacks with the generous support of the public.

